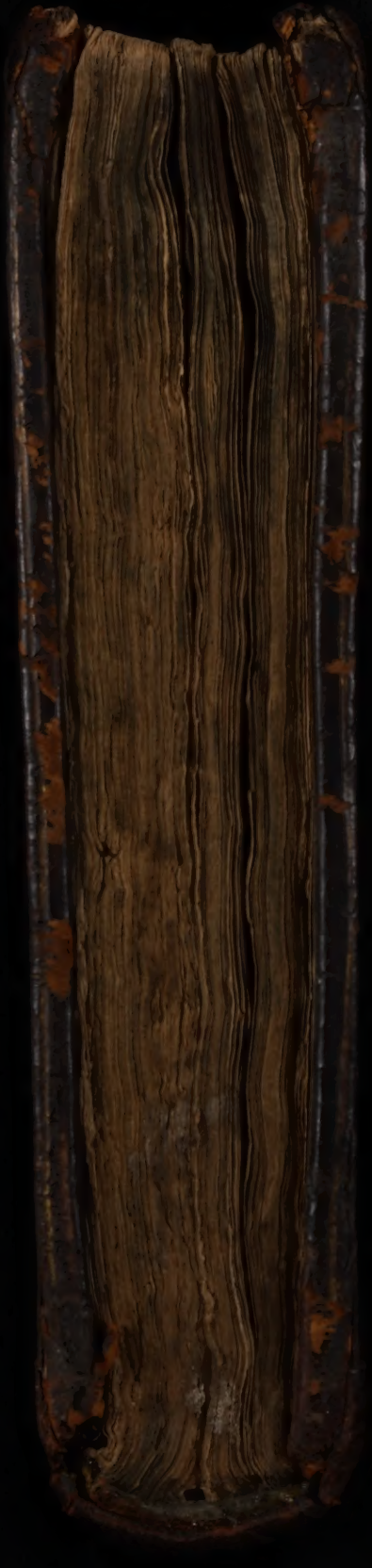

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THE SECOND BOOKE.

The true and perfect description of the whole coast of Guinea, Manicongo, Angola, Monomotapa, and right ouer against them the Cape of S. Augustin in Brasilia, with the compasse of the whole Ocean Seas, together with the Ilands, as S. Thomas, S. Helena, & the Ascention, with all their hauens, channels, depths, shallows, sands & grounds. Together also with diuers strange voyages made by the Hollanders: also the description of the inward partes of the same landes.

Likewise a further Description of the Carde of Madagascar; otherwise called the Iland of S. Laurence, with a discouery of all the shallows, cliffes, and numbers of Ilands in the Indian seas, and the situation of the Countrey of the Cape de Bona Speranza, passing along to Monomotapa, Soffala, and Mosambique, and from thence to Quiloa, Gorga, Melinde, Amara, Baru, Magadoxo, Dobara, &c. to the red sea: and what further wanteth for the description thereof, you shal find at large in Iohn Hughen of Linschotens booke: also the voiages that the Portingall Pilots haue made into all places of the Indies.

Extracted out of their sea Cardes, bookes, and notes of great experience. And translated into Dutch by I. Hughen van Linschoten.

And now translated out of Dutch into English by W. P.

LONDON
Imprinted by *John Wolfe.*
1598.

1513

WELLCOME LIBRARY INSTITUTE

To the Right VVorshipfull

IVLIVS CAESAR Doctor of the Lawes,
Iudge of the High Court of Admiralty,
Maſter of Requeſts to the Queenes
Maieſty, and Maſter of Saint
Katherines.

RIGHT VVORSHIPFVLL: The manyfolde Curteſies, which it hath pleaſed you from time to time to multiply vpon mee, haue made me ſo greatly beholden vnto you, that they can neuer dye, but remaine freſh in my remembrance during my Life: So that I muſt enforce my ſelfe with all my beſt Endeuours openly to acknowledge the ſame, and by all the meanes that poſſibly I can, to bee thankefull for them; otherwiſe I might iuſtly be noted with the blacke ſpotte of *Ingratitude*, the moſt odious vice that can raigne amongſt men: which vice to auoyde, I haue ſtudied earneſtly to finde out ſome way, wherby I might make knowne vnto your Worſhip that duetifull reuerence and affection, which I owe vnto you in that reſpect. But hauing hitherto had no fit oportunitie or good occaſion to declare the ſame, I haue beene conſtrayned

to remaine in this debt, vntill now at last it hath pleased God to offer me a meane which I hope will not be displeasing vnto you . About a Tweluemonth agoe, a learned Gentleman brought vnto mee the Voyages and Nauigation of *Iohn Huyghen van Linschoten* into the *Indies* written in the *Dutche* Tongue, which he wished might be translated into our Language, because hee thought it would be not onely delightfull, but also very commodious for our *English Nation* . Vpon this commendation and opinion, I procured the Translation thereof accordingly, and so thought good to publish the same in Print, to the ende it might bee made common and knowen to euery body . And calling to minde the vsuall custome of *Writers* and *Printers* in these daies, who do commonly shelter and shrowde their works vnder the credit of some such as are able to Patronize the same, your Worship represented it selfe before mee, and did (as it were of right) challenge the *Patronage* hereof, as being a Matter that appertaineth to your *Iurisdiction*. For this *Dutchman* arriuing here in *England* after his long trauell and *Nauigation*, and bringing rare *Intelligences* with him from Forreyne parts, good reason it is that hee should bee examined by such as are in place and Authority appointed for such purposes. And to whome can hee be directed better then to your selfe , whome it hath pleased her most excellent Maiestie to authorize for *Iudge* in *Sea* matters and *Admirall* causes. And therefore I haue brought him vnto you , with earnest request, that you will be pleased to examine him accordingly, and if you shall finde him any way beneficiall to our

Countrey

Countrey and Countrey men, vouchsafe him your good countenance, and giue him such intertainment as he shall deserue. Thus am I bold with your worship to acknowledge my dutie after this homely manner, hauing none other meane to shew my selfe thankefull, but by presenting you with this slender fruite of my abilitie & facultie, which I beseech you to accept in good part, and I shall not cease to pray to God, that hee will blesse you with long life, and prosperous health, to the great comfort of many her Maiesties Subiects and Suppliants that are daylie to bee relieued by your good meanes.

Your Worships euer most bounden,

IOHN VVOLFE.

TO THE READER.

LVcian in one of his *Dialogues* intituled Ἐπισκοπούντες, or *Surueyers*, writeth of *Charon* the old *Ferrie-Man* of *Hell*, that vpon a great desire which he had conceiued to view this world and the *Actions* of men therein, hee begged leaue of *Pluto*, that hee might haue a playing day, and bee absent from his boat, to the end he might satisfie his thirsty humor, that troubled him so eagerly. Meeting with *Mercurie* his fellow *Boatswayne*, (for he also conducteth Soules in *Charons* Barge) they two concluded together, like the two *Sonnes* of *Aloëus*, to clap the *Mountaine Pelius* vpon *Mount Ossa*, and when they found that they were not high inough to take the surueigh, they added *Mount OEta* vnto them, and *Parnassus* ouer them all. Vpon the toppe wherof, hauing setled themselues, they did at leysure and pleasure take a view not onely of the *Seas*, and *Mountaines*, and *Cities* of the world: but also of the Inhabitants therof, together with their Speeches, Actions and Manners. The same *Author* in another *Dialogue* called *Icaro-Menippus* discourseth of the *Cinike Menippus*, who being troubled with the same humor tooke vnto him the right wing of an *Eagle*, and the left wing of a *Vulture*, and hauing fastened them to his body with strong and sturdie thongs, mounted vp first to the *Acropolis* or *Capitol* of *Athens*, and then from *Hymettus* by the *Gerania* to *Acro-Corinthus*, and so to *Pholoë*, and *Erymanthus*, & *Taygetus*, and at last to *Olympus*: where he grew somewhat more bragg and audacious, then before he was, and soared higher vpwards till he had reached the Moone, and then the Sunne, and from thence the Habitation of *Iupiter* and the rest of the Gods: a sufficient flight (as he saith) for a well trussed *Eagle* to performe in a day. There he rested himselfe, and discouered all the world and euery particularity thereof, to the end he might the more freely & like a *Scoggan* taunt & scoffe at the *Actions* of men in their seuerall kinds. But to leaue these *Poeticall Fictions*, and vaine Fables, which doo but declare the Nature of Man to bee desirous of Nouelties, and curious to know those things whereof he is ignorant; let vs come to those that being neither coniured out of hell, nor rapt into the heauens, but of their owne honourable disposition and instinct of Nature, haue not onely compassed Sea and Land in their own persons to learne and beholde *Nations*, *Realmes*, *Peoples* & *Countries* vnknowne, for the augmentation of their owne priuate skill and cunning, but also haue committed their knowledge and labours to writing for the propagation of the seruice and glorie of God in *Pagan* and *Heathen* places, and the great pleasure, profit & commodity of their *Countrymen*. Of this kinde and sort of famous men, there hath beene great store in al ages, but specially at the first, *Homer*, *Anaximander*, *Hecatæus*, *Democritus*, *Eudoxus*, *Timæus*, *Eratosthenes*, *Polybius*, *Posidonius*, *Dionysius*, *Strabo*, *Solinus*, *Pomponius Mela*, *Maximus Tyrius*, *Ptolomée*, & an infinite number of other ancient *Authors*, that haue imployed their

their wits & induſtries in this behalf to the ſingular benefit of our later times, wherein there haue beene moſt excellent and exquiſite followers of them, as *Munſters, Mercators, Theuets, Belonies, Ortelies, Villamonts*, & many moe, that by the light and good meanes of thoſe their Predeceſſors, haue run beyonde them many degrees, and diſcouered ſuch New worlds as were neuer knowne to our Fathers & Forefathers; and therefore doo deſerue the greater commendation. No doubt, it is very troubleſome and laborious to iourney by land for the attaining to this knowledge: but to trauell by *Sea*, is not onely moſt dangerous, but alſo in a maner almoſt a deſperate eſtate, conſidering eſpecially the great perils whereunto it is hourely ſubiect, as namely, *Rockes, Flats, Sandes, Gulphes, Stormes, Tempeſts*, beſides the continuall Watching and care in obſeruing the *Poles Arctike*, and *Antarctike*, the *Æquinoctiall Line*, the *Altitude* and *Degrees* of the *Meridian*, the *Circle* of the *Zodiake*, the *Horizon*, the *Tropikes*, the *Longitude* and *Latitude* of Heauen and earth, the *Paralleles*, the *Hemiſphere*, the *Zenith*, the *Centre*, and a Rablement of ſuch curioſities, that are able to breake the braines of the ſoundeſt man aliue. To theſe if you will add the intollerable paines, and infinite diſeaſes that doo ſpend their bodies, you muſt needs ſay, that they are the moſt miſerable *Creatures* of the worlde: So that you cannot chooſe but bee of the opinion of *Anacharſis* that Noble Philoſopher, who beeing demaunded whether Number was the greater, that of the dead or that of the Liuing, did redemaund againe, *In which Number do you recken thoſe that trauell on the Sea?* Signifiyng thereby, that ſuch as trauell vpon the Sea are in ſo great danger of death, that they doo continually dye liuing, and liue dying. And therefore well ſayd *Bias* (one of the ſeuen *Sages*) that *Saylers vppon the Sea were alwayes within two ynches of their death*: & true it is, which the *Latyn Lyrike Poet* writeth, *That* Man *had a Hart of Oke, and was fenced with a triple Corſlet of Braſſe, that firſt aduentured to commit a ſlender Boat to the raging Sea*. A Type and *Patterne* of all which miſeries, together with the cunning and skilfull Art of *Nauigation*, is compriſed in this *Volume* which wee haue in hand, being a moſt perfect deſcription of the *Eaſt* and *Weſt Indies*, or (as they are commonly called) the *Portugall* and *Spaniſh Indies*: A Worke aſſuredly very profitable, and commodious for all ſuch as are deſirous & curious louers of Nouelties.

Of theſe *Indies*, though not in diſtinguiſhed tearmes of *Eaſt* and *Weſt*, ſundry *Hiſtoriographers* and *Authors* of the old *World* haue made an honourable Mention, & left an exceeding commendation thereof, for the wonderfull and rare matters, that were diſcouered by the ſeuerall Trauels & Nauigation of diuers famous Captains: as namely, *Alexander the great, Seleucus, Antiochus, Patrocles*, and *Oneſicritus*, who had been all in the ſaide *Indies*, inſomuch as one of them held them to be the *Third part* of all the Land that is inhabited, in regard of the great *Prouinces*, puiſſant *Cities*, and vnmeaſurable *Ilands* that are found therein: all very fruitfull, and yeelding ſuch treaſure and rich Merchandize, as none other place of the whole world can afford. And althogh the curioſity and labour of theſe auncients was very great, yet greater hath beene the trauell and induſtry of thoſe which of late time, and in our age hath beene imployed therein. For the auncient Trauellers had in deede a certain kind of knowledge of this *Countrey* and *People*; but it was very vncertaine and vnperfect: Whereas we in our times are thoroughly learned and inſtructed by our owne experience, in the *Prouinces, Cities, Riuers, Hauens* and *Trafficks* of them all: So that nowe it is become knowne to the whole world. Firſt the *Portingalls* (being great Merchants by reaſon of their skil in *Nauigation*, which in our dayes is growne to a more full perfection, then euer it hath beene in times paſt:) they I ſay firſt diſcouered

the *Waſt* and *Deſert Part* of the *Indies*, cauſed their *King* to be entertayned & honoured among the *People*, encreaſed and enhaunſed their credit and Name exceedingly, and the ſundry commodities of their ſeuerall fruits and ſpices haue diſperſed & communicated not onely to their owne Countrymen, but alſo to all Nations vnder the *Sunne*. But here the Matter ſtayed not: For then came the *Engliſh* (a *People* that in the Art of *Nauigation* giueth place to none other) and they were incited to take this *Indian Voyage* in hande, and to make it generally knowne vnto their *Iſland*: & therevpon Syr *Francis Drake*, & Maſter *Thomas Candiſh* did not only ſayle into the ſayde *Indies*, but alſo trauelled round about the world, with a moſt happy and famous ſucceſſe. Whoſe examples diuers honourable Gentlemen and valiant *Captaines* of *England* haue followed, to their vnſpeakeable praiſe and commendation, & the exceeding glory of their Country: as namely the Right Honourable *Earle* of *Cumberland*, the Lord *Thomas Howard*, Syr *Francis Drake*, Syr *Martin Frobiſher*, Syr *Richard Greeneſield*, Syr *Iohn Hawkins*, and Syr *Walter Raleigh*, with diuers others named and mentioned in this Booke, And laſt of all, the *People* of the *Lowe-Countreys* beeing inſtructed by the diligent ſearch and trauell of the *Engliſh Nation*, fell to the like trafficke into the *Indies*, and haue performed many Honourable and profitable Voyages. Among whom the Author of this Booke, *Iohn-Hugh Linſchote* of *Harlem* was one, that continued in *India* for the moſt part of nine yeares, and had good oportunity of ſure and certaine intelligences by reaſon of his ſeruice vnder *Vincentius da Fonſeca*, a *Fryer Dominican*, & by *K. Philip* created *Archbiſhop* of all *India*. This Man *Hugh Linſchote* behaued himſelfe ſo honeſtly and warily during the time of his abode there, that he was not onely in high fauour of his Lord and Maiſter, but he was alſo ſingularly and generally beloued of all the Inhabitants of the places where hee was moſt reſiant. He did moſt diligently and conſiderately obſerue and collect together all occurrents and accidents that happened in his memory & knowledge, and the ſame hath committed to writing in the *Dutch Tongue* with all faithfulnes, to his owne euerlaſting praiſe, and to the benefit of his Countrey, together with the ſeuerall *Mappes* and deſcriptions of the *Countreys*, *Cities* and *Townes*, & all the commodities therevnto belonging. Which *Booke* being commended, by Maiſter *Richard Hackluyt*, a man that laboureth greatly to aduance our *Engliſh* Name and Nation, the *Printer* thought good to cauſe the ſame to bee tranſlated into the *Engliſh* Tongue.

The Volume conteyneth in it foure ſeuerall Treatiſes: *The Firſt is*, The *Voyage* or *Iourney by Sea* of the ſayde *Hugh Linſchote* the *Author*, into the *Eaſt* or *Portingall Indies*, together with all the *Sea-Coaſts*, *Hauens*, *Riuers* and *Creekes* of the ſame, their *Cuſtomes* and *Religion*, their *Policie* and *Gouernement*, their *Marchandiſes*, *Drugges*, *Spyces*, *Hearbs*, & *Plants*, the vertues whereof are explaned by the *Annotations* of *Doctor Paludanus*, the learned *Phiſitian* of *Enckhuyſen*: And laſt of all, a *Memoriall* of ſuch *Accidents* as fell out during the *Authors* aboade in *India*. *The Firſt Booke.*

The Second Treatiſe *is*, The Deſcription of *Guinea*, *Manicongo*, *Angola*, *Monomotapa*, *&c.* with a diſcouery of the great *Iſland* of *Madagaſcar*, and all the *Shallowes*, *Cliffes* and *Iſlands* of the *Indian Seas*: The moſt part whereof was collected before by one *Pigafetta* from the mouth of *Edward Lopez*, and publiſhed in *Engliſh* the laſt yeare. *The Second Booke.*

The Third Treatiſe *is*, The *Nauigation* of the *Portingales* into the *Eaſt Indies*: & from thence to *Malacca*, *China*, *Iapon*, *Iaua* and *Sunda*: And from *China* to the *Weſterne* or *Spaniſh Indies*, and all the *Coaſt* of *Braſilia*, *&c.* *The Third Booke.*

The Fourth and laſt Treatiſe is, A moſt true & exact *Summarie* of all the *Rents*, *Demaynes*, *Tolles*, *Taxes*, *Impoſts*, *Tributes*, *The Fourth Booke.*

Tributes, Tenths, Third-pennies, and generally all the Reuenues of the King of *Spayne*, arising out of all his *Kingdomes, Lands, Prouinces* and *Lordships*, as well of *Portugall* as of *Spayne*, collected out of the *Originall Registers* of his seuerall *Chambers* of *Accompts*: together with a briefe description of the gouernment and *Pedegree* of the *Kinges* of *Portugall*.

I doo not doubt, but yet I doo most hartely pray and wish, that this poore Translation may worke in our *English Nation* a further desire and increase of Honour ouer all *Countreys* of the *World*, and as it hath hitherto mightily aduanced the Credite of the Realme by defending the same with our *Wooden Walles* (as *Themistocles* called the Ships of *Athens*:) So it would employ the same in forraine partes, aswell for the dispersing and planting true Religion and Ciuill Conuersation therein: As also for the further benefite and commodity of this Land by exportation of such thinges wherein we doe abound, and importation of those *Necessities* whereof we stand in Neede: as *Hercules* did, when hee fetched away the *Golden Apples* out of the *Garden* of the *Hesperides*; & *Iason*, when with his lustie troupe of couragious *Argonautes* hee atchieued the *Golden Fleece* in *Colchos*.

Farewell.

THE FIRST BOOKE.

CHAPTER. I.

The Voyage and trauailes of *Iohn Hugen van Linſchoten* into the Eaſt or *Portingales* Indies: Setting downe a briefe diſcourſe of the ſaid Landes, and ſea coaſtes, with the principall Hauens, Riuers, Creekes, and other places of the ſame, as yet not knowne nor diſcouered by the Portingales: Deſcribing withall not onely the manner of apparrell of the Portingales inhabiting therin, but alſo of the naturall borne Indians, their Temples, Idols, houſes, trees, Fruites, Hearbes, Spices, and ſuch like: Together with the cuſtomes of thoſe countries, as well for their manner of Idolatrous religion and worſhipping of Images, as alſo for their policie and gouernment of their houſes, their trade, and traffique in Marchandiſe, how and from whence their wares are ſold, & brought thether: With a collection of the moſt memorable and worthieſt thinges happened in the time of his beeing in the ſame countries, very profitable and pleaſant to all ſuch as are welwillers, or deſirous to heare and read of ſtrange thinges.

BEeing young, and liuing idlely in my natiue Countrie, ſometimes applying my ſelfe to the reading of Hiſtories, and ſtraunge aduentures, wherein I tooke no ſmall delight, I found my minde ſo much addicted to ſee & trauaile into ſtrange Countries, thereby to ſeeke ſome aduenture, that in the end to ſatiſfie my ſelfe I determined, & was fully reſolued, for a time to leaue my Natiue Countrie, and my friendes (although it greeued me) yet the hope I had to accompliſh my deſire, together with the reſolution, taken in the end ouercame my affection and put me in good comfort, to take the matter vpon me, truſting in God that he would further my intent. Which done, being reſolued, thereupon I tooke leaue of my Parents, who as then dwelt at Enckhuyſen, and beeing ready to imbarke my ſelfe, I went to a Fleet of ſhips that as then lay before the Taſſell, ſtaying the winde to ſayle for Spaine, and Portingale, where I imbarked my ſelfe in a ſhip that was bound for S. Lucas de Barameda, beeing determined to trauaile vnto Siuill, where as then I had two brethren that had continued there certaine yeares before: ſo to helpe my ſelfe the better, & by their meanes to know the manner and cuſtome of thoſe Countries, as alſo to learne the Spaniſh tongue.

And the 6. of December, in the yere of our Lord 1576 we put out of ỳ Taſſel, (being in all about 80. ſhips) & ſet our courſe for Spain, and the ninth of the ſame month, wee paſſed betweene Douer and Callis, & within three dayes after wee had the ſight of the Cape of Finiſterra, and the fifteene of the ſame moneth we ſaw the land of Sintra, otherwiſe called the Cape Roexent, from whence the riuer Tegio, or Tagus, runneth into the maine Sea, vppon the which riuer lieth the famous citie of Lisbone, where ſome of our Fleet put in, and left vs. The 17. day wee ſaw the Cape S. Vincent, & vppon Chriſtmas day after we entred into the riuer of S. Lucas de Barameda, where I ſtayed two or three dayes, and then trauailed to Siuill, & the firſt day of Januarie following, I entred into the citie, where I found one of my brethren,

Anno 1576 the 6. of Decembes we ſailed from the Taſſell.

then, but the other was newly ridden to the Court, lying as then in Madrill. And although I had a speciall desire presently to trauaile further, yet for want of the Spanish tongue, without the which men can hardlie passe the countrie, I was constrained to stay there to learne some part of their language: meane time it chanced that Don Henry (the last King of Portingale) died: by which meanes a great contention and debate happened as then in Portingale, by reason that the said King by his Will and Testament, made Phillip King of Spaine, his Sisters Sonne, lawfull Heire vnto the Crowne of Portingal. Notwithstanding ỹ Portingals (alwaies deadly enemies to the Spaniards,) were wholly against it, and elected for their king, Don Antonio, Prior de Ocrato, brothers Son to the King that died before Don Henry: which the King of Spaine hearing, presently prepared himselfe in person to goe into Portingale to receaue the Crowne, sending before him the Duke of Alua, with a troupe of men to cease their strife, and pacifie the matter: so that in the end, partly by force, and partly by mony, hee brought the Countrie vnder his subiection. Whereupon diuers men went out of Siuill and other places into Portingale, as it is commonlie séene that men are often addicted to changes and new alterations, among the which my Brother by other mens counsels was one: First trauelling to the borders of Spaine, being a cittie called Badaios, standing in the frontiers of Portingale, where they hoped to finde some better meanes, and they were no sooner arriued there, but they heard newes that all was quiet in Portingale, and that Don Antonio was driuen out of the countrie, and Phillip by consent of the Land receyued for King. Whereupon my Brother presently changed his minde of trauelling for Portingale, and entred into seruice with an Ambassador, that on the Kings behalfe was to goe into Italie, with whome he rode: and arriuing in Salamanca hee fell sicke of a disease called Tauardilha, which at that time raigned throughout the whole Countrie of Spaine, whereof many thousands died: and among the rest my Brother was one.

Annotatio D. Pall.

This sickneſſe being very contagious, raigned not onely in *Spaine*, but also in *Italie*, *Germany*, and almost throughout all Christendome, whereof I my selfe was sicke being as then in *Italie*, and by them it was called *Coccolucio*, because such as were troubled therewith, were no otherwise troubled then in the throat, like vnto Hennes which haue the pip, after the which followed many pestilent feuers, with diuers strange fits, which continued not aboue foure dayes.

Not long before, the plague was so great in Portingale, that in two yeres space there died in Lisbone to the number of 80. thousand people: after the which plague the saide disease ensued, which wrought great destruction throughout the whole Countrie of Spaine.

The fift day of August in the same yeare, hauing some vnderstanding in the Spanish tongue, I placed my selfe with a Dutch gentleman, who determined to trauaile into Portingal, to sée the countrie, and with him stayed to take a more conuenient time for my pretended voyage.

Vppon the first of September following we departed from Siuill, & passing through diuers Townes and Villages, within eight dayes after we arriued at Badaios, where I found my other Brother following the Court. At the same time died Anne de Austria Quéene of Spaine, (Sister to the Emperour Rodulphus, and Daughter to the Emperour Maximilian) the Kings fourth and last wife, for whom great sorrow was made through all Spaine: her body was conuaied from Badaios to the Cloyster of Saint Laurence in Escuriall, where with great solemnitie it was buried. We hauing stayed certaine dayes in Badaios, departed from thence, and passed through a Towne called Eluas about two or three miles off, being the first towne in the kingdome of Portingale, for that betweene it and Badaios, the borders of Spaine and Portingale are limited: from thence we trauailed into diuers other places of Portingale, and at the last arriued at Lisbone, about the twenty of September following, where at that time wee found the Duke of Alua beeing Gouernour there for the King of Spaine, the whole Cittie making great preparation for the Coronation of the King, according to the custome of their countrie. Wee beeing in Lisbone, through the change of aire, and corruption of the countrie I fell sicke, and during my sickness was seauen times let blood, yet by Gods help I escaped: and being recouered, not hauing much preferment vnder the gentleman, I left his seruice, and placed my selfe with a Marchant vntill I might attaine to better meanes. About the same time the plague not long before newly begunne, began againe to cease, for the which cause the King till then had deferred his enterance into Lisbone, which wholly ceased vppon the first day of May, Anno 1581 hee entred with great triumph and magnificence into the cittie of Lisbone, where aboue all others the Dutch-

This was twinne of my forenamed brother deceased.

1581.

men

men had the best and greatest commendation for beautiful shews, which was a Gate & a Bridge that stood vppon the riuer side where the King must first passe as hee went out of his Gallie to enter into the cittie, being beutified and adorned with many costly and excellent thinges most pleasant to behold, euery street and place within the cittie being hanged with rich clothes of Tapistrie and Arras, where they made great triumphes, as the manner is at all Princes Coronations.

The same yere the twelfth of December, the Duke of Alua died in Lisbone in the kings pallace, being high steward of Spaine, who during his sicknes for the space of fourteene dayes, receaued no sustenance but only womens milke: his body beeing seared and spicen was conuaied into his countrie of Alua.

The same month (the King beeing yet at Lisbone) died Don Diego Prince of Spaine and Portingale, the kings eldest son: his body beeing inbalmed, was conuaied to Madril, after whose death the king had but one Sonne named Don Phillip, and two Daughters liuing.

About the same time there arriued at Lisbone the kings sister, widdow to the deceased Emperour Maximilian, and with her one of her daughters who beeing lame was after placed in a Monasterie of Nuns, they with great triumph were likewise receaued into the cittie. After the death of Don Diego the kings eldest sonne, all the Lordes and States of Spaine and Portingale, as well spirituall as temporal assembled at Lisbone, and there in the kings presence (according to the ancient custome and manner of the countrie) toke their oathes of faith and allegiance vnto Don Phillip the young Prince of Spaine, and next heire and lawfull successor of the king his Father, in his dominions of Spaine, Portingale, and other landes and countries.

2. The next yeare Anno 1582. a great naule of ships was prepared in Lisbone, whose generall was the Marquesse de sancta Cruce, accompanied with the principall gentlemen and captaines both of Spaine and Portingal: who at their own costs and charges therein to shew the great affection and desire they had to serue their Prince, sayled with the said Naule to the Flemmish Ilandes, to fight with Don Antonio that lay about those Iles with a Fleet of frenchmen, whose Generall was one Phillip Strozzi: These two Fleets meeting together, fought most cruelly to the great losse of both parts, yet in the ende Don Antonio with his French men was ouerthrowne, and many of them taken prisoners: among the which were diuers gentlemen of great account in France; who by the Marquis commandement were all beheaded in the Island of Saint Michaels. The rest being brought into Spaine, were put into the Gallies, Don Antonio himselfe escaped in a small ship and the Generall Strozzi also, who beeing hurt in ỹ battail died of the same wound. By this victory the Spaniards were so proud, that in Lisbone great triumph was holden for the same, and the Marquis de Sancta Crus, receiued therin with great ioy: which done and all thinges being pacified in Portingale, the King left his Sisters sonne Don Albertus Cardinall of Austria Gouernour of Lisbone, and the whole Countrie; and with the saide Cardinals mother returned, and kept Court at Madrill in Spaine.

The 2. Chapter.

The beginning of my voyage into the East or Portingale Indies.

STaying at Lisbone, the trade of Marchandize there not beeing great, by reason of the newe & fresh disagreeing of the Spaniards and Portingales, occasion being offered to accomplish my desire, there was at the same time in Lisbone a Monke of S. Dominicks order, named Don frey Vincente de Fonseca, of a noble house: who by reason of his great learning, had of long time beene Chaplen vnto Sebastian King of Portingale, who beeing with him in the battaile of Barbarie, where King Sebastian was slain, was taken prisoner, and from thence ransomed, whose learning and good behauiour beeing knowne to the King of Spaine, hee made great account of him, placing him in his own Chappel, and desiring to prefer him, the Archbishoprick of all the Indies beeing voide, with confirmation of the Pope he inuested him therewith, although he refused to accept it, fearing the long and tedious trauaile hee had to make thether, but in the end through the Kings perswasion, hee toke it vpon him, with promise within foure or fiue yeares at the furthest to recall him home againe, and to giue him a better place in Portingale, with the which promise he toke the voyage vpon him. I thinking vpon my affaires, vsed all meanes I could to get into his seruice, and with him to trauaile the voiage which I so much desired, which fell out as I would wish: for that my Brother that followed the Court, had desired his Master (beeing one of his Maiesties secretaries) to

make him purser in one of the ships that the same yere should saile vnto the East Indies, which pleased me well, in so much that his said Master was a great friend and acquaintance of the Archbishops, by which meanes, with small intreatie I was entertained in the Bishops seruice, and amongst the rest my name was written downe, wee being in all forty persons, & because my Brother had his choise which ship he would be in, he chose the ship wherein the Archbishop sayled, the better to help each other, and in this manner we prepared our selues to make our voyage, being in all fiue ships of the burthen of fourteene or sixteene hundreth Tunnes each ship, their names were the Admirall S. Philip: the Vize Admirall S. Iacob. These were two new ships, one bearing the name of the King, the other of his sonne, the other three, S. Laurence, S. Francisco, and our shippe S. Saluator.

1583. Upon the eight of Aprill, beeing good Friday in the yeare of our Lorde 1583. which commonly is the time when their ships set sayle within foure or fiue dayes vnder, or ouer, wee altogether issued out of the Riuer of Lisbone and put to sea, setting our course for the Ilands of Madera, and so putting our trust in God, without whose fauour & helpe we can doe nothing, and all our actions are but vaine, we sayled forwards.

Chapter 3.

The manner and order vsed in the ships in their Indian Voyages.

THe shippes are commonlye charged with foure or fiue hundred men at the least, sometimes more, sometimes lesse, as there are souldiers and saylers to bee found. When they go out they are but lightly laden, onely with certaine pipes of wine & oyle, and some small quantitie of Marchandize, other thing haue they not in, but balast, & victuals for the company, for that the most and greatest ware that is commonly sent into India, are rials of eight, because the principall Factors for pepper doe euery yere send a great quantitie of mony, therewith to buy pepper, as also diuers particular Marchants, as being the least ware that men can carry into India: for that in these rials of eight they gaine at the least forty per cento: when the ships are out of the riuer, and enter into the sea, all their men are mustered, as well saylers, as souldiers, and such as are founde absent and left on land, being registred in the bookes, are marked by the purser, that at their returne they may talke with their suerties, (for that euery man putteth in suerties,) and the goods of such as are absent, beeing found in the ship are presently brought forth and prised, and an Inuentorie thereof beeing made, it is left to bee disposed at the captaines pleasure. The like is done with their goods that die in the ship, but little of it commeth to the owners hands, being imbeseled and priuily made away.

The Master and Pilot haue for their whole voyage forth and home againe, each man 120. Millreyes, euery Millreyes being worth in Dutch money seauen guilders, and because the reckoning of Portingale monie is onely in one sort of money called Reyes, which is the smalest money to bee founde in that countrie, and although it bee neuer so great a summe you doe receaue, yet it is alwaies reckoned by Reyes, whereof 160. is as much as a Keysers gilderne, or foure rials of siluer: so that two reyes are foure pence, and one reye two pence of Holland money. I haue thought good to set it downe, the better to shew and make you vnderstand the accounts they vse by reyes in the countrie of Portingale. But returning to our matter, I say the Master and the Pilot doe receaue before hand, each man twenty foure millreyes, besides that they haue chambers both vnder in the ship, and cabbins aboue the hatches, as also primage, & certaine tunnes fraught. The like haue all the other officers in the ship according to their degrees, and although they receaue money in hand, yet it costeth them more in giftes before they get their places, which are giuen by fauour and good will of the *Proueador*, which is the chiefe officer of the Admiraltie, and yet there is no certaine ordinance for their payes, for that it is daply altered: but let vs reckon the pay, which is commonly giuen according to the ordinance and maner of our ship for that yeare.

The chiefe Boteswain hath for his whole pay 50. Millreyes, and receaueth ten in ready money: The Guardian, that is the quarter master hath 1400. reyes the month, and for fraught 2800. and receaueth seuen Millreyes in ready money: The Seto *Piloto*, which is the Masters mate, hath 1200. reyes, which is three duckets the month, and as much fraught as the quarter Master: two Carpenters, & two Callafaren which helpe them, haue each man foure duckets a month and 3900. Millreyes fraught. The Steward that giueth out their meate and drinke, and the *Merinho*, which is he that imprisoneth men aboorde, and hath charge of all the munition

munition and powder, with the deliuering forth of the same, haue each man a Millreyes the month, and 2340. reyes fraught, besides their chambers and freedome of custome, as also all other officers, saylers, pikemen, shot, &c. haue euery man after the rate, and euery one that serueth in the ship. The Cooper hath three duckets a month, and 3900 reyes fraught: Two Stringeros, those are they which hoise vp the maine yeard by a wheele, and let it downe againe with a wheele as need is, haue each man one Millreyes the month, and 2800. reyes fraught: Thirty three saylers haue each man one Millreyes the month, and 2800. reyes fraught, 37. rowers, haue each man 660. reyes the moneth, and 1860. reyes fraught, foure pagiens which are boyes, haue with their fraught 443. reyes the month, one Master gunner, and eight vnder him, haue each man a different pay, some more, some lesse: The surgion likewise hath no certaine pay: The factor and the purser haue no pay but only their chambers, that is below vnder hatches, a chamber of twentie pipes, for each man ten pipes, and aboue hatches each man his cabbin to sleepe in, whereof they make great profit. These are all the officers and other persons which saple in the ship, which haue for their portion euery day in victuals, each man a like, as well the greatest as the least, a pound and three quarters of Bisket, halfe a Can of Wine, a Can of water, an Arroba which is 32. pound of salt flesh the moneth, some dryed fish, onyons and garlicke are eaten in the beginning of the voyage, as being of small value, other prouisions, as Suger, Honny, Reasons, Prunes, Ryse, & such like, are kept for those which are sicke: yet they get but little thereof, for that the officers keepe it for themselues, and spend it at their pleasures, not letting much goe out of their fingers: as for the dressing of their meate, wood, pots, and pans, euery man must make his owne prouision: besides all this there is a Clarke and Steward for the Kings souldiers that haue their parts by themselues, as the saylers haue.

This is the order and manner of their voyage when they saple vnto the Indies, but when they returne againe, they haue no more but each man a portion of Bisket and water vntill they come to the Cape de Bona Esperance, and from thence home they must make their own prouisions. The souldiers that are passengers, haue nothing els but free passage, that is room for a chest vnder hatches, and a place for their bed in the orlope, and may not come away without the Viceroyes passeport, and yet they must haue beene fiue yeres souldiers in the Indies before they can haue licence, but the slaues must pay fraught for their bodies, & custome to the King, as in our voyage home againe we will at large declare.

The 15. of Aprill we espied the Iland of Madera and Porto Sancto, where the ships vse to seperate themselues, each ship keeping on his course, that they may get before each other into India for their most commodities, and to dispatch the soner; whereby in the night, and by tides they leaue each others company, each following his owne way.

The 24. of Aprill we fell vpon the coaste of Guinea which beginneth at nine degrees, and stretcheth vntill wee come vnder the Equinoctiall, where wee haue much thunder, lightning, and many showers of raine, with stormes of wind, which passe swiftly ouer, & yet fall with such force, that at euery shower we are forced to strike saple, & let the maine yeard fall to the middle of the mast, & many times cleane down, sometimes ten or twelue times euery day: there wee finde a most extreame heate, so that all the water in the ship stinketh, whereby men are forced to stop their noses when they drinke, but when wee are past the Equinoctiall it is good againe, & the neater wee are vnto the land, the more it stormeth, raineth, thundreth and calmeth: so that most commonly the shippes are at the least two monthes before they can passe the line: Then they finde a winde which they name the generall winde, and it is a South east winde, but it is a side wind, and we must alway lie side waies in the wind almost vntill wee come to the cape de Bona Speranza, and because that vpon the coast of Brasillia about 18. degrees, on the south side lieth great flakes or shallowes, which the Portingales call Abrashos, that reach 70. miles into the sea on the right side, to passe them, the ships hold vp most vnto the coast of Guinea, and so passe the said Flattes, otherwise if they fall too low and keepe inwardes, they are constrained to turne againe vnto Portingale, and many times in danger to be lost, as it hapned to our Admirall Saint Phillip, which in the yeare 1582. fell by night vpon the Flats, and was in great danger to be lost, yet recouered againe, & sayled backe to Portingale, and now this yeare to shunne the Flats shee kept so neare the coast of Guinea, that by meanes of the great calmes and raynes, shee was forced to driue vp and downe two months together, before shee could passe the line, & came two months after the other ships into India: Therefore men must take heed, and keepe themselues from comming too neare the coast, to shun 1582.

the calmes and stormes, and also not to hold too farre of thereby to passe the Flats & shallowes, wherein consisteth the whole Indian Voyage.

The 15. of May being about fiftie miles beyond the Equinoctiall line Northwardes, we espied a French ship, which put vs all in great feare, by reason that most of our men were sicke, as it commonly happeneth in those countries through the exceeding heate: & further they are for the most part such as neuer haue béene at Sea before that time, so that they are not able to do much, yet we discharged certaine great shot at him, wherewith he left vs, (after he had played with vs for a smal time) and presently lost the sight of him, wherewith our men were in better comfort. The same day about euening, wee discried a great ship, which wee iudged to bee of our Fléet, as after wee perceiued, for it made towards vs to speake with vs, and it was the Saint Francisco, wherewith wee were glad.

The 26. of May, wee passed the Equinoctiall line which runneth through the middle of the Iland of Saint Thomas, by the coast of Guinea, and then wee began to see the south star, and to lose the north star, and founde the sunne at twelue of the clocke at none to be in the north, and after that wee had a south east wind, called a general wind, which in those partes bloweth all the yeare through.

The 29. of May being Whitsonday, the ships of an ancient custome, doe vse to chuse an Emperour among themselues, and to change all the officers in the ship, and to hold a great feast, which continueth three or foure dayes together, which wee obseruing chose an Emperour, and being at our banket, by meanes of certaine words that passed out of some of their mouthes, there fell great strife and contention among vs, which proceeded so farre, that the tables were throwne downe and lay on the ground, and at the least a hundred rapiers drawne, without respecting the Captaine or any other, for he lay vnder foote, and they trod vpon him, and had killed each other, and thereby had cast the ship away, if the Archbishop had not come out of his chãber among them, willing them to cease, wherwith they stayed their hands, who presently commaunded euery man on paine of death, that all their Rapiers, Poynyardes, and other weapons should bee brought into his chamber, which was done, whereby all thinges were pacified, the first and principall beginners being punished & layd in irons, by which meanes they were quiet.

The 12. of June we passed beyond the afore said Flats and shallowes of Brasillia, whereof all our men were exceeding glad, for thereby we were assured that we should not for that time put backe to Portingale againe, as many doe, and then the generall wind serued vs, vntill wee came to the riuer of Rio de Plata, where wee got before the wind, to the cape de Bona Speranza.

The 20. of the same month, the S. Franfiscus that so long had kept vs cõpany, was againe out of sight: and the eleauenth of July after, our Master iudged vs to bee about 50. miles from the cape de Bona Speranza: wherefore he was desired by the Archbishop to kéepe in with the land, that wee might sée the Cape. It was then misty weather, so that as we had made with the lãd about one houre or more, wee perceiued land right before vs, and were within two miles thereof, which by reason of the darke and misty weather we could no sooner perceiue, which put vs in great feare, for our iudgement was cleane contrarie, but the weather beginning to cleare vp, we knew the land, for it was a part or bank of the point called Cabo Falso, which is about fiftéene miles on this side the cape de Bona Speranza, towards Mossambique the cape de Bona Speranza lieth vnder 34. degrées southward, there wee had a calme and faire weather, which continuing about halfe a day, in the meane time with our lines we got great store of fishes vppon the same land at ten or twelue fadoms water, it is an excellent fish much like to Haddocks, the Portingales call them Pescados.

The twenty of the same month wee met againe with Saint Francisco, and spake with her, and so kept company together till the 24. of June, when wee lost her againe. The same day wee stroke all our sayles, because wee had a contrarie wind, and lay two dayes still driuing vp and downe, not to lose anie way, meane time wee were against the high land of Tarradonaral, which beginneth in 32. degrees, and endeth in 30. and is distant from Capo de Bona Speranza 150. miles, in this place they cõmonly vse to take counsell of all the officers of the ship, whether it is best for thẽ to sayle through within the land of S. Laurenso, or without it, for that within the land they sayle to Mossambique, and from thence to Goa, and sayling without it they cannot come at Goa, by reason they fal down by meanes of the streame, and so must sayle vnto Cochin, which lieth 100. miles lower then Goa, and as the ships leaue the cape, then it is not good to make towards Mossambique, because they cannot come in time to Goa, by reason of the great calmes that are within the land, but they

they that passe the Cape in the month of July, may well goe to Mossambique, because they haue time inough there to refresh themselues, and to take in fresh water and other victuals, and so to lie at anker ten or twelue dayes together, but such as passe the cape in the month of August, doe come too late, and must sayle about towardes Cochin, thereby to lose no time, yet it is dangerous & much more cumbersome, for that commonly they are sicke of swolen legges, sore bellies, and other diseases. The 30. of July, wee were against the point of the cape called Das Corentes, which are 130. miles distant from Terra Donatal, and lieth vnder 24. degrees Southwarde, there they begin to passe betweene the Ilands.

The Ile *Madagascar*, otherwise called Saint *Laurence*.

(The Iland of S. *Laurenso*, is by *Marcus Paulus* named the great Iland of *Magastar*, by *Andrea Thenet* it is called *Madagascar*, and is the greatest of all the East Ilandes, for it is greater in compasse then eyther of the Kingdomes of *Castile* or *Portingale*, and lieth on the other side of *Africa* as we passe the cape *de Bona Speranza*, it containeth in length (as *Theuet* describeth) 72 degrees, and in bredth eleauen degrees, and is in cõpasse (as some hold opinion) 3000 Italian miles, and as some write 4000. which should bee sixe or eight hundred Dutch miles. This Iland is iudged to be very temperate, and therefore well peopled, but beleeue in *Mahomet*. *Marcus Paulus* sayeth, that the Iland is gouerned by foure ancient men, it is full of wilde beasts and strange foules, whereof he writeth many fables, not worthie the rehearsall. This Iland hath Elephants & all kind of beasts which haue but one horn, whereof one is called an Indian asse, with whole feet vncloue, an other is called *Orix* with clouen feet: it hath many snakes, effres, & great store of woodes of redde Sandale, which are there little esteemed for the great abundance, there the Sea yeeldeth much Amber: it aboundeth also in Rice, Barley, Oranges, Lemons, Citrons, & Millons, which are so great that a man can hardly gripe them, both red, white, & yellow, and better then ours, and much ginger which they eate greene, Hony & Sugar in such abundance, that they know not whether to send it, Saffron, many medicinable hearbs, and Indian nuts. It likewise yeeldeth Siluer, and hath manie Riuers, beautifull Fountaines, and diuers Hauens, whether many *Sarasins* & *Mores* doe bring their Marchandise, as clothes of gold & Siluer, Linnen made of cotton, wo[illegible]l, and such like.)

From S. Laurenso to Mossambique, which lieth from the firme land of Das Corentes 120. miles, and is an Iland of 220. miles long, stretching north & south, and in breadth 70. miles, beginning from the first point, vntill you come at the cape in 26. de-

grees, and endeth in the North in 11. degrées. The people of the Iland are blacke like those of Mosambique, and goe naked, but the haire of their heades is not so much curled as theirs of Mosambique, and not full so blacke. The Portingales haue no speciall traffique there, because there is not much to be had, for as yet it is not very well knowen. The 1. of August we passed the flats called os Baixos de Iudea, that is, the Flats of the Iewes, which are distant from the cape das Corentes, 30. miles, and lie betweén the Iland of S. Laurence & the firme land, that is from the Iland fiftie miles, and from the firme land seauenty miles, which Flats begin vnder 22. degrées and a halfe, and continue to twentie one degrées: there is great care to bee taken lest men fall vpon them, for they are very dangerous, and many ships haue bin lost there, and of late in
1585. Anno 1585. a ship comming from Portingale called S. Iago beeing Admirall of the Fléet, and was the same that the first voiage went with vs from Lisbone for vice Admirall, as in another place we shall declare.

The fourth of August we discried the land of Mosambique, which is distant from the Flattes of the Iewes nintie miles vnder fifteene degrées southwards. The next day we entred into the road of Mosambique, and as we entered we espied the foresaid ship called S. Iago which entered with vs, and it was not aboue one houre after we had descried it, beeing the first time wee had séene it since it left vs at the Iland of Madera, where we seperated our selues. There wee found likewise two more of our ships, Saint Laurenzo and Saint Francisco, which the day before were come thether with a small ship that was to sayle to Malacca, which commonly setteth out of Portingale, a month before any of the ships do set sayle for India, only because they haue a longer voiage to make, yet doe they ordinarily sayle to Mosambique to take in sweete water & fresh victuals as their voiage falleth out, or their victuals scanteth: If they goe not thether, thē they saile about on the back side of ỹ Iland of saint Laurenso, not setting their course for Mosambique. Being at Mosambique wee were foure of our Fléete in company together, only wanting the Saint Phillip, which had holden her course so nere the coast of Guinea, (the better to shun the Flats of Bracillia that are called Abrolhos, whereon the yere before she had once fallen,) that she was so much becalmed that she could not passe the Equinoctiall line in long time after vs, neyther yet the cape de Bona Speranza without great stormes & foule weather, as it ordinarilie happeneth to such as come late thether, whereby shee was compelled to compasse about & came vnto Cochin about two months after we were al arriued at Goa, hauing passed and endured much misery and foule weather, with sicknes and diseases, as swellings of the legs, and the scorbuicke, and paine in their bellies &c.

The 4. Chapter.

The description of *Mossambique*, which lieth vnder 15. degrees on the South side of the Equinoctiall line vppon the coast of *Melinde*, otherwise called *Abex* or *Abexim*.

MOssambique is a Towne in the Iland of *Prasio* with a safe, (although a small) hauen, on the right side towardes the cape: they haue the golden mines called *Sofala*, on the left side the rich towne of *Quiloa*: and by reason of the soggie misses incident to the same, the place is both barren & vnholsome, yet the people are rich by reason of the situation. In time past it was inhabited by people that beleeued in *Mahomet*, being ouercom & kept in subiection by the tirant of *Quiloa*, & his lieftenant (which the *Arabians* called *Zequen*) that gouerned them.

Mossambique is a little Iland, distant about halfe a mile from the firme land, in a corner of the said firme land, for that ỹ firme land on the north side stretcheth further into ỹ sea thē it doth, & before it there lie two smal Ilands named *S.* George & *S.* Iacob, which are euen vō the corner of the firme land, and betweéne those two Ilands not inhabited, & the firme land the ships doe sayle to Mossambique leauing the Ilands southward, on the left hand, and the firm land on the north, and so without a Pilot compasse about a mile into the sea to Mossambique, for it is déepe enough, and men may easily shun the sands that lie vpon the firme land, because they are openly séene. The ships harbour so neare to the Iland and the fortresse of Mossambique, that they may throw a stone out of their ship vppon the land, and sometimes farther, and lie betweéne the Iland and the firme land, which are distant halfe a mile from each other, so that the ships lie there as safely as in a riuer or hauen. The Iland of Mossambique is about halfe a mile in compasse, flat land, and bordered about with a white sand: Therein growe many Indian palmes or nut trées, & some Orange, Apple,

Lem-

as ſylvæ ebanos aurum mihi viſcera terræ
Ambara fert pretio littus odore pari
Auferri hæc tolerabile nũ quoqz pubem
Aueheret pelago dira cupido meam

Hoogerb

Terra firme

Inſulæ et arcis Mocambique deſchriptio ad fines Melindæ ſitæ ebano puriſs. auro et ambare odorato affluentis hinc magnus ſeruorum numerus in Indiam abducitur, H. Linſchoten inuent

Beſchryuinge des Eylants en ſlot Mocambique geleegen op de grenſen Melinde ſeer Ryck van Ebanhout, fijn gout en Ambargrys, waer aff veel ſlauen naer Indyen wech gevoert werden door Jan Huygen van Linſchoten

S.to Dom

S.t Jorgie

Cabaceira
Terra firme
A Fortareza velha
A
S. Gabriel
Fortaresa
S. da baluarte
S. Tiagvo

Wants title to first Book

-JJ-

Lemmon, Citron, and Indian Figge trées: but other kindes of frutt which are common in India are there verie scarce. Corne and other graine with Rice and such necessarie marchandizes are brought thether out of India, but for beasts and foule, as Oxen, sheep, Goats, Swine, Hennes, &c. there are great aboundance and very good and cheape. In the same Iland are found sheepe of fiue quarters in quantitie, for that their tayles are so broad and thicke, that there is as much flesh vpon them, as vpon a quarter of their body, and they are so fatte that men can hardlie broke them. There are certaine Hennes that are so blacke both of feathers, flesh, and bones, that being sodden they seeme as black as inke: yet of very sweet taste, and are accounted better then the other: whereof some are likewise found in India, but not so many as in Mossambique. Porke is there a very costly dish, and excellent faire and sweete flesh, and as by experience it is found, it farre surpasseth all other flesh: so that the sicke are forbidden to eate any kinde of flesh but onely Porke, because of the excellency thereof.

Mossambique signifieth two places, one which is a whole kingdome lying in *Africa*, behinde the cape of *Bona Speranza*, betweene *Monomotapa* & *Quiloa*, the other certaine Ilands herafter drawne and described, lying on the south side of the Equinoctiall line vnder 14. degrees and a halfe, whereof the greatest is called *Mossambique*, the other two Saint *Iacob* and Saint *George*. These Ilands lie almost in the mouth of a riuer which in *Africa* is called *Moghincats*.

About *Mossambique* is a verie great & a safe hauen, fit to receiue and harbour all ships that come and goe both to & from *Portingal* & the *Indies*, and although both the Kingdome and the Iland are not very great, yet are they very rich and abundant in all kinde of thinges, as appeareth in the description of the same.

Mossambique the chiefe & greatest of them is inhabited by two maner of people, Christians and Mahometanes, the Christians are Portingales, or of the Portingales race, there is also a castle wherin the Portingales keepe garrison, from whence also all other castles and fortes thereabouts are supplied with their necessaries, speciallie *Sofala*, where the rich mine of Gold lieth: there the *Portingale* ships doe vse to harbour in winter time, when of wind or by meanes of foule weather, they cannot accõplish their voiage.

The *Indian* ships doe likewise in that place take in new victuals and fresh water.

This Iland beeing first discouered by the *Portingales*, was the only meanes that they found the *Indies*: for that frõ thence they vsed to take Pilots, which taught them the way: touching the manner and customes of these people, read the Authors description at large, they are good shooters in musket and caliuer, and expert Fishermen.

Sayling along further by the coast towardes the *Indies* you passe by *Quiloa* (which in times past was called *Rapta*) not great but verie faire by reason of the great trees that grow there, which are alwaies fresh and greene, as also for the diuersities of victuals, & it is also an Ilande lying about the mouth of the great Riuer *Coauo*, which hath her head or spring out of the same lake from whence *Nilus* doth issue. This Iland is inhabited by Mahometans, and they are all most white apparelled in silk and clothes of cotton woll: their women weare bracelets of gold and precious stones about their neckes and armes: they haue great quantitie of siluer workes, & are not so browne as the men, & well membered: their houses are commonly made of stone, chalke, and wood, with pleasant gardens of all kind of fruit and sweet flowers: from this Iland the kingdome taketh his name. This point asketh a larger discourse, which you shal finde in the leafe following.

They haue no sweet water in this Iland to drinke, but they fetch it from the firme land, out of a place called by the Portingales Cabaser, and they vse in their houses great pots which come out of India, to keepe their water in.

The Portingales haue therein a verie faire and strong castle which now about 10. or 12. yeares past was fullie finished, and standeth right against the first of the vnhabited little Ilands, where the ships must come in, and is one of the best and strongest built of all the Castles throughout the whole Indies, yet haue they but small store of ordinance or munition, as also not any souldiers more then the Captaine and his men that dwel therin. But when occasion serueth, the married Portingales that dwell in the Iland, which are about 40. or 50. at the most, are all bound to keepe the Castle, for that the Iland hath no other defence then onely that Castle, the rest lieth open and is a flat sand. Round about within the Castle are certaine

Cesterns

Cesterns made which are alwaies ful of water, so that they haue water continuallie in the same for the space of one whole yeare or more, as necessitie requireth, although they take no great care for their necessitie, neyther Captaine Officers, nor other inhabitants of the Iland, for that they doe it orderly one by one, each house after the other, specially those 40. or 50. Portingales, and Mesticos, which are Portingales offspring, but borne in India, which are called Mesticos, that is as much to say, as halfe their countrie men; which are also esteemed & accounted for Portingals. There are at this time in the Iland of Mossambique about 300. or 400. straw houses, and cottages, which belong to the natural born people of the countrie, being all blacke like those of Capo verde, Saint Thomas, and all Æthiopia, and vnder the subiection of the Portingales, some of them beleeuing in Mahomet: for before the Portingales held that Iland by traffique & daylie conference with the Moores and Mahometanes, as far as the red sea they held the law of Mahomet, as there are yet many that hold the same law, euen vnto the red sea, but from Mossambique vpwardes to Cape de Bona Speranza, they neuer receiued that law: so that there the Moores and naturall borne people of the countrie, doe as yet liue like beastes, without knowledge eyther of God or of his lawes: some of the Moores of the Iland are likewise Christians, and some heathens, but goe all naked, saue onely that the men haue their priuie members wrapped in a cloth, and the women from halfe their breasts downe to the middle of their thighes, are wrapped about with a gray cotten cloth, as you may see by their counterfets in the Indian Cards: these are such as dwel among the Portingales in the Iland, for that such as dwell on the firme lande for the most parte goe cleane naked, sometimes hauing their members couered, sometimes not.

The Portingales deale and traffique with such as dwell on the firme land in some Villages nearest vnto them, as Sena, Macuwa, Sofala, Cuama, &c. which for the most part differ both in behauiour, speech, & manner of life, each village by it self, & fight one against the other, taking each other prisoners and sell them, some of thē eating mans flesh, as the *Macuwen* and others. Their chiefest liuing is by hunting & by flesh of Elephants: which is the cause that so many Elephantes teeth are brought frō thence. The Moores on the firme land, & throughout all Aethiopia haue their villages and dwellings with their kings, each nation or kindred apart by themselues, so many villages, so many kings, and all differing in speech, manners, and customes, hauing war with their neighbours, they are not to bee trusted nor beleeued, because they haue no religion nor faith: for that during the space of foure or fiue yeares that the Portingales of Mossambique in their first comming thether, vsed to traffique with them vpon the firme land, they liued peaceablie, so that they thought themselues safe and out of danger: but when they least feared the trechery of those Moores, they sodainely came and fel vpon, and slew them all not leauing one aliue.

Elephants.

The gouernment of the Portingales in the Iland is in this manner. They haue euery three yeare a new Captaine and a factor for the king, with other officers, which are all offices giuen and bestowed by the king of Portingal, euery three yeare vpon such as haue serued him in his Indian wars, and in recompence of their seruices & payes, he giueth them those offices, euery man according to his calling and degree, where they receiue their payes and ordinary fees out of that which they get by force: for that during their abode in those places, they doe what pleaseth them. The Captaine hath great profit, for there is another fortresse named Sofala, which lieth betweēn Mossambique and the cape de Bona Speranza, which is about 120. miles, by that fort is a certaine mine named Monomotapa: in the which land is a great lake, out of the which you may perceiue the riuer Nilus to spring forth, as likewise the great and wide Riuer of Cuama, or Niger which runneth betweene Sofala and Mossambique into the Sea, in the bottome whereof among the Sandes much gold is found. In this mine of Monomotapa is great store of gold, and withall a certaine kinde of gold called by the Portingales Botongoen onroempo, or sandie gold, for that is very smal like sand, but the finest gold that can be found.

In this fortresse of Sofala the Captaine of Mossambique hath a Factor, and twice or thrice euery yere he sendeth certaine boats called Pangaios, which saile along the shore to fetch gold, and bring it to Mossambique.

These Pangaios are made of light planks, and sowed together with cords, without any nailes, they say that the mine of Angola on the other side of Africa is not farre from the saide mine of Sofala, not aboue 300. miles one from the other, for often times there commeth certaine Moores from Angola to Sofala ouer lande.

There are some Moores that carrie other Moores vpon their backs like beasts, and are wholly

wholly accustomed therunto as if they were Horses, Moyles, or Asses. I haue spoken with men that came from thence, and haue seen them, and affirme it for a truth.

But returning to our matter of the gouernmement and vsage of the Portingales and their Captaine, I say that the Captaine maketh the commoditie of his place within three yeares space that hee remaineth there, which amounteth to the value of 300. thousand Duckets, that is nine tunnes of golde: as while we remained there, the Captaine named Nuno Velio Perena himselfe shewed vs, and it is most in gold that commeth from Sofala & Monomotapa as I said before, from Mossambique they carrie into India Gold, Ambergris, Eben wood, and Iuorie, and many slaues both men and women which are carried thether, because they are the strongest Horses in all the East countries, to doe their filthiest and hardest labor, wherein they onely vse them: They sayle from thence into India but once euery year, in the month of August till half September, because that throughout the whole countries of India they must sayle with Monssoyns, that is with the tides of the year, which they name by the windes, which blow certaine monthes in the yeare, whereby they make their account to goe and come from the one place to the other, & the time that men may commonly sayle betweene Mossambique and India, is 30. dayes little more or lesse, and then they stay in India till the month of Aprill, when the winde or Monssoyn commeth againe to serue them for Mossambique, so that euery yeare once, there goeth and commeth one shippe for the Captaine that carrieth and bringeth his marchandise, and no man may trafique from thence into India, but only those that dwel and are married in Mossambique, for that such as are vnmarried may not stay there by speciall priuiledge from the King of Portingall graunted vnto those that inhabite there, to the end the Iland should be peopled, and therby kept and maintained.

Behind Mossambique lyeth the countrey of Prester Iohn, which is called by them the countrey of Abexines, whereupon the coast of *Mossambique* vnto the red sea is commonly called the coast of Abex, and diuers men of Prester Johns land do send men of that country, some being slaues, and others free into India, which serue for Saylors in the Portingalles shippes, that trafique in those countries frō place to place, whose pictures & countersets, as also their religiō, maner of liuing, and customes doeth hereafter follow in the pictures of India. This coast of Abex is also by the Portingalles called the coast of *Melinde*, because that vpon the same coast lyeth a towne and a Kingdome of that name, which was the first towne and Kingdome that in the Portingals first discouerie of those countries, did receiue them peaceably without treason or deceit, and so to this day doth yet continue.

Wee stayed at *Mossambique* for the space of 15. dayes, to prouide fresh water and victuails for the supplying of our wants, in the which time diuers of our men fel sicke and died, by reason of the vnaccustomed ayre of the place, which of it selfe is an vnholsome land, and an euill aire by meanes of the great and vnmeasurable heat.

The 20. of August wee set saile with all our companie, that is, our foure shippes of one fleete that came from Portingall, and a shippe of the Captaines of *Mossambique*, whose three yeares were then finished, his name was Don Pedro de Castro, in whose place the aforesaide Nuno Velio Pereira, was then come. The said Captain Don *Pedro* returned wō his wife & family again into India, for that the Kinges commandement and ordinance is, that after the expiration of their three yeares office, they must yet stay three years more in India at the commandement of the Vice Roy of India, in the kings seruice, at their owne charges, before they must returne into *Portingall*, vnlesse they bring a speciall patent from the King, that after they haue continued three yeares in their office, they may returne into *Portingal* againe, which is very seldome seene, vnlesse it be by speciall fauour, and likewise no man may trauell out of India vnlesse hee haue the Vice Royes Passport, and without it they are not suffred to passe, for it is very narrowly loked into.

The 24. of August in the morning wee descryed two Islandes, which are called Insula de Comora, and Insula de Don Ian de Castro. The Islande Comora lyeth distant from *Mossambique* 60. miles, Northwardes vnder 11. degrees on the South side is a very high land, so high that in a whole dayes saile with a good winde wee could not lose the sight therof. the same day the shippes seperated themselues againe, according to the ancient manner, for the occasions aforesaid.

The third of September we once againe passed the Equinoctiall line, which runneth betweene *Melinde* and Braua, townes lying vppon the coast of Abex, and the line is frō Mossambique Northwards 230. miles, and from the line to the Cape de Quardafum are 190. miles, and lyeth vnder 12. de-

grees

grées on the North side of the Equinoctiall, vpon this coast betweene Mossambique, and the Cape de Guardafum, lyeth these townes, Quiloa, in time past called Rapta Mombassa, which is a towne situate in a little Iland of the same name, which sheweth a farre off to be high sandie downes, and hath a hauen with two fortes to defende it, Melinde, Pate, Braua, and Magadoxo, each being a kingdome of it selfe, holding the lawe of Mahomet: the people are somewhat of a sallower colour then those of Mossambique, with shining hayre, gouerning their Cities after the manner of the Arabians, and other Mahometanes. This corner or Cape of Guardafum is the ende of the coast of Abex or Melinde, and by this cape East Northeast 20. miles within the Sea lyeth the rich Iland called Socotora, where they find Aloes, which taketh the name of the Iland being called Aloe Socotorina, and is the verie best, being close and fast, and from thence is it carried and conueyed into al places.

By this corner and Iland beginneth the mouth or enterance of the Estreito de Mecka, for that within the same vpon the coast of Arabia lyeth the citie of Mecka, where the body of Mahomet hangeth in the ayre in an iron chest, vnder a sky made of Adamant stone, which is greatly sought vnto, & visited by many Turkes and Arabians. This entery is also called the redde sea, not that the water is redde, but onely because there are certain redde hilles lying about the same, that yéeld redde marble stones: and because the sand in some places is redde, it is the same sea which Moyses with the children of Israel passed through on dry land.

From the hoke or cape de Guardafum, which lesseneth, and is narrow inwardes towardes Sues, in time past called Arsinoe, (which is the vttermost town where the narrownesse or straight endeth) are 360. miles, and from thence ouer land to the Mediterranean sea in Italie are 90. myles, the straight or narrownes is in the entrãce, & also within the broadest place 40. miles, and in some places narrower: it hath also diuers Ilands, and on the one side inwarde by Sues Northward Arabia deserta, on the other side southward Ægipt, where the riuer Nilus hath her course, and somewhat lower towardes the Indian seas Arabia Felix: and on the other side right against it, the countrey of Abexynes, or Prester Iohns land, vpon the hoke or corner of Arabia Felix, the Portingals in time past helde a fort called Aden, but nowe they haue none, whereby at this present the Turks come out of the straight or mouth of the redde sea, with Gallies that are made in Sues, and doe much hurt and iniurie vppon the coast of Abex or Melinde, as when time serueth we shall declare.

Hauing againe passed the line, we had the sight of the North Star, whereof vpon the coast of Guinea, from the Iland of S. Thomas vntill this tyme, wee had lost the sight. The 4. of September wee espyed a shippe of our owne fleete, and spake with him: it was the S. Francisco, which sayled with vs till the 7. day, and then left vs. The 13. of September wee saw an other shippe which was the S. Iacob, which sailed out of sight again and spake not to vs.

The 20. of September we perceiued many Snakes swimming in the sea, being as great as Eeles, and other thinges like the scales of fish which the Portingals call Vintijns, which are halfe Ryalles of siluer, Portingall money, because they are like vnto it: these swimme and driue vpon the sea in great quantities, which is a certain signe & token of the Indian coast.

Not long after with great ioy we descried land, and found ground at 47. fadome deepe, being the land of Bardes, which is the vttermost ende and corner of the enterie of the Riuer Goa, of being about three miles from the Citie: it is a high land where the shippes of India do anker and vnlade, and from thence by boates their wares are carryed to the towne. That day we ankered without in the sea about three miles from the land, because it was calme, and the fludde was past; yet it is not without danger, and hath round about a faire and fast land to anker in, for as then it beganne in those places to be summer.

The 21. being ỹ next day, there came vnto vs diuers boats called Almadias, which boorded vs, bringing vñ thẽ all maner of fresh victuailes from the land, as fresh bread & fruit, some of them were Indians that are christened: there came likewise a Galley to fetch the Archbishoppe, and brought him to a place called Pangijn, which is in the middle way, betweene Goa and the roade of Bardes, and lyeth vpon the same Riuer: Here hee was welcommed and visited by the Vice Roy of India, named Don Francisco Mascarenias, and by all the Lordes and Gentlemen of the countrey, as well spirituall as temporall: The Magistrates of the towne desired him to stay there ten or twelue dayes, while preparation might bee made to receiue him with triumph into the cittie, as their manner is, which hee granted them. The same day in the afternoone we entred the Riuer, into the roade vnder the lande of Bardes, being the 21. of September Anno 1583. being

fine

fiue monthes and 13. dayes after our putting forth of the Riuer of Lisbone, (hauing stayed 15. daies at Mosambique) which was one of the speediest and shortest voyages that in many yeares before and since that time was euer performed: There we founde the shippe named Saint Laurence, which arriued there a day before vs: The 22. day the S. Iacob came thither, and the next day after arriued the S. Francis.

There dyed in our shippe 30. persons, among the which, some of them were slaues, and one high Dutchman, that had beene one of the King of Spaines garde: euery man had beene sicke once or twice and let bloode. This is commonly the number of men that ordinarily dyed in the ships, sometimes more sometimes lesse. About ten or twelue yeares since it chaunced that a Vice Roy for the King, named Ruy Lorenso Detaubra sayled for India, that had in his shippe 1100. men, and there happened a sickines among them, so that there dyed thereof to the number of 900. and all thrown ouer borde into the sea, before they came to Mosambique the Vice Roy himselfe being one. Which was an extraordinarie sickneſſe, and it is to be thought that the great number of men in the ship were the cause of breeding the same: therefore in these dayes the shippes take no more so many men into them, for that with the number they carrie, they haue stinking aire, and filth enough to defile within the shippe.

The 30. of September the Archbishoppe my maister with great triumph was brought into the towne of Goa, and by the Gentlemen and Rulers of the countrey, led vnto the cathedrall Church, singing Te Deum laudamus, and after many ceremonies and auncient customes, they conuayed him to his pallace, which is close by the Church.

The 20. of Nouember our Admirall S. Phillip arriued at Cochin without staying to land in any place, hauing indured much miserie by the meanes before rehearsed, hauing beene seuen monthes and twelue daies vnder saile.

The last of the same month of Nouember the shippes sayled from Goa to the coast of Malabar, and Cochin, there to receiue their lading of Pepper and other spices: some take in their lading on the coast of Malabar, as at Onor, Mangator, Cananor, &c. and some at Cochin, which can alwayes lade two shippes with Pepper. Cochin lyeth from Goa Southwarde about 90. miles: The shippes vnlade all their Portingall commodities in Goa, where the Marchantes, and Factors are resident, and from thence the shippes do sayle along the coast to take in their lading in Pepper, and to Cochin as it is said before. Each shippe doeth commonly lade eyght thousande Quintales of Pepper, little more or lesse Portingall waight: euery Quintale is 128. pound. Then they come to Cochin, whither the Factors also do trauell and lade in them Cloues, Sinamon, and other Indian wares as in my voyage homewarde I will particularly declare, together with the manner of the same.

In the monthes of January and Februarie Anno 1584. the shippes with their lading returned from Cochin, some before, some after, towards Portingall, with whom my brother went, because of his office in the shippe, and I stayed with my maister in India certaine yeares, to see and learne the maners and customes of the said lands, people, fruites, wares, and merchandises, with other things, which when time serueth, I will in truth set downe, as I my selfe for the most parte haue seene it with mine eyes, and of credible persons, both Indians, and other inhabiters in those Countries learned and required to know, as also the report and fame thereof is nowe sufficiently spread abroade throughout the world by diuers of our neighbour countries and landes which traffique and deale with them, namely our countrey, the East Countries, England, Fraunce, &c. which likewise are founde and knowne by the Portingalles themselues, which dayly trafficke thither. But before I beginne to describe Goa, and the Indies, concerning their manners, traffiques, fruites, wares, and other things, the better to vnderstande the situation of the Countrey, and of the coasts lying on the East side, to the last and highest part of the borders of China, which the Portingales haue trauelled and discouered, together with their Ilandes, I will first set downe a briefe note of the Orientall coastes, beginning at the redde, or the Arabian sea, from the towne of Aden to China: and then the description of the coastes before named. 1584.

Chapter 5.

The description of the coast of *Arabia Felix*, or the red Sea, to the Iland and fortresse of *Ormus*.

ADen is the strongest and fairest towne of *Arabia Felix*, situate in a valley, compassed about vpon the one side with strong mines, on the other side with high mountaines, there are in it Annotatio D. Pal.

fiue Castles laden with Ordinance, and a continuall Garrison kept therein, because of the great number of shippes that sayle before it, the Towne hath about 6000. houses in it, where the Indians, Persians, Æthiopians, and Turkes doe trafique: and because the Sunne is so extreame hotte in the daye time, they make most of their bargaines by night. About a stones cast from the towne there is a hill with a great Castle standing thereon wherein the Gouernor dwelleth. In times past this towne stoode vpon the firme land, but nowe by the labour & industrie of man, they haue made it an Iland.

Aden lieth on the North side, at the entrie of the red Sea on the coast of Arabia Felix, or fruitfull Arabia, and reacheth 60. miles more inwards then the corner or Cape de Guardafum the farthest part or corner of Abex, or Melinde as I said before: but the coast of *A*rabia, which taketh the beginning from Aden, is much more inwarde. Aden lieth vnder 13. degrées on the North side, and from thence the coast lyeth Northeast and by East till you come to Cape de Rosalgate, which lyeth vnder 22. degrées, and is the further corner of the lande of Arabia Felix, lying on the Indian Sea, which is distant from Aden 240. miles: the towne of Aden standeth by the hill called Darsira, which men affirme to bee onely Cliffes of hard stones, and red Marble, where it neuer rayneth. The people of this coast of Arabia, are tawnie of colour, almost like those of the coast of *A*bex or Melinde, frō that Countrie they bring great numbers of good horses into India, and also Frankensence, Myrhe, Balsam, Balsam wode, and fruite, and some Manna, with other sweete wares and Spices: they hold the law of Mahomet after the Persians manner.

From the Cape of Rosalgate inwardes, following the coast North-west to the Cape de *M*oncado, in times past named Albora are 70. miles. This point lyeth right against the Iland Ormus vnder 26. degrées. There beginneth the entrance of the straights of *P*ersia, called Sinus Persicus, and the Iland Ormus lyeth betweene them both, hauing on the one side Arabia, and on the other side Northward the Countrie of *P*ersia, and is in breadth 20. miles. From the Cape de Moncadon, coasting the Arabian shore inwardes to the Iland of Barem, are 80. miles, and lyeth vnder 26. degrées ½ a halfe. There the Captaine of Ormus being a Portingal, hath a factor for the King, and there they fish for the best Pearles in all the East Indies, and are the right orientall Pearle. Coasting along this shore from Barem inwardes to the farthest and outermost corner of *P*ersia, or Sinus *P*ersicus, lyeth the towne of Balsora, which are 60. miles: this Towne lyeth vnder 30. degrées, and a little about it the two ryuers Tigris and Euphrates do méete and ioyne in one, and runne by Bassora into the aforesaide Sinus *P*ersicus. Thereabout dos yet appeare the decayed buildings, and auncient Ruines of old Babylon, and as many learned men are of opinion, thereabout stode the earthly Paradice. From the towne of Balsora the coast runneth againe Northward towards Ormus, which is vnder the Dominion of the Persian, this Sinus *P*ersicus is about 40. miles broad, not much more nor much lesse, and hath diuers Ilands, and in the mouth therof lyeth the rich Iland Ormus, where the Portingales haue a Forte, and dwell altogether in the Ile among the naturall borne countrimen, and haue a Captaine and other officers euery thrée yeares, as they of Mossambique.

Chapter 6.

Of the Iland and Towne of Ormus.

ORmus lyeth vpon the Iland Geru, in times past called Ogyris, and it is an Iland and a kingdom which the Portingales haue brought vnder their subiection, whereas yet their King hath his residence, that is to saye, without the towne where the Portingales inhabite. These people obserue Mahomets law, and are white like the Persians. And there they haue a common custome, that he which is King doth presently cause al his brethren and his kinsmen of the Male kinde to haue their eyes put forth, which done they are all richly kept and maintained during their liues, for that there is a law in Ormus, that no blinde man may bee their King nor Gouernour ouer them. Therefore the King causeth them all to haue their eyes put out, so to be more secure in their gouernmentes, as also to auoide all strife and contention, that might arise, and to hold and maintaine their countrey in peace.

The Iland is about thrée miles great, very full of cliffes and rockes, and altogether vnfruitfull. It hath neyther greene leafe nor hearbe in it, nor any sweete water, but onely rockes of salte stones, whereof the walles of their houses are made: it hath nothing of it selfe, but only what it fetcheth from the firme lande on both sides, as well out of *P*ersia as from

from Arabia, and from the Towne of Bassora, but because of the situation, and pleasantnes of the Iland there is al things therein to bee had in great abundance, and greate traffique for that in it is the staple for all India, Persia, Arabia and Turkie, and of all the places and Countries about the same, & commonly it is full of Persians, Armenians, Turkes and all nations, as also Venetians, which lie there to buy Spices and precious stones, that in great abundance are brought thether out of all parts of India, and from thence are sent over land to Venice, and also carried throughout all Turkie, Armenia, Arabia, Persia and every way. There are likewise brought thether all manner of marchandises from those Countries, that is from Persia: out of the Countrie named Coracone and Dias, and other places, great store of rich Tapestrie & Coverlets, which are called Alcatiffas: out of Turkie all manner of Chamlets: out of Arabia diuers sortes of Drugges for Poticaries, as Sanguis draconis, Manna, Mirre, Frankinsence & such like, diuers goodly horses, that are excellent for breeding, all manner of most excellent Orientall Pearles out of Mascatte a Hauen lying betweene the Cape of Roselgate and Moncadon, vppon the coast of Arabia, diuers sorts of Dates, and Marmelades, which from Ormus is carried into India, and all places are serued therewith: likewise the money called Larynen, (which hath as it were two legges, stretching out like a peece of siluer wide that is beaten flat, printed about with certain small Characters, which is coyned in Persia at a place called Lary, being fine Siluer) is brought thether in great quantities, whereby there is as great dealing with them, as with other marchandises, because of the greate gaine that is gotten by them and in India they goe very high.

Now to know the cause of so great traffique, and concourse of people in this Ilande of Ormus, you must vnderstand that every yeare twice there commeth a great companie of people ouer land which are called Caffiles or Caruanes, which come from Aleppo, out of the Countrie of Surie three daies iornie from Tripoli which lyeth vppon the coast of the Mediterranean Sea, this companie of people, or Caffila obserue this order, that is, every yeare twice in the months of Aprill and September. There is a Captaine and certain hundreths of Iannisaries, which conuaye the said Caffila vntill they come to the Towne of Bassora, from whence they trauaile by water vnto Ormus. The marchants know the times when the Caruana or Caffila will come, so that against that time they make and prepare their marchandises in a readinesse, and then are brought thether diuers Cammels, Dromedaries, Moyles and horses euerye man his troope, which are there likewise to bee solde, so that there are assembled at the least fiue or sixe thousand persons all together, and ryde all in order like a battell that marcheth in the fielde two and two vpon a Cammell, or else ware hanging on both sides of the Cammel, as you shal see in the Picture that followeth. With a good garde of Ianisaries, because they are often times set vpon by the Arabians which are great theeues, and come to robbe them, for they must trauaile in the woods at the least fortie daies together, wher in euery three or foure dayes they finde wels or pits, from whence they prouide themselues of water which they carrie with them in beastes skins tanned, whereof they make Flaskes and Botles.

The people nowe of late yeares haue left off their robbing and stealing in the high waies, but long before the birth of Christ, they vsed it, as the Prophet Ieremie doth witnes saying in his third Chapter and second verse, Lift vp your eyes, and behold what fornicatiō you commit in euery place, you sit in the streetes, and stay for your companions like the *Arabian* in the woodes &c. I remember that wee fell among many thousande of these people, which in great pouertie dwell within the woodes, and sandie downes, that are altogether barren, where they liue, in the heate of the Sunnes lying with their Cammels, getting their lyuing only by robbing and stealing, their meate and best breade are Cakes which they bake vnder Cammels dung dried in the Sunne, which the Sand maketh hotte, and Cammels Milke and flesh, with such like vnprofitable meate, to conclude they liue like miserable men, as in truth they are.

Likewise ther are certaine victualers that follow this companie, which carrie all kinde of things with thē, as Honie, Dates, Sheepe Goates, Hens, Egges &c. and all other sorts of victuals and prouision, so that for money they may haue what they will, euery night they lie still and haue their Tents, wherein they sleepe, keeping good watch, in this manner they trauaile to the Towne of Bassora, and passe through Babylon now called Bagedet, and through other places. Being at Bassora, they stay their certaine daies, wher againe they assemble themselues, to returne

home, and trauaile in the like sorte backe againe vnto Aleppo, whereby all manner of marchandises, out of all places are brought thether in great aboundance, by great numbers of traueling Marchants, of al nations whatsoeuer, except Spaniards, Portingals, and the King of Spaines subiects, which are narrowly loked vnto, although diuers times many of them passe among the rest, vnder the names of French men, English men, or Venetians, which nations haue their factors and seruants continually resident in Aleppo, as also in Tripoli, where their dayly traffique is from Venice, Marsellis and London, and in Tripoli they vnlade their wares, and there the shippes take in their lading, and from thence they send their marchandises by land to and from Aleppo, where they vse great traffique, and haue many priuiledges and frædomes graunted them by the great Turke.

And for that wee are nowe speaking of Turks, I must not forget to shew you how, and in what sort the great Turke hath euery day newes and letters from all his kingdomes & Countries that are so great, wild, wast, and spread so farre abroad one from the other. You must vnderstand, that throughout the whole Countrie of Turkie, they vse Doues or Pigeons, which are brought vp & accustomed thereunto, hauing rings aboute their legges. These Doues or Pigions, are borne from Bassora, and Babylon, vnto Aleppo and Constantinople, and so from thence backe againe, and when there is any great occasion of importance to bee aduertised or sent, they make the letter fast vnto the ring, that is about the Pigions fæte, and so let them flie, whereby the letter with the Doue is brought vnto the place whither it should goe, and they flie sometimes a thousand miles, which men would thinke impossible, but yet it is most true, and affirmed by such as come from thence: I haue seene of the Doues in India, that a Venetian my good friend shewed me, which for the strangenesse thereof had brought of them with him into India.

But let vs now returne vnto our matter of the Ile of Ormus, which lyeth vnder 27. degrees, and in Sommer time is so vnreasonable and intollerable hotte, that they are forced to lie and slæpe in wooden Cesterns made for the purpose full of water, and all naked both men and women, lying cleane vnder water sauing only their heads: al their houses are flat aboue, and in the toppes thereof they make holes to let the ayre come in, like those of Cayro, and they vse certaine instruments like Waggins with bellowes, to beare the people in, and to gather winde to coole them withall, which they call Cattauentos.

Cayrus hath very high houses, with broad peint-houses, to yeelde shadowe, therby to auoide the heate of the Sunne: in the middle of these houses are greate Pipes often cubites longe at the least, which stand Northward, to conuaye and spread the colde ayre into their houses, specially to coole the lowest romes. Annotatio D. Pall.

In winter time it is as colde with them as it is in Portingale, the water that they drinke is brought from the firme land, which they kæpe in great pots, (as the Tinaios in Spaine) and in Cesternes, whereof they haue verie great ones within the fortresse, which water for a yeare, or a yeare and a halfe, against they shall neede, like those of Mossambique. They fetch water by the Iland of Barein, in the Sea, from vnder the salt water, with instruments foure or fiue fadome dæpe, which is verie good and excellent sweete water, as good as any fountaine water.

There is in Ormus a sickenesse or common Plague of Wormes, which growe in their legges, it is thought that they procæde of the water that they drink. These wormes are like vnto Lute strings, and about two or thræ fadomes longe, which they must plucke out and winde them aboute a Straw or a Pin, euerie day some part therof, as longe as they fæle them creepe: and when they hold still, letting it rest in that sort till the nert daye, they binde it fast and annoynt the hole, and the swelling from whence it commeth foorth, with fresh Butter, and so in ten or twelue dayes, they winde them out without any let, in the meane time they must sit still with their legges, for if it should breake, they should not without great paine get it out of their legge, as I haue seen some men doe.

Of these wormes *Alsaharanius* in his practise in the 11. Chapter writeth thus. In some places there grow certaine Wormes betweene the skinne and the flesh, which sickenesse is named the Oxen paine, because the Oxen are manye times grieued therewith, which stretch themselues in great length, & creepe vnder the skin, so long till that they pearce it, the healing thereof consisteth in purging the body of corrupt fleame, &c. Reade further. Annotatio D. Pall.

In my master the Archbishops house we had one of his seruants born in Ormus newly come from thence which drewe thræ or foure

foure wormes out of his legges in the same manner as I said before, which hee tolde vs was very common in that place.

The Captaines place of Ormus, next to Soffala, or Mossambique is holden and accounted to be one of the best and profitablest places of all India. As touching the Portingals gouernment and benefite in a manner as profitable as that of *Mossambique*, for that they haue their ships which they sent to Goa, Chaul, Bengala, *Mascatte* and other places, & no man may buy, sel, ship or lade any ware, before the Captaine hath soulde, shipped, fraughted, and dispatched his wares away, not that hee hath any such authoritie from the King, for he wholy forbiddeth it, but they take such authorite of themselues, because the King is farre from them, to commaund the contrarie, onely this is graunted him by the King, that no man may send any horses into India. but onely the Captaine, or such as haue authoritie from him. wherby he rayseth a great commoditie, for that horses in India are worth much money, those that are good, are solde in India for fower or fiue hundred pardauwen, and some for seuen, eight, yea 1000. pardauwen and more, each pardauwe, accounted as much as a Rékes Doller, Flemish money: the voyage that men make from Goa to Ormus, is in the monethes of Januarie, Februarie, March, and in September and October. Now followeth the coast of Ormus stretching towardes India.

The 7. Chapter.

Of the coast of *Ormus*, to the Towne and Iland named *Diu*, a fortresse belonging to the *Portingals*.

FRom Ormus sayling alonge the coast East and by South, you finde the Cape called Iasque, in times past called *Carpella*, which land was once named Carmania: This Cape lyeth vnder 25. degrées and a halfe, and is distant from Ormus 30. miles. Following the same coast you come vnto the ryuer *Sinde*, by Historiographers called Indus, which men say hath her beginning out of the mountaine *Caucasus* with the ryuer Ganges, which runneth into the Sea through the kingdome of Bengale, as when time and place serueth wee shall declare: of this ryuer of Sinde or Indo some men affirme India to take her name. The mouth or entrance of this ryuer lyeth vnder 24. degrées, and is distant from the said Cape of Iasque 140. miles: along this ryuer lyeth the land of *Sinde*, wherupon the Portingals haue giuen the ryuer the name of the land, it is a very rich and a fruitefull land, and dealeth much in Marchandize with all the Countries rounde about it, as also with the Portingals of India, & of Ormus, & other places which daily trauaile thither: it hath diuers sortes of excellent fine Cotton Linnen, which they call Ioriims, and Sluyers or Lampardes, and much Oyle of Cocus or Indian Nuts, Butter in great aboundance, and very good (but not so sweéte and cleane as that in Holland which they bring in great high Earthen pots with smal necks, and is good to dresse meate,) Pitch, Tarre, Suger-candie, and Iron, good store, and most excellent and faire Leather, which are most workmanlike, & cunningly wrought with Silke of all colours, both Flowers and personages, this Leather is in India much estéemed, to lay vpon Beds and Tables instéede of Carpets and Couerlets: they make also al sortes of Deskes, Cubbords, Coffers, Boxes, and a thousand such like deuises in Leade, and wrought with mother of Pearle, which are carried throughout al India, especially to Goa and Cochin, against the time that the Portingals shippes come thether to take in their lading.

Leauing and passing by the foresaide ryuer and some smal Ilandes, which lie by the firme land and coast of Sinde, you come to a small Gulfe, which the Portingals call Enseada, in the which Gulfe lyeth many little Ilands, the entrie of this Gulfe is called Iaqueta, where it ebbeth and floweth so suddenly, and so farre in, that the like was neuer séene, nor yet heard of, and séemeth to be impossible, so that it is in all places estéemed for a wonder. The Indians say, that Alexander the great came into this place, and perceiuing the spéedie & swift ebbe that ranne there, he returned backe againe, thinking it to be a miracle and worke of the gods, or else a foreshewing of some euill fortune. This entrie of the Gulfe lyeth distant from the riuer Sinde or Indo 60. miles, passing this Enseada, and sayling along the coast South-east you come to the Iland, and the Towne and fortresse of Diu, inhabited by the Portingals, together with their naturall Countrimen, which are vnder the gouerment of the Portingals.

The 8. Chapter.

Of the towne, fortresse and Island of *Diu*, in times past called *Alambater*.

THe Towne and Ilande of *Diu* lyeth distant from the ryuer Indo 70. miles vnder 21. degrées, close to the firme land: in times past it belonged to ỳ King of *Cambaia*, in whose land and coast it lyeth, where the Portingals by negligence of the Kinge, haue built a fortresse, & in processe of time haue brought the Towne and the whole Iland vnder their subiection, and haue made it very strong, & in a manner inuincible, which fortresse hath béene twice besieged by souldiers of *Cambaia* and their assistants, first in *Anno* 1539. and secondly in *Anno* 1546. and hath alwaies béene valiantly defended by the Portingals, as their Chronicles rehearse. This Towne hath a very great Hauen, and great traffique, although it hath verye little or nothing at all of it selfe, more then the situation of the place, for that it lyeth betwéen *Sinde* and *Cambaia*, which Countries are abundant in all kind of things, wherby Diu is alwaies ful of strange nations, as Turks, Persians, Arabians, Armenians, and other countrie people: and it is the best & the most profitable reuenue the King hath throughout all India, for that the Banianen, Gusaratten, Rumos and *Persians*, which traffique in Cambaia, & from thence to Mecca, or the red Sea, doe commonly discharge their wares, and take in their lading in Diu, by reason of the situation thereof, for that it lyeth in the entrance of Cambaia, and from Diu it is shipped and sent to *Cambaia*, and so brought backe againe to Diu.

1539. 1546.

The Towne of *Diu* is inhabited by Portingals, together with the natural borne Countrimen, like Ormus and al the townes & places holden by the Portingals in India, yet they kéepe their fortresse strong vnto themselues. This Iland aboundeth, and is very fruitfull of all kind of victuals, as Oxen Kine, Hogges, Shéepe, Hennes, Butter, Milke, Onions, Garlicke, Pease, Beanes, and such like, whereof there is great plentie, and that very good, and such as better cannot be made in all these Low-countries, but that the Fuell is not so well dressed: they haue likewise Chéeses, but they are very drie and sault, much Fish which they sault, and it is almost like vnto salt Ling, or Codde, and of other sortes they make hanged flesh which is very good, and will continue for a whole Vi-

age: of all these victuals, and necessarie prouisions they haue so great quantity that they supply the want of all the places round about them, especially Goa, and *Cochin*, for they haue neither Butter, Onyons, Garlicke, Pease, Oyle nor graine, as Beanes, Wheat, or any séede: they must all bee brought from other places thether, as in the orderly description of the coast as it lyeth, I will shew you, what wares, goods, marchandises, victuals, fruites and other things each lande, Prouince or Countrie yéeldeth and affordeth.

From Diu sayling along by the coast about fiftéene or sixtéene miles, beginneth the mouth of the water that runneth to *Cambaia*, which is at the entrie, and all along the said water about 18. miles broade, and 40. miles long, and runneth in North-east and by North, and at the farther ende of the water is the Towne of *Cambaia*, whereof the whole Countrie beareth the name, and lyeth vnder twentie three degrées, there the King or Solden holdeth his Court.

The 9. Chapter.

Of the kingdome and land of *Cambaia*.

THe land of Cambaia is the fruitfullest Countrie in all India, and from thence prouision of necessaries is made for all places round about it: whereby there is a greate traffique in the Towne, as well of the inhabitants, as other Indians and neighbors, as also of Portingals, Persians, Arabians, Armenians &c. The King obserueth the law of Mahomet, but most parte of the people that are dwellers and naturall borne Countrimen, called Gusarates and Bancanem, obserue Pythagoras law, & are the subtilest and pollitiquest Marchauntes of all India, whose counterfets and shapes are placed in this booke by those of India, with a description of their liuing, ceremonies & customes, as in time and place shall be shewed. This lande of Cambaia aboundeth in all kinde of victuals, as Corne, Rice and such like graine, also of Butter and Oyle, wherewith they furnish all the Countries round about them. There is made great store of Cotton Linnen of diuers sorts, which are called Cannequins, *Boffetas*, Ioriins, Chaurares and Cotonias, which are like Canuas, thereof do make sayles and such like things, and many other sortes that are very good and cheape.

They

They make some therof so fine, that you can not perceyue the threedes, so that for fineneſſe it surpalleth any Holland cloth, they make likewiſe many Carpets, called Alcatiffas, but they are neyther ſo fine nor ſo good as thoſe that are brought to Ormus out of Perſia, and an other ſort of course Carpets, that are called Banquays, which are much like the striped Couerlits that are made in Scotland, seruing to lay vpon chelles & cubbords: They make also faire couerlits, which they call Godoriins Colchas, which are very fair and pleasant to the eye, stitched with silke, and also of Cotton of all colours and stitchinges: pauilions of diuers sorts and colours; Perſintos that are stringes or bands, wherewith the Indians bind and make fast their bedsteddes, thereon to lay their beds: all kind of bedsteds, stooles for Indian women, and other such like stuffs, costly wrought and couered with stuffes of all colours: also fine playing tables, and Chesseborddes of Iuory, and shields of Torteur shelles, wrought and inlaide very workemanlike, many fayre signets, ringes, and other curious worke of Iuorie, and sea horse teeth, as also of Amber, whereof there is great quantitie: They haue likewise a kind of mountain Christall, wherof they make many signets, buttons, beades and diuers other deuises. They haue diuers sorts of precious stones, as Espinellē, Rubies Granadis, Jasnites, Amatistes, Chrysolites, Olhos de gato, which are Cattes eyes, or Agats, much Jasper stone, which is called bloud and milke stone, and other kindes of stones: also many kindes of Drognes, as Amfion, or Opium, Camfora, Bangue, and Sandale wood, whereof when time serueth, I will particularly discourse, in setting down the spices and fruites of India, Alluijn, Cane Sugar, and other merchandises, which I cannot remember, and it would be ouer long and tedious to rehearse them all: Annell or Indigo groweth onely in Cambaia, and is there prepared and made ready, and from thence carried throughout the whole world, whereof hereafter I will say more: but this shall suffice for the description of Cambaia, and now I will proceede.

At the ende of the countrey of Cambaia beginneth India & the lands of Decam, and Cuncam, the coast that is the inwarde part thereof on the Indian side stretcheth from Cambaia to the coast of India, where the said inward part hath the beginning, which coast stretcheth Westwardes, Southwest, and by South to the Islande lying on the coast or entry of the said place, called Insula das Vaquas, being vnder 20. degrees, vpon the which corner and countrey, on the firme land standeth the towne and fortresse of Daman which is inhabited by the Portingalles, and vnder their subiection, distant from the Towne of Diu East and by South fortie miles.

The 10. Chapter.

Of the coast of *India*, and the hauens and places lying vpon the same.

THe coast of India hath the beginning at the entry or turning of the lande of Cambaia from the Islande called Das Vaguas, as it is saide before, which is the right coast, that in all the East Countries is called India: but they haue other particular names, as Mosambique, Melinde, Ormus, Cambaia, Choramandel, Bengala, Pegu, Malacca, &c. as when time serueth shall be shewed, whereof a part hath already béene described. Now you must vnderstande that this coast of India beginneth at Daman, or the Island Das Vaguas, and stretcheth South and by East, to the Cape of Comoriin, where it endeth, and is in all 180. miles, vppon the which coast lie the townes and hauens hereafter following which the Portingals haue vnder their subiections, and strong fortes therein: first Daman from thence fiftéene miles vpwardes vnder 19. degrées and a halfe the towne of Basaiin, from Basaiin ten miles vpwardes vnder 19. degrées the Towne and fort of Chaul, from Chaul to Dabul are tenne miles, and lyeth vnder 18. degrées: from Dabul to the town and Island of Goa are 30. miles, which lyeth vnder 15. degrées and a halfe: all these Townes and fortes aforesaide are inhabited by the Portingalles, except Dabul which they had, and long since lost it againe: The coast from Goa to Daman, or the turning into Cambaia, is called by those of Goa the Northerne coast, and from Goa to the Cape de Comoriin, it is called the southern coast, but commonly the coast of Malabar.

Concerning the towne of Goa and the situation thereof, as also the description of Decam & Cuncam, as touching their kings and progenies we will in another place particularly declare, with many other memorable thinges, as well of the Portingalles, as of the naturall countrimen. Wherefore for this time we will passe them ouer, and speak of the other principal townes and hauens, following along the coast.

You must vnderstand that all the townes

aforesaid, Daman, Basaiin and Chaul, haue good hauens, where great traffique is done throughout all India: all these townes and countries are very fruitfull of Ryce, Pease, and other graines, Butter, and oyle of Indian Nuttes: but oyle of Oliues is not to be found in all the East Indies, onely what is brought out of Portingall, and other such like prouisions is there very plentifull: they make also some Cotton linnen, but very little. The towne of Chaul hath great traffique to Ormus, Cambaia, to the redde sea, to Sinde Masquate, Bengala, &c. & hath many rich Marchants, and shippes: there is a place by Chaul, which is the old towne of the naturall borne countrymen, where diuers kindes of silkes are wouen, of all sortes and colours, as Grogeran, Sattin, Taffata, Sarscenet, and such like stuffes, in so great aboundance, that India and all other places bordering the same, are serued therewith: whereby the inhabitantes of Chaul haue a great commoditie, by bringing the raw silke out of China, spinning and weauing it there, and againe being wouen, to carrie and distribute it throughout all India. There are likewise made many and excellent faire deskes, bedsteds, stooles for women, couered with stuffes of all colours, and such like marchandises, whereby they haue great traffique: There is likewise great store of Ginger, as also all the coast along, but little esteemed there: This land called the North part, hath a very holesome and temperate ayre, and is thought to be ỹ soundest & healthsomest part of all India, for the towne of Diu, and the coast of Malabar is very vnholesome. These Indians, as also those of Cambaia which are called Benianen, and Gusarrates, and those of the lande that lyeth inwardes from Decam, which dwell vpon the hill, called Ballagatte, which are named Decaniins, and Canaras, are altogether of yellowe colour, and some of them somewhat whiter, others somewhat browner, but those that dwel on the sea coast, are different and much blacker, their statures, visages and limmes are altogether like men of Europa, and those of the coast of Malabar, which stretcheth and beginneth 12. miles from Goa Southward, and reacheth to the cape de Comoriin, whose naturall borne people are called Malabaren, which are those that dwell vpon the sea coast, are as blacke as pitch, with verie blacke and smoth haire, yet of bodies, limbs and visages, in all thinges proportioned like men of Europa: These are the best soldiers in all India, and the principall enemies that the Portingalles haue, and which trouble them continually.

But the better to know the situation of the countrey, you must vnderstande that all the coast seuered from India, is the low land lying 8. or 10. miles vpon the coast, which is that whereof we speake, and is called Cuncam, and then there is a high or hilly Countrey, which reacheth almost vnto the skies, and stretcheth from the one ende vnto the other, beginning at Daman or Cambaia to the Cape de Comoriin, and the vttermost corner of India, and all that followeth again on the other coast called Choramandel. This high land on the top is very flatte and good to build vpon, called Ballagatte, and Decan, and is inhabited and diuided among diuers Kings and gouernors. The inhabitants and natural borne countrimen, are commonly called Decaniins, and Canaras, as in the description of Goa and the territories thereof shalbe particularly shewed, with the shapes, fashions and counterfeites of their bodies, Churches, houses, trees, Plantes, and fruites, &c.

The 11. Chapter.

Of the coast of *India*, that is from *Goa* to the cape *de Comoriin*, and the furthest corner of the lande, which is called the coast of *Malabar*.

THe coast of Malabar beginneth from Cape de Ramos, which lyeth frō Goa Southwardes ten myles, and endeth at the Cape de Comoriin, in time past called Corii, which is 100. and 7. or 8. miles, whereon lie the places hereafter following, which are inhabited by the Portingals, and kept with fortresses: first from the said Cape de Ramos to the fortresse of Onor are tenne miles, lying full vnder 14. degrees, and is inhabited by the Portingalles. There is great quantity of Pepper, for that they are able euery yeare to lade a shippe with 7. or 8. thousand Quintalles of Pepper, Portingal waight, & it is the best and fullest berries in all *Malabar* or India. This land belongeth to a Quéene named Batycola, which is a towne not farre from thence inwardes wherin she keepeth her Court: it is she that selleth the Pepper, and deliuereth it vnto the Marchantes Factors, that lie in Onor, but they must alwaies deliuer their money fiue monthes before they receyue their Pepper, otherwise they get it not: then she deliuereth the Pepper, which by one of the Factors is

receiued

receyued and laid vp within the fortresse, till the shippes of Portingall come thether to take in their lading of Pepper: There is likewise much Ryce. This fortresse is not much frequented, but onely in the time of lading of their Pepper, which within fewe yeares hath béene vsed to be laden there, for before they vsed not to lade any in that place.

From Onor to the towne of Barselor are 15. miles, and lyeth vnder 13. degrées: it is also inhabited by Portingalles as Onor is: there is great store of Ryce & Pepper: from Barselor to Mangalor are 9. miles, and lyeth vnder twelue degrées, and a halfe, which also is a fortresse inhabited as the others are by Portingals, and hath great store of Pepper and Ryce.

From Mangalor to Cananor are 15. myles, which lyeth right vnder 11. degrées and a halfe. This is the best fortresse that the Portingalles haue in all Malabar, and there is much Pepper: The Malabars without the fortresse haue a village, with many houses therein, built after their manner; wherein there is a market holden euery day, in the which all kindes of victuailes are to be had, which is wonderfull, altogether like the Hollanders markets. There you find Hennes, Egges, Butter, Hony, Indian Oyle, and Indian figges, that are brought from Cananor, which are very great, and without exception the best in all India: of the which sorts of victuailes, with other such like they haue great quantities: also very faire and long masses for shippes, such as better cannot be found in all Norway, and that in so great numbers, that they furnish all the countries rounde about them. It is a very greene and pleasant lande to beholde, full of faire high trées, and fruitfull of all thinges, so is the whole coast from Malabar all along the shore. Among these Malabars the white Mores do inhabite that beléeue in Mahomet, and their greatest traffique is vnto the redde sea, although they may not doe it, neyther any other Indian without the Portingalles passport, otherwise the Portingals army (which yearly saileth along the coasts, to kéepe them cleare from sea rouers) for the safetie of their marchants, finding them or any other Indian or nation whatsoeuer, at sea without a passport, woulde take them for a prize, as oftentimes it happeneth that they bring shippes from Cambaia, Malabar, or from the Ile of Sumatra, and other places that traffique to the redde sea. These *Mores* of Cananor kéepe friendshippe with the Portingalles, because of the fortresse which holdeth them in subiection, yet couertly are their deadly enemies, and secretly contribute and

pay great summes of money to the other *Malabars*, to the ende that they shoulde mischiefe and trouble the Portingalles, by all the meanes they can deuise. Whose forme and images do follow after those of Goa and *Malabar*.

From Cananor to Calecut are 8. miles, which lyeth full vnder 11. degrées: This towne of Calecut hath in times past béene the most famous Towne in all *Malabar* or India, and it was the chiefe towne of *Malabar* where the Samoriin, which is the Emperour, holdeth his Court, but because the Portingalles at their first comming and discouering of India, were oftentimes deceyued by him, they resorted to the King of Cochin, who as then was subiect to the Samoriin, being of small power. But when the Portingals began to prosper in their enterprise, and to get possession in the countrey, and so became maisters of the sea, Calecut beganne to decay, and to lose both name and traffique, and nowe at this time it is one of the townes of least account in all *Malabar* and Cochin to the contrarie, their King being very rich, and richer then the Samoriin, so that now he careth not for him, by means of the fauour and help he findeth at the hands of the Portingalles.

From Calecut to Cranganor are tenne myles, and lyeth vnder tenne degrées and a halfe: there the Portingalles haue a Fortresse.

From Cranganor to Cochin are tenne miles, and lyeth not full vnder tenne degrées. The towne of Cochin is inhabited by Portingals, and naturall borne Indians, as Malabars and other Indians that are christened: it is almost as great as Goa, very populous, and well built with faire houses, Churches, and cloysters, and a fayre and most pleasant Riuer, with a good channell, and a hauen: a little beyonde the towne towards the land runneth a small riuer or water, where sometimes men may passe ouer dry foted: on the further side whereof lyeth a place called Cochin Dacyma, and it is aboue Cochin, which is in the iurisdiction of the Malabars, who as yet continue in their owne religion: there the King kéepeth his Court: It is very full and well built with houses after the Indian manner, and hath likewise a market euery day, where all kind of thinges are to be bought, as in Cananor, but in greater quantities. The land of Cochin is an Island, and it is in many places compassed about, and through the Isle with small Riuers.

Right ouer against Cochin Northwarde lyeth an other Island called Vaypiin, which

is likewise compassed about with water, like the fortresse of Cranganor, all these landes and Countries are low and flat land like the Countrie of Holland, but haue no ditches nor downes, but onely the flat shore vpon the Sea side, and within the shore & the Strand of the ryuer, nor without any high ground or shelters, and so it still continueth. The Countrie is verye great and pleasant to behold, full of woodes and trées, it hath also woods of Cinamon trées, which are called Canella de Mates, that is wilde Cinamõ, which is not so good as the Cinamon of Seylon, for when the Cinamon of Seylon is worth 100. Pardauwẽ or Dollers that Cinamon is worth but 25. or 30. Pardauwen, and is likewise forbidden to bee carried into Portingale, notwithstanding: There is euery yeare great quantitie thereof shipped, but it is entred in the Custome bookes for Cinamon of Seylon, whereby they pay the King his full Custome for the best, Cochin hath also much Pepper, and can euery yeare lade two ships full, other shippes lade along the coast, at the fortresse aforesaid, & vse to come vnto Cochin, after they haue discharged all their Portingall wares and Marchandises, at Goa, and thether also come the Factors and Marchants and lade their wares, as in my Voyage homewards I will declare. Without Cochin, among the Malabares, there dwelleth also diuers Moores that beliene in Mahomet, and many Iewes, that are very rich, and there liue freely without being hindred or impeached for their religion, as also the Mahometans, with their churches which they cal Mesquiten, the Bramanes likewise (which are the Spiritualitie of the Malabares & Indians) haue their Idols and houses of Diuels, which they call Pagodes. These three nations doe seuerally holde & maintaine their lawes and ceremonies by them selues, and liue friendly and quietly together, keeping good pollicie and iustice, each nation beeing of the Kinges counsell, with his Naires which are his gentilmen and nobilitie: so that when any occasion of importaunce is offered, then al those three nations assemble themselues together, wherein the King putteth his trust: of the which King and his Naires, Malabares and Baramenes &c. with their maners, customes, apparell, Idols, pagodes, and ceremonies, in an other place I will shewe you more at large, together with their pictures & coûterfetes: and for this time I cease to speake thereof, & will procéede in the description of the coasts, which I haue already begũ.

From Cochin to Coulon are 12. myles, and lyeth vnder 9. degrées: it is also a fortresse of the Portingals, where likewise euery yere they lade a ship with pepper: from Coulon to the cape de Comori, are 20. myles: this corner lieth full vnder 7. degrées & a half, which is the end of the coast of Malabar & of India.

The 12. Chapter.

The description of the kings, the diuision of the land and coast of *Malabar*, and their originall.

TO vnderstand the gouernment and diuisions of the lãd of Malabar, you must know, that in tymes past, (but long sithence) the whole land of *Malabar* was ruled by one King, being then but one kingdome, where now are manie, and as the Malabares saye, the last king that ruled the whole coûtry alone, was named Sarama Perimal, in whose time the Arabian Mahometanes much frequented the coûtrie of *Malabar*, because of the great trafique of Spices, which as then were sent from thence to the red sea, and so conueyed into all places of the world. Those Arabians by their subtilties delt in such manner with the King, that they perswaded him and many of his coûtry to beleue in the lawe of Mahomet, as they did almost throughout whole India, and other orientall coûtries and Ilands, which is one of the principalest occasions why they can hardly be brought to beleue in Christ, but rather sæke by all meanes to ouerthrowe the Christians, and to fight against the Portingales in those countries, as in the Portingal Chronicles and Histories of the first discouery and conquest of the Indies, is at large described. But returning to our matter, this King *Sarama* was so dœpely rooted in his new sect of Mahometes law, that he determined in him selfe to leaue his kingdome, and goe on pilgrimage to Mecca, to see Mahomets graue, and there to ende his lyfe in so holy an exercise, thinking thereby to be saued, which in the end he brought to effect. And because he had neither childrẽ nor heyres to possesse his kingdome, he deuided the same among his chiefest & best seruãts & frieds, giuing to one Cochin, to an other *Cananor*, to the third Chale, to the fourth *Coulon* &c. and so he delt with all the other places of his dominions, making euery one of those places a kingdome: The town of Calicut he gaue to one of his best beloued seruãts together with the title of *Samoriin*, which is as much to say as Emperour

perour and chief of al the reſt, and commanded that they ſhould all acknowledge him as their Soueraigne, and they his vaſſalles, and at his commandement: whereby, euen vntill this time, the King of Calicut holdeth the name of Samoriin, with the commandement and authoritie ouer the other kings throughout the whole countrie of Malabar, by ſuch meanes as you haue heard before, which done the king wẽt on pilgrimage to Mecca, whet he ended his dayes: and the Samoriin with the other kings, continued each man in his newe kingdome, whoſe ſucceſſors vntill this day doe continue, and gouerne the ſaid kingdomes, onely the Samorim is ſomewhat imbaſed, and the king of Cochin exalted, ſince the Portingals arriued in the Indies, as it is ſaid before.

Theſe Malabares are excellent good ſoldiours, and goe naked, both men and women, onely their priuy members couered, and are the principalleſt enemies that the Portingals haue, and which doe them moſt hurt: and although commonlie they haue peace with the Samoriin, and hold ſo many forts vpon the land, as you haue heard before, yet the *Malabares* haue their hauens, as Chale, Calicut, Cunhale, Panane, and others, from whence with boates they mak roads into the ſea, and doe great miſchief, making many a poore merchant. The Samoriin likewiſe, when the toy taketh him in the head, breaketh the peace, & that by the counſell of the Mahometanes, who in all things are enemies to the Chriſtians, & ſeeke to do them miſchief: and becauſe of the Malabares inuaſions, the Portingall fleet is forced euery yeare to put forth of Goa in the ſummer-time, to keepe the coaſt, and to preſerue the merchants that trauaill thoſe coũtries from ỹ Malabars, for that the moſt traffique in India, is in Foiſts like galleyes, wherein they traffique from the one place to the other, which is their daylie liuing & occupations, as it ſhalbe ſhewed at large: and yet there are continuall pyracies committed on the ſea, what order ſoeuer they take, whereby poore marchãts are taken priſoners, & robbed of all they haue. The land throughout is very fruitfull, greene and pleaſant to beholde, but hath a very noyſome and peſtiferous ayre for ſuch as are not borne in the countrie, and yet pepper doth onely growe on this coaſt, although ſome groweth by *Mallacca* in certãe parts of the land, but not ſo much, for from hence is it laden and conueyed throughout the whole world.

The 13. Chapter.

Of the Ilands called *Maldyua*, otherwiſe *Maldyua*.

RIght ouer againſt the cape of Comoriin 60. miles into the ſea weſtward, the Ilands called Maldyua doe begin, and from this cape on the North ſyde they lie vnder 7. degrees, & ſo reach ſouth ſouth eaſt, till they come vnder 3. degrees on the ſouth ſide, which is 140. myles. Some ſay there are 11000. Ilands, but it is not certainely knowne, yet it is moſt true, they are ſo many, that they can not be numbred. The Inhabitants are like the Malabares: ſome of theſe Ilands are inhabited, and ſome not inhabited, for they are very lowe ground, like the countrie of Cochin, Cranganor, &c. and ſome of them are ſo lowe, that they are commonlie couered with the ſea: the Malabares ſay, that thoſe Ilandes in time paſt did ioyne faſt vnto the firme land of *Malabar*, & were part of the ſame land, and that the Sea in proceſſe of tyme hath eaten them away, & ſo ſeparated them from the firme land. There is no merchandize to be had in them, but onlie coquen, which are Indian nuttes, and cayro, which are the ſhelles of the ſame nuts, & that is the Indian hemp, wherof they mak ropes, cables, and other ſuch like commodities: thoſe are there to be found in ſo great aboundance, that with them they ſerue the whole country of India, and al the oriental coaſt: of the wood of the ſame trees they make themſelues boats after their manner, with all things to them belonging: of the leaues they make ſayles, ſowed together with ſtrings made of the nutſhelles, without any iron nayles, and ſo being laden with the nuttes and other parts of the ſaid trees, they come and trafficke with thoſe of the firme land, their victuals in the ſhip being the fruite of the ſame tree: ſo that to conclude, the boate with all her furnitures, their marchandiſes and their victuals is all of this palme tree, and that maintaineth all the inhabitants of the Ilands of Maldyua, and therewith they trafficke throughout India: there are ſome of theſe nuttes in the ſaid Iland that are more eſteemed then all the nuttes in India, for that they are good againſt all poyſon, which are verie faire and great, and blackiſh: I ſaw ſome that were preſẽted vnto the vice roy of India, as great as a veſſell of 2. cãnes Indian meaſure, and coſt about 300. Pardawen, which were to ſend vnto the King of Spaine. Of this tree and her fruites, together with the vſage thereof, I will diſcourſe more

at large in the declaring of the Indian trées & fruites, meane time I will returne to the description of the coasts with their situations.

From the cape of Comorijn the coast beginneth North east to turne inwards again, till you come to the Cape of Negapatan, which lyes vnder 11. degrées, and is 60. myles distant from the cape of Comorijn.

From the cape of Comorijn South east & by South about 40 miles into the sea, lieth the furthest corner of the great Iland of Seylon, and so reacheth North and by east, vntill you come right ouer against the cape of Negapatan, being distant from the firme land & the same cape 10. miles, and betweene the firme land and that Iland there lyeth some drie grounds or lytle Ilands, whereby it is manie times dangerous for the Shippes that saple vnto Bengala and the coast of Choramandel, which commonly passe through that way. The Iland of Seylon is in length 60. miles, and in breadth 40. miles, from the first and vttermost corner North & by east, about 18. miles vnder 7. degrées and an halfe, lyeth a fort belonging to the Portingals, called Columbo, which by meere force & great charges is holden and maintained, for that they haue no other place or péece of ground, no not one foot, but that in all the Iland: it is but a small fort, yet very strong and well guarded: The soldiers that are therein, are commonly such as are banished for some offence by them cómitted, or such as haue deserued death: and some dishonest women, for some euill fact, are put in there to beare them company. They fetch al their necessaries out of India, and are often times assailed by their enemies, the Inhabitants of the Iland, and often times besieged, but alwaies valiantly defend themselues.

The 14. Chapter.

Of the Iland of *Seylon*.

THe Iland of Seylon is said to be one of the best Ilands that in our time hath beene discouered, and the fruitfullest vnder the heauens, well built with houses, and inhabited with people, called Cingalas, and are almost of shape and manners like to those of *Malabar*, with long wyde eares, but not so blacke of colour: they goe naked, onely their members coucred: they were wont to haue but one King, but hauing murdered their king, they deuided their countrie into manie kingdomes, and not long since, a simple barber murthered their chief king, & with great tyrannie brought the kingdome vnder his subiection, driuing the other kings out of the countrie, whereof one that was a Christian, fled into India, and dwelleth at Goa, where he is kept & maintained at the kings charge. This barber, as it is said, hath made himselfe king, and the whole Iland vnder his subiection, his name was Raju, he liueth verie warily, and is verie subtil, a good soldier, but trusting no men: the Chingalans are not his good friends, & yet they liue in obediéce vnder him, more through force and feare, then for loue or good will: for that he causeth them with great tyrannie to be executed, so that no man dareth stirre against him: he is likewise a deadly enemie to the Portingall, and about a yeare before I came from India, he had besieged the fort of Columbo with a great nũber of Elephants, and men, but by meanes of ỳ Portingals that come thither out of India, he was constrayned to breake vp his siege before the fortresse.

The Iland is full of hils, and there is one hill so high that it is reported to be the highest hill in all India, and is called Picode Adam. The Indians hold for certane that Paradice was in that place, and that *Adam* was created therein, saying that yet vntill this daye, there are some of his footsteps foũd vpon that hill, which are within the stones, as if they were ingrauen, and neuer goe out.

The Iland is full of all sorts of Indian fruites and of al kind of wild beasts, as harts, hindes, wild bores, hares, coneys, and such like in great abundance, of all sorts of foules, as peacoks, hennes, doues and such like: and for orenges, lemons, and citrons, it hath not onely the best in al India, but better then any are found either in Spaine or Portingal, to conclude, it hath many and almost all things that are found in India through all the seuerall prouinces and places thereof: it hath also manie Indian palme trees, or nut trees, which are called cocken and certane credible persons doe affirme, which told it mée, that in the same Iland are nutmegges, Cloues, and Pepper trées, although there is no certaintie thereof, for that as yet they haue not béene brought, or vttered to sell among the Christians, but the best Cinamon in all the east countries is there to be had, where it groweth in whole woodes, and from thence is dispersed into all places of the world. The Captaine that kéepeth the fort is forced by stealth in the night time to issue forth & fetch this Cinamon into his fort, whereof he maketh his principal profite, for much more profite hath he not. This Iland hath likewise al kindes of precious stones, except Diamonds,

but

but Saphires, Rubies, Topasses, Spinelen, Granaden, Roballen, &c. the best in all the East: it hath likewise a fishing for Pearles, but yet they are not so good as those that are at Bareim by Ormus: it hath likewise mynes of Gold, siluer, and other metals. The Kings of the Iland will not digge it forth, but keepe it for a great state & honor, I thinke rather it is but Latten, because no man venture th for it: it hath also yron, Flare, Brimstone, and such like ware, also many Iuorie bones, and diuers Elephantes, which are accounted for the best in all India, and it is by daylie experience found to be true, that the Elephantes of all other places and coūtries being brought before them they honour and reuerence those Elephantes: the natural borne people or Chingalas are very cunning workmen in Gold, Siluer, Iuory, Yron, and all kindes of metal, that it is wonderful: they are much esteemed for the same through al India, and beare the name and prayse aboue all the rest of the Indians: they make the fairest barrels for pēces that may be foūd in any place, which shine as bright as if they were Siluer. My maister the Archbishop had a crucifixe of Iuorie of an elle long, presented vnto him, by one of the inhabitants of the Ile, & made by him so cunningly & workmanly wrought, that in the hayre, beard, and face, it seemed to be aliue, & in al other parts so neatly wrought and proportioned in limmes, that the like can not be done in all Europe: Whereupon my maister caused it to be put into a case, and sent vnto the king of Spaine, as a thing to be wōdered at, and worthy of so great a Lord, to be kept among his cosliest Jewels. In such things they are very expert and wonderful, and maruelous nimble and expert in iugling, as well men as women, and trauell throughout the countrie of India, to get money, carying hobbyhorses with thē, very strange to behold. And this shall suffice at this present for the description of the Ile of Seylon, & now I will procēde to shewe you of the coast of Choramandel, where wee left before, being at the cape of Negapatan.

The 15. Chapter.

Of the coast of *Choramandel* and the kingdome of *Narsinga* or *Bisnagar*.

THe coast of Choramandel beginneth from the cape of Negapatan, and so stretcheth North & by East, vnto a place called Musulepatan, which is 90. miles, and lieth vnder 16. degrees and a half. Betweene these two places, vpon the same coast, lyeth a place called S. Thomas, vnder 13. degrees & an halfe, and is 40. miles distant from Negapatan. This place and Negapatan are inhabited by the Portingales, and in al the other places along the coast, they haue traffique and dealing. The aforesaid place called S. Thomas was in time past a towne of great traffique, and as then called by the name of Meliapor, and belonged to the kingdome of Narsinga, whose king is now commonly called king of Bisnagar, which is the name of his chief Citie where he keepeth his court. This Towne lieth within the land, and is nowe the chiefe cittie of Narsinga and of the coast of Choramandel. The naturall countrimen, are for manners, customes & ceremonies, like those of Ballagate, decaniins & Canaras, for they are al one people, but only separate by seueral places & kingdoms: and ỳ better to vnderstand wherefore this place was named S. Thomas, the Indians say, that in the time, when the Apostles were sent & spread abroad to preach the Gospell of our sauiour Christ throughout the whole world, that S. Thomas the apostle came into that kingdome of Narsinga, after he had bene in diuers places of India teaching & preaching the word of God vnto those Indians and vnbeleuing people, but litle profited therein, for so say the Christians that are come of those same Countriemen, which S. Thomas conuerted and baptised in the faith of Christ, whom the Portingals found there at such time as they entered into the country and yet find many of them obseruing the ceremonies of the Greek Church in the Chaldean tong, that by no meanes will ioine with the Portingales in their ceremonies: but not long sithence at the time of my beeing in India, there was one of their Bishops, that by land trauelled to Rome, and there submitted himself to the Romish Church, yet obseruing and holding their ancient ceremonies and customes, which by the Pope was still permitted vnto them: and when my Lord the Archbishop held a prouinciall counsell within the citis of Goa, where his suffraganes were assembled, that is to say, ỳ bishops of Cochin, Malacca, and China, to authorize the same, the aforesayd Bishop was likewise called thether, who as then was newlie come from Rome, being made an Archbishop, and was personally in the counsell, but would not in any sort consent vnto the altering or changing of anie points of his Religion or ceremonies from the suffraganes & from his Christians, which were commonly called S. Thomas Christians. But returning to our matter, they say that when S. Thomas had long preached, and taught in the kingdome of Nar-

singa, and but little profited, because the Bramenes, which are the ministers of the Pagodes, their false and diuelish idols, sought and vsed all the meanes they could to hinder him. S. Thomas desired the king to graunt him a place there to build a Chappell, wherin he might dayly pray vnto the Lord, and instruct the people, which was denyed him, by the meanes of the Bramenes and other Enchaunters, wherein they only put their trust: but it pleased God (as they say) that a great tree or peece of wood fell into the mouth of the hauen of the towne of Meliapor, whereby neyther shippe nor boate could passe out, nor come into the towne, to the kings great hinderance, and the losse of the daylie trafique to the towne: whereupon the king assembled to the number of three hundreth Elephantes, thinking to draw the tree or peece of wood by force out of the riuer, but all in vaine, for he could not doe it: which he perceiuing, neither yet that all his Bramenes and Southsayers could giue him any counsell, or helpe therein, he promised great and large rewards to him that could deuise any meanes for the helping thereof: whereupon the Apostle S. Thomas went vnto the King, and told him, that he alone (if it pleased him) would pull it forth, desiring no other reward for his paynes, but onely the same peece of wood to make him a Chappell or house to pray in: which the King graunted, although both he and his Bramenes esteemed it for a iest, and laughed thereat: wherewith S. Thomas toke his girdell, and binding about the peece of wood, without any payne or labour drewe it out of the Riuer vpon the land, to the great wonder and astonishment of all the beholders, specially of the King, that presentlie gaue him leaue to make his chappel of the same peece of wood: through the which miracle diuers of them receyued Baptisme, and became Christians, whereby the Bramenes fell into much disliking and lesse estimation with the cõmon people, both for their Idolatrie, and also in authoritie: so that they were great enemies to S. Thomas, and by all meanes sought to bring him to his death, which in ỹ end they performed, hauing thereunto perswaded some of the countrie people, which suddainly came behind S. Thomas, and thrust him into the backe, being on his knees in the same Chappell praying to God: which History as yet is found painted, and set vp in manie places and Churches of India, for a perpetuall memorie thereof: and they say that the stocke and progeny of those that slew him, are accursed by God, & plagued with a certaine disease, which is that they are all borne with one of their legges & one foote from the knee downewardes as thicke as an Elephantes legge, the other legge and all their members without any deformitie, being straight and well proportioned, like to other men, whereof I my self haue seen many, both men and women, for that thereabouts there are whole villages & kyndreds of them, (many of them being Christians after their manner) that are borne in the said land of S. Thomas, where as yet they dwell in great numbers. Whether this be the cause of their disease or not, God knoweth: I haue spoken with them my self, and asked them the cause, but they say they know it not, onely that men tell them it is for the cause aforesaid, and they haue no let nor trouble in their going, but only the vnsightlines & euil fauoured fashion of their legge, whose forme and counterfait you shal find by the Pictures of the Indians.

This Towne of Meliapor is in time decayed, and become poore, as all thinges in this worlde haue no continuance, but are as a smoke or shadowe. And after the Portingals had discouered the land, and began to trafficke there, vpon the place of S. Thomas graue, they caused a litle towne to be erected, and therein a Church of stone in the same place, where the graue and Chappell of wood once stood, making the dores of the Church of the same wood, for a remembrance of the miracle, where S. Thomas bones are holden in great reuerence and estimation, and of many with great deuotion visited & seen: & which is more, at this time the said Church dores, that were made of the same wood, are almost cut in peeces and carried away, to set in gold and siluer, whereof diuers Portingales do weare the peeces about their necks, as a holy relicke, and are of opinion, that it doth many miracles: so that they of S. Thomas Towne haue caused their Church dores to be stricken full of nayls, to keepe men from cutting any more thereof, that they may not lose so holie a thing. A Fleming naturally borne in the towne of Sluce in Flanders, that had dwelt in the said Towne of S. Thomas aboue 30. yeares, and marryed there, beeing my special friend, sent me as a great and a wonderfull present, a whole paire of beades of the same wood, which long before he had caused to be cut out and made thereof. And a Portingall woman, which brought them vnto me to Goa, had great deuotion in them, saying, that they had deliuered her out of a great storme and danger by the way, for that she said she had no sooner hanged the beades into the sea, but presently the storme ceased, whereupon she praised them much, willing me to esteem of them as one of the best & holiest iewels in ỹ world.

From

From Musulepatan the coast runneth again Northeast and by East, to the kingdom of Bengalen, which is 120. miles, and it is the lande and kingdome of Orixa, which stretcheth along the same coast vnto the Riuer of Ganges, the beginning of the kingdom of Bengalen. This coast of Narsinga, Bisnagar and Orixa, are by the Portingalles commonly called (as also the coast of Negapatan and Saint Thomas) Choramandel, vntil you come to Bengalen, where the Portingalles haue great traffique, for that it is a very rich and plentiful Country of all things, as Ryce and all manner of fowles, and beasts in great abundance. It is also a holesome countrey and a good ayre for strange nations, for that the Portingals and other countreymen can better brooke it then other places in India: From these coastes they vse great traffique vnto Bengala, Pegu, Sian, & Malacca, and also to India: there is excellent faire linnen of Cotton made in Negapatan, Saint Thomas, and *Musulepatan*, of all colours, and wouen with diuers sorts of lome workes and figures, verie fine and cunningly wrought, which is much worne in India, and better esteemed then silke, for that it is higher prised then silke, because of the fineues & cúning workmãship: they are called Rechatas & Cheylas, wherof the Christians & Portingals in *India* do commõly make breeches. They likewise make clothes thereof for women to put about them from their nauelles downeward, bound about their bodies, which they weare within the house, very finely made, the best sort are named clothes of Sarasso, some being mingled with threedes of golde and siluer, and such like stuffe of a thousand sortes, very beautifull to behold, wherewith they cloath themselues in very comely manner. In this coast growe the great and thicke reeds, which are vsed in India to make the Pallankins, wherein they carry the women, as in the Indian figures you shall see, which are so thicke, that a man can hardly gripe them with both his handes, very faire to looke vpon, and very high, being of diuers colours, as blacke, redde, &c. Whereof in an other place I will say more.

The 16. Chapter.

Of the Kingdome of Bengalen, and the riuer Ganges.

AT the ende of the Kingdome of Orixa and the coast of Choramandel beginneth the Riuer Ganges in the kingdom of Bengalen: This is one of the most famous Riuers in all the world, and it is not knowne from whence it springeth. Some are of opinion that it commeth out of the earthly paradise because of an old speech of the Bengalers, which is, that in time past a certaine King of Bengalen was desirous to know frõ whence the riuer Ganges hath her beginning, to the which ende hee caused certaine people to bee brought vp and nourished with nothing but rawe fish, and such like foode, thereby to make them the apter to accomplish his desire, which people (hauing made boats fitte for the purpose) he sent vp the riuer, who were certain monthes vpon the water, so long til they came where they felt a most pleasant and sweete sauour, and founde a very cleare and most temperate skie, with still and pleasant water, that it seemed vnto them to bee an earthly paradise, and being desirous to rowe further vpwardes they could not, so that they were compelled (seeing no remedie) to returne againe the same way that they came, and being returned, certified the King what they had seene. They that will not credit this are hard of beliefe, for my parte I leaue it to the readers iudgement.

A fable of the people of Bengalen concerning the heade or spring of ỹ riuer Ganges.

This Riuer hath Crocodiles in it, like the riuer of Nilus in Ægipt, the mouth or entry thereof lyeth vnder 22. degrees, and the coast runneth East and by South, to the Kingdome of Aracan, which is about 80. miles: it is an vneuen coast full of Ilandes, sholes, hookes, and creekes, for the lande of Bengalen lyeth inwards of the gulf, which is called *Bengala*, for that frõ Aracan, the coast beginneth againe to runne South and East outwardes towardes Malacca, and to the vttermost hooke which is called Singapura: But returning to *Bengala* and the Riuer Ganges, you must vnderstand that this riuer is holden and accounted of all the Indians to be a holy and a blessed water, and they do certainely beleeue, that such as wash and bath themselues therein (bee they neuer so great sinners) all their sinnes are cleane forgiuen them, and that from thenceforth they are so cleane and pure from sinne, as if they were newe borne againe, and also that hee which washeth not himself therein cannot be saued, for the which cause there is a most great and incredible resorte vnto the same, from all the partes of India & the East countries, in great troupes, where they vse diuers strange ceremonies, and superstitions, most horrible to heare, for they doe most stedfastly beleeue that they shall thereby merit eternall life.

The superstitious opinions of the Indians concerning the Riuer of Ganges.

From this Riuer Eastward 50. miles lyeth the towne of Chatigan, which is the chief towne of Bengala: The naturall borne people of Bengala are in a manner like those of

Seylon, but somewhat whiter then ỹ Chingalas: they are a most subtill and wicked people, and are estéemed the worst slaues of all India, for that they are all théeues, and the women whores, although this fault is common throughout all India, no place excepted.

The nature of the Bengalians.

They haue a custome that they neuer dresse or séeth meat twice in one pot, but haue euery time a new pot. Whensoeuer they are found in adulterie, they haue their noses cut off, and from that time forwarde they must leaue ech others company, which is most narrowly looked vnto by their law.

The Bengalians law for adultery.

The countrey is most plentiful of necessary victuails, specially Rice, for that there is more of it in that countrey then in al the east countries, for they do yearly lade diuers shippes therewith, which come thether from all places, and there is neuer any want thereof, and all other things in like sort, and so good cheape that it were incredible to declare; for that an Oxe or a Cowe is there to be bought for one Larijn, which is as much as halfe a Gilderne, Shéepe, Hens, and other things after the like rate, a Candit of Ryce, which is as much, little more or lesse as fourtéene bushelles of Flemmish measure, is sold there for halfe a Gilderne, and for halfe a Doller: Sugar and other ware accordingly, whereby you may wel conceiue what plentie they haue.

Victuailes good cheap in Bengala.

The Portingalles deale & traffique thether, and some places are inhabited by them, as the hauens which they call Porto grande, and Porto pequeno, that is, the great hauen and the little hauen, but there they haue no Fortes, nor any gouernement, nor policie as in India they haue, but liue in a manner like wild men, and vntamed horses, for that euery man doth there what hee will, and euery man is Lord and maister, neyther estéeme they any thing of iustice, whether there be any or none, and in this manner doe certayne Portingalles dwell among them, some here, some there scattered abroade, and are for the most part such as dare not stay in India for some wickednesse by them committed: notwithstanding there is great trafficke vsed in those partes by diuers ships and marchants, which all ỹ year diuers times both go come to and from all the Orientall parts.

Besides their Ryce, much Cotton linnen is made there which is very fine, and much estéemed in India, and not only spread abroad and carryed into India and al the East parts, but also into Portingal, and other places: this linnen is of diuers sorts, and is called Sarampuras, Cassas, Comsas, Beatillias, Satopassas, and a thousande such like names: They haue likewise other linnen excellently wrought of a hearbe, which they spinne like yearne: this yearne is to be seene at the The 1. booke.

house of Paludanus: it is yealowish, and is called the hearbe of Bengalen, wherewith they do most cunningly stitch their couerlits, pauilions, pillowes, carpets, and mantles, therein to christen children, as women in childbed with vs vse to doe, and make them with flowers and branches, and personages, that it is wonderfull to sée, and so finely done with cunning workemanshippe, that it cannot be mended throughout Europe: likewise they make whole péeces or webbes of this hearbe, sometimes mixed and wouen with silke, although those of the hearbe it selfe are dearer and more estéemed, and is much fayrer thē the silke. These webs are named Sarrijn, and it is much vsed and worne in India, as well for mens bréeches, as dublets, and it may be washed like linnen, and being washt it sheweth and continueth as faire as if it were new.

From Bengala commeth much Algallia, or Ciuet, but by the subtiltie and villany of the Bengalians it is falsifyed, & mixed with filth, as salt, oyle, and such like stuffe, whereby it is not much estéemed. Also in Bengala are found great numbers of the beasts, which in Latine are called Rhinocerotes, and of the Portingalles Abadas, whose horne, téeth, flesh, blod, clawes, and whatsoeuer he hath, both without and within his bodie, is good against poyson, and is much accounted of throughout all India, as in an other place shall be shewed more at large. There groweth likewise marble coloured Réedes, whereof you may sée many sortes in the custodie of Paludanus, which the Portingalles call Canas de Bengala, that is, Réedes of Bengala: within they are full of pith, and are about the thicknesse of Spanish réedes, but somewhat thinner, and when they are gréene they bowe and bend like Willow twigges: they are outwardly of diuers colours and speckled as if they were painted. They vse them in Portingall for olde women to beare in their handes when they goe abroad or vppon the stones. There is another sorte of the same réeds which they call Rotá: these are thinne like twigges of Willow for baskets, whereof Paludanus can shewe you great numbers, with the which in India they make many faire baskets, and a thousande other curious deuises, Sugar, Butter, and such like ware they haue in great quantitie as I said before: but this shall suffice for Bengala, whereof we leaue to speake, and returne to the description of the coast as it lyeth along the shore.

The

The 17. Chapter.

Of the coasts and lands of Aracan, Pegu and Sian, to the Cape of Singapura, & the towne and fortresse of Malacca.

BEyond the kingdome of Bengala, beginneth the kingdomes of Aracan & Pegu, which coast stretcheth from Bengala south and by East to the town and hauen of Martauan, in the land of Pegu, and is 70. miles: Martauan lyeth vnder 16. degrées, from whence beginneth the kingdome or land of Sian: these kingdomes of Aracan and Pegu are very rich & fruitfull of all things, besides Gold and precious stones, as Rubies, Espinels, Saffires, Jacinthes, Emeraldes, Granates, and such like, as it is well knowne by the great numbers that are dayly brought out of those countries into all places. Likewise they make harde ware, which is carried throughout the world: There are greater number of Elephantes in those countries, then in any other place of India, or the Orientall countries; & the Portingalles that trafique there, affirme that the king of Pegu hath a white Elephant which hee prayeth vnto, and holdeth it to bée holy. The Peguans haue a custome, that when any stranger commeth into their land to deale and traffique with them, of what nation soeuer he bee: they aske him how long he meaneth to stay there, and hauing tolde them, they bring him many maides, that of them he may take his choice, and make contract and agrée with the parentes of the maid that liketh him best, for the vse of her during his continuance there: which done he bringeth her to his lodging, and she serueth him about all his affaires, both by day & by night, like his slaue or his wife, but hee must take heede that in the meane time hee keepeth not company with other women, for thereby hee may incurre great daunger, and stand in perill of his life. When the time of his residence is ended, he payeth the friendes or parents of the maid as much as he agreed for with thē, which done he departeth quietly away, and the maid returneth with credite home againe vnto her friendes, and is as well estéemed of as euer she was before: and if after that the same maide chance to marrie, were it with the principallest of the Countrey, and that the aforesaid stranger shold come to traffique in the same place againe, hee may againe demand his woman, and he shall haue her without resistance of her husband, or any shame vnto him, and she remaineth by the stranger as long as he abideth there, and he trauelling from thence, she goeth home againe vnto her husband, which among them is holden for a most sure and inuiolable law. Likewise when any gentleman or noble man will marrie with a maide, hee goeth to séeke one of his friendes, or a straunger, and intreateth him to lie with his bride the first night of their mariage, and to take her maydenhead from her, which he esteemeth as a great pleasure & honour done vnto him, that another man wold take vpon him to ease him of so much payne: This custome is not onely vsed among the Gentlemen and chiefe nobilitie of the lande, but by the King himselfe. Also diuers of the Peguans weare a bell vpon their yarde, and some two, as bigge as an Acorne, which is made fast betweene the flesh and the skinne. Of the like Belles Paludanus can shew you one, which I brought out of India, and gaue it him; which bels haue a very sweet sounde: This custome of wearing Belles was ordained by them, because the Peguans in time past were great Sodomites, and vsing this custome of belles, it would be a meane to let them from the same. The women go altogether naked, onely with a cloth before their priuie members, which (as they go) openeth & vncouereth, shewing all they haue, which is by them ordayned, to the ende that by such meanes it should tempt men to lust after women, and to auoid that most abhominable & accursed sinne of Sodomie. There are likewise some among them that doe sowe vp the priuie member of their female children as soone as they are borne, leauing them but a little hole to auoid their water; and when she marrieth the husband cutteth it open, and maketh it as great or as little as hee will, which they with a certaine oyntment or salue can quickly heale. I saw one of those women in Goa whom the Surgeon of my Mayster the Archbishops house did cut open: men would iudge all these thinges to be fables, yet they are most true, for I doe not onely knowe it by the dayly trafficking of the Portingalles out of India thether, but also by the Peguans themselues, whereof many dwell in India, some of them being Christians, which tell it and confesse it for a truth, as also the neerenesse of place and neighbourhod maketh it sufficiently knowne. The people of Aracan, Pegu, and Sian are in some, manner, and visage, much like those of China, onely one difference they haue, which is, that they are somewhat whiter then the Bengalon, and somewhat browner then the men of China: The pictures

Strange customs of the Peguans.

of the Peguan is to be seene by the figures of the Indians, among Saint Thomas Christians.

Let vs returne againe to our discourse of the coast to the hauen and towne of Martauan, which is the furthest part of *Pegu*, and the beginning of Sian. In this towne many of the great earthen pots are made, which in India are called Martauanas, and many of them carryed throughout all India, of all sortes both small and great: some are so great that they hold full two pipes of water. The cause why so many are brought into India, is for that they vse them in euery house, and in their shippes in steed of Caske. There are none in India but such as come out of Portingall, therefore they vse these pottes to keepe Oyle, Wyne, and water, which preserueth it wel, and it is a good thing for a traueller. There are many of them brought into Portingall, for that they vse them for their shippes that saple to India, to carry water & Oyle, &c. At Martauan beginneth the coast of Sian, and stretcheth South and by East to the Cape hard by *Malacca*, called Singapura, which is two hundred and twentie myles.

From *Martauan* to the towne of Sian crosse ouer lande South East and by East, and to the other side of the sea and of the coast are 70. myles, and by water the coast stretcheth to the Cape of *Singapura*, and from thence it runneth inwards againe to the saide Towne of Sian, so that this lande or vttermost cape is like an arme, which in the broadest place is from the one coast vnto the other fiftie myles, and in some places tenne myles, that is, where the towne of Tanassarien lyeth, whereof hereafter I wil speake. All this lande in time past was vnder the power and subiection of the King of Sian, who as Emperour commanded ouer all those countries, and is yet at this present of great power, although his greatest strength is broken, and decayed by the King of Pegus meanes, with whom he hath continuall warres. They alwayes are and haue beene deadly enemies,
1568. and in the yeare of our Lord 1568. they met and fought together in the fielde with many hundreth thousand men on both sides, wherein the King of Sian had the ouerthrowe, and the King of Pegu the victory: so that the King of Sian at this time is become tributarie to the King of Pegu. The cause of this most bloody battaile was, that the King of *Sian* had a white Elephant, which the king of Pegu vnderstanding, and because hee thought the Elephant to bee holy, and prayed vnto it as I said before, hee sent his Ambassadour to the King of *Sian*, offering him whatsoeuer he woulde desire, if he would send the Elephant vnto him, which the King of *Sian* neyther for friendshippe, giftes, nor money woulde once consent vnto: whereupon the King of Pegu moued with wrath, made all the power hee coulde to inuade the King of *Sian*, and thereby not onely got the white Elephant, but made the King of Sian tributarie vnto him, as it is said before, whereby the King of Sian is much declined, so that many kingdomes that in times past vsed to pay him tribute, doe nowe refuse to doe it, and holde their kingdomes of themselues, as in the orderly description of the Coast you shall perceyue, and yet lie all within the lande which wee name Sian, although at this time it hath many kinges with sundry names, whereby they are named and knowne.

The Countrey of Sian hath very much Benioin, which from thence is carryed to *Malacca*, and so spreade abroade into all Countries: As touching their dispositions & persons, they are in a manner altogether like those of Pegu, and not differing much, as also those of Malacca, and all the landes bordering vpon the same.

From Martauan coasting the shore southwardes are 60. myles, and then 30. myles Southeast and by East: Betweene two Ilandes the coast runneth inwards like a bow, wherein lyeth the towne of *Tanassarien*, vnder 11. degrees from this Towne as I said before, are but 10. miles ouer by lande to the other side of the Coast: The Portingalles haue great traffique vnto this towne of *Tanassarien*, and thether commeth great store of merchandise out of Pegu and Sian, for it is like a staple. Likewise there is much Wine brought thether, which is made of Cocus or Indian Nuttes, and is called Nype de *Tanassaria*, that is Aqua composita of Tanassaria, for y it is distilled water that proceedeth from the Indian nuts, and of it selfe hath the strength and vertue that our Aquacomposita hath, and is there called Nype: although they still *Nype* in diuers places of India, specially in Goa, yet is this of *Tanassaria* more esteemed, and it is better, which is carried into all places of India in great pottes of Martauan: The women of India are very desirous thereof, although for modesties sake before men they will not drinke it, but secretly by themselues they doe make good cheare and gossoppe therewith. Tanassaria is a kingdome of it selfe, in time past vnder the subiection of Sian.

Aqua vi of *India* made at *Tanassar*

From *Tanassaria* 20. miles West South west to passe betweene the two Ilandes and

out

out of the bowe, and then againe to sayle along the coast south and by east to the town & kingdome of Queda, are 60. miles, which lyeth vnder 6. degrées and a half, this is also a kingdome like Tanassaria, it hath also some wine, as Tanassaria hath, and some small quantitie of Pepper.

From Queda following the Coaste South south east 40. miles, till you come vnder 4 degrées and a half, lyeth a town named Pera: there is found much Calaem, which is like tinne, there cometh likewise of the same from Gunsalan a place lying vpon the same coast North north west, from Queda 30. miles, vnder 8. degrées and a half, from Pera 30 miles, along the coast South east and by south, lyeth the towne and fortresse of Mallacca, vnder 2. degrées and a half, on the north side, from thence 20. miles southwarde is the furthest corner or cape of this arme called capo de Singapura, and lieth vnder 1. degrée.

The 18. Chapter.

Of the towne and fort of *Malacca*.

MAllacca is inhabited by the Portingales, together with the naturall borne countriemen, which are called Malayos: there the Portingales holde a fort, as they doe at Mossambique, and is (next to Mossambique and Ormus) the best and most profitable fort for the Captaine throughout all India. There is likewise a Bishop, as there is at Cochin, but they are Suffraganes vnto the Archbishop of Goa, this is the staple for all India, China, the Ilands of *Maluco*, and other Ilands thereabouts: it hath great trafficke and dealing with all shippes which sayle to and from China, the Molucos, Banda, the Ilands of Iaua, Sumatra, and all the Ilands bordering thereabouts, as also from Sian, Pegu, Bengala, Choramandel, and the Indies: whereby a great number of shippes goe and come thether, and doe there lade and vnlade, sell, buye, and barter, and make great trafficke out of all the Orientall countries: Therein also dwell some Portingalles, with their wyues and families, although but fewe, about a hundreth housholds, but of trauellers that come thether to trafficke with them, and such as with their ships will sayle to China, Molucas, or other places, or that come from thence, & there take in water & other frely victuals, and must stay there for the Monsoins (which are windes that blow at certaine times) to bring and carry their wares from one place to the other, there are great numbers. The cause why so few Portingales dwell therein, is because it is a verie vnholesome countrie, and an euill ayre as well for the naturall Countrie men, as for straungers and trauellers, and commonlie there is not one that cometh thether, & stayeth any time, but is sure to be sicke, so that it costeth him either hyde or hayre, before he departeth from thence, and if any escapeth with life from thence, it is holden for a wonder, whereby the countrie is much shunned, notwithstanding couetousnes & desire of gayne, together with the apt situation of the place, maketh many venture, and lightly estéeme al dangers: by which meanes there is so great resort to Malacca from al places, as is in all the places of India: the country hath nothing of it self, but all things are brought thether in great aboundance, and there is euerie yeare a ship that cometh thether from Portingal, which setteth out a month before any of the ships begin for sayle to India, not once touching in India (vnles for want of fresh water, or other victuals it putteth into *Mossambique*) which is laden in *Malacca*, and is alwaies twice as richly laden with costly marchandises and Spices, as any one ship that ladeth in India, and from thence it taketh her course againe to Portingale.

Mallacca is a Countrie most vnholesom & vnsound.

The *Malayos* of Malacca say, that the first originall or beginning of *Malacca* hath bene but of late yeares, for before that tyme there was no towne of *Malacca*, but only a small village of 7. or 8. fishermens houses, which fished in that place, for that because of the vnholesomenes of the countrie, euerie man did shunne it: in the end certaine Fishermen gathering together being of Pegu, Sian and *Bengala*, and other nations bording vpon the same, daylie made their repaire thether to fish, & did at length begin to build & erect a newe Towne and gouernment in that place, and made a spéech among themselues, to differ from the places lying about them, séeking in all things to differ and varye from their neighbours, so that in the end they made a spéech by themselues, and named the towne Malacca, which in short time hath gotten so great resort, by means of the aptnes and propernes of the place, specially for marchants, that it is become one of the best and principallest kingdomes of all the countries thereabouts, and this spéech called Melayo is reported to be the most courteous and semelie spéech of all the Orient, and all the *Malaiens*, as well men as women are very amorous, perswading themselues that their like is not to be found throughout ỹ whole world. They vse many Ballats, poetries, amorous

The originall or beginning of the town of Mallacca.

songs after their manner whereby they are wondred at, which maketh them proude, and hee that dwelleth in *India*, and can not speake the *Malayans* speach, wil hardly with vs learne the French tongue, their forme and figures are heere set downe, together with those of the Ilands of Iaua, whereof hereafter we will speake more.

The 19. Chapter.

Of the Iland of *Sumatra*, in times past called *Taprobana*.

RIght ouer against Ma[lacca] Southeast about 20. miles from the firme land by Malacca, wher the straight is at the narrowest, lieth the famous Ilande of *Taprobana*, now called Sumatra, by some Historiographers named Chersoneso Aurea, others affirme it to be Ophir, from whence Salomon had his Golde, as the Scripture rehearseth, and say that in times past it was firme land, and ioyned vnto the Countrie of Malacca. The Iland beginneth from the first pointe which lyeth right against the Gulfe of *Bengala* vnder fiue degrées, on the North side, and stretcheth also before Malacca, South Southeast, vntill it passeth by the Iland called Iaua *Maior*, where it endeth vnder 6. degrées on the South side, and is in length 170 miles, and in breadth 60. miles. The Portingals dwell not therein in any place, but deale and trafique in some places thereof, yet very few, for that the inhabitants themselues doe bring many of their commodities vnto Malacca.

The Iland hath many Kings, the principallest is the King of Dachem, which lyeth vpon a point of the land, vnder 4. degrées and a halfe on the North side. This Dachem is very mightie and a great enemie to the Portingals, he hath often besieged Malacca, and done it great mischiefe, as it happened in the time of my biding in India, by stopping the passage of all victuals and other Marchandise comming to Malacca, as also by keeping the passage of the straight betweene Malacca and Sumatra, so that the shippes of China, *Iapen*, and the Ilande of Molucco, were forced to sayle about, whereby they passed much danger, to the great discommoditie and hindrance of trauelling Marchants, and they of Malacca and *India*, had many Gallies in the straights of Malacca, which some accursed Christians that haue no residence, had taught them to make, whereby they did great mischiefe, and yet dayly doe, but by Gods helpe and the Portingals ayde out of *India*, all places were freed, and reduced into their pristinate estate, as in another place we shall declare. It was long sithence concluded & determined by the King of Portingale and his Viceroye, that the Ile of Sumatra should bee conquered, and at this present there are certaine Captaines, that to the same end haue the Kings pay, with the title of

of Generals and chiefe Captaines, or Adelantado of this conquest, but as yet there is nothing done therein, although they doe still talke thereof but doe it not.

The Iland is very rich of mynes of Gold, Siluer, Brasse, (whereof they make greate Ordinance) pretious stones, and other mettall: of all kinde of Spices, sweete woode, cotes, and other medicinable Herbes and Drugges: it hath a hill of Brimstone that burneth continually, and they saye, there is a fountaine which runneth pure & simple Balsame, it hath likewise great store of Silke. At the last besieging and troubles of Malacca, the Kinge of Acheijn sent a peece of Ordinance, such as for greatnes length and workmanship, the like is hardly to bee found in all Christendome, which hee gaue in marriage with his daughter to the King of Ior, a town lying by Malacca, vpon the coast of Sian, but this peece with his daughter were taken vpon the way by the Portingals, and brought into Malacca, which peece was after laden in the Ship that sayleth euery yeare from Malacca to Portingale, and sent vnto the King for a present, being so heauie that they were forced to lay it in the Balast of the ship. The same peece lyeth at this present in the Ile of Tarcera, because the said shippe stayed there, being in our companie as I returned out of India, also the Towne of Ior vpon the same occasion was by the Portingals besieged, and at the last wonne and by them rased to the ground, and for euer made waste, wherin they found about 150. Brasse peeces small & great, some of them beeing no greater then a Musket, and some greater, and so of all sorts, verie cunningly wrought with Flowers and personages, which I haue purposely set down to let you know that they haue other kindes of Mettals, and know howe to handle them.

But returning to our matter, There are some places in this Iland where the Portingales doe traffique, which are those that vse to traffique to Malacca, as a Towne called Pedir, which lyeth 20. miles from Acheijn, vppon the coast right ouer against Malacca, from whence commeth much Pepper and Golde, & from an other place called Campar, which lyeth almost vnder the Equinoctiall line, vppon the corner on the South side, on the same side on the West coast of the Iland lyeth a place called Manancabo, where they make Poinyards, which in India are called Cryses, which are very well accounted and esteemed of, and is thought the best weapon in all the Orient, whereof those of Iaua & Malacca do make great prouision for themselues.

The 20. Chapter.

Of the Iland of *Iaua Maior*, with their wares, Marchandises, and trades, waights, myntes, and prices thereof with other particularities.

SOuth Southeast right ouer against the last point or corner of the Ile of Sumatra, on the south side of the Equinoctiall line lyeth the Iland called Iaua Maior, or great Iaua, where there is a straight or narrow passage betweene Sumatra and Iaua, called the straight of Sunda, of a place so called, lying not far from thence within

within the Ile of Iaua: this Iland begynneth vnder 7 degrées on the south side, and runneth east and by south 150 miles long, but touching the breadth, it is not found, because as yet it is not discouered, nor by the Inhabitants themselues well knowne. Some thinke it to be firme land, and parcell of the countrie called *Terra incognita*, which being so, shoulde reach from that place to the Cape *de Bona sperãce*, but as yet it is not certainly known, & therefore it is accoũted for an Iland: the inhabitants say, that within the land there is a Riuer, wherin if any wood doth fal, it turneth into stone. Through this straight or narrowe passage Thomas Candish an Inglish captaine passed with his Ship, as he came out of the south parts, from *Noua Spaigne*. This Iland aboundeth with Rice, and all manner of victuals, as oxen, kyne, hogges, sheepe and hennes, &c. also Onyons, Garlicke, Indian nuttes, and with al kind of Spices, as cloues, Nutmegges, and mace, which they carry vnto *Malacca*. The principall hauen in the Iland is Sunda Calapa, whereof the straight beareth the name: in this place of Sũda there is much Pepper, and it is better then that of India or *Malabar*, wherof there is so great quantitie, that they could lade yearlie from thence 4 or 5 thousand kintales Portingale waight: it hath likewise much frankinsence, Benioin of *Bonien* called Folie, Camphora, as also Diamantes, to which place mẽ might very well traffique, without any impeachment, for that the Portingales come not thether, because great numbers of Iaua come themselues vnto Malacca to sell their wares.

And although it be beside the matter, yet doe I not esteeme it vnnecessary in briefe to shewe, in what sort they vse to buy, sell, and deall with ware, money and waight, seing we are now in hand with the said Iland of Iaua. You must vnderstand that in Sunda there is no other kind of money then certaine copper mynt called Caixa, of the bignes of a Hollãdes doite, but not half so thicke, in the middle whereof is a hole to hang it on a string, for that commonlie they put two hundreth or a thowsand vpon one string, wherewith they knowe how to make their accounts, which is as followeth. 200 Caixas is a Sata, and 5 Satas are 1000 Caixas, which is as much as a Crusado Portingale money, or 3 Keysars guilders, Netherlandish money. Pepper of Sunda is solde by the sacke, and each sacke wayeth 45 Catten waight of China: euerie Catte is as much as 20 Portingale ounces, and euerie sacke is worth, as it is solde there, 5000 Caixas, and when it is at the highest, 6 or 7 thowsand Caixas. Mace, Cloues, nutmegges, white and black Beniamin, & Camphora, are solde by the Bhar, each Bhar of Sunda weigheth 330 Catten of China. Mace that is good is commonlie worthe 100 or 120 thowsand Caixas, and good Cloues after the rate, but bad or foule Cloues of Baston are worth 70 or 80 thowsand Caixas the Bhar. Nutmegges are commonly worth 20 or 25 thowsand Caixas the Bhar: white and black Benioin is worthe 150 and 180 thowsand Caixas, & 200 thousand the Bhar. The wares that are there by them desired in barter for their spices, are as hereafter followeth, diuers and different sorts and colours of cotton lynnen, which come out of Cambaia, Choramandel and Bengala, as Sarasses de Gabares, and painted Tapen from S. Thomas, of fyue elles the peece: they are clothes so called out of Bengala, white Cotton lynnen, viz. Sarampuras, Cassas, Satepolas, & blacke Satopasen, and some browne vnbleached lynnen: out of Cambaia black Cannequins red Turiaes, which are all clothes of cotton lynnen, red Beyzamen great and litle, which is verie like vnto Cambricke: and I am perswaded, if Clothe of Holland were there to be soulde, it would be more esteemed then Cotton lynnen out of India. These Iauens are of a verie fretfull and obstinate Nature, of colour much like the *Malayers*, brown, and not much vnlike the men of *Brasilla*, strong and well set, big limmed, flatte faces, broad thicke cheekes, great eyebrowes, smal eyes, little beard, not past 3 or 4 hayres vpon the vpper lippe & the chinne: the hayre on their heades very thyn and short, yet as blacke as pitche, whose picture is to be seen by the picture of the *Malayen* of *Malacca*, because they dwell & trafficke much together.

Returning againe vnto the coast, East & by south about 25 miles beyond Iaua Maior, beginneth the Iland of Iaua Minor or litle Iaua, and somewhat further the Iland Timor, (wher sanders groweth in great abundance) and a thousand other Ilands bordering all about, which I can not particularly set down, yet are they all inhabited, and full of people, and are like the Iauers.

From Malacca they trauell to the Ilandes of Molucca, *Banda* & Amboyna, where the Portingales haue both forts & captaines and trafficke with them: their way is from Malacca south east and by south, aboue 100 miles, betweene many Ilands and through many shallowes, so that they must anker euerie night, to auoyd danger of sandes, which continueth almost all the waye to Molucca, and hauing in that sort passed those hundreth miles, they set their course eastward, and east and by north, 250 miles, to the Iland called Banda, which lyeth vnder 5 degrées on the

South

south side. In this Iland the Portingales doe trafficke, for in it are the best Nutmegges & Flowers. There likewise they doe preserue nutmegges, and make oyle thereof, which is brought to Malacca, and from thence into all other places: the trafficke there consisteth most in barrering, as it doth in Suda & Laua, but they are not to be trusted, you must keep good watch, and goe not on land, but stay aboord the shippe, whether the Ilanders bring their marchandises, and deale with men as I said before, for it happeneth diuers times that they deceaue the Portingales, which trust them ouer much, for that one of my acquaintance and my friend being there, for captaine in a shippe, the shippe being cast away vpon that coast, was with all his men taken & put in prison, where for the space of two yeares he indured a most miserable life, and in the end was ransomed. All these voyages to *Banda*, Moluca, & those Ilands, and also any other way whatsoeuer in India, may no man make, without licence and speciall fauour of the King of Portingall, and their offices are giuen them in recompence of their seruice in the Indies, as also all other offices, as in an other place shall be declared.

About 20 miles beyond *Banda* North west, lieth the Iland called Amboyna, where the Portingales haue a small fort: this Iland hath not much spice, but the shippes that sayle from Malacca to *Maluco*, doe stay there, and take in fresh water. From this Iland Northwarde 70 miles, lyeth the Iland Tydor, vnder one degree North, and is the first Iland of the Molucaes, fiue miles northward lyeth Malaco, & not farre thence Tarnate, and the Ilands of Cloues.

The 21. Chapter.

Of the Iland of *Maluco*.

THe Ilandes of Maluco are fiue, viz. *Maluco*, Tarnate, Tydor, Gelolo, and an other where the Portingales haue 2 forts, that is in Tarnate and Tydor, which long since were discouered and wonne, where they trafficke from Malacca & out of India. The Spaniards haue sought diuers meanes to haue trafique there, and came from thence out of Noua Spaigne, into the Iland called Tarnate, where in a storme they lost their shippe, and so could not get from thence againe, whereby they were by the Portingales most of them slayne, and the rest taken and sent prisoners into Portingale, whereupon the King of Spaine and Portingale had a long quarrell and contention, touching the diuision of their Conquests, and discouery of the seas, which by the Popes meanes at the last was ended, in such sort, that at this present onely the Portingale trafickes to those Ilands. These Ilands haue no other spice then cloues, but in so great abundance, that as it appeareth by them the whole world is filled therewith. In this Iland are found fiue hilles, they are very dry & burnt land, they haue nothing els but victuals of flesh and fish, but for Rice, Corne, Onyons, Garlicke, and such like, and all other necessaries, some are brought from Portingale, and some from other places thereabout, which they take and barter for cloues. The bread which they haue there of their owne baking is of wood or rootes like the men of *Brasilia*, and their cloathes are of wouen straw or herbes, faire to the eye: in these Ilands onlie is found the bird, which the Portingales call passaros de Sol, that is Fowle of the Sunne, the Italians call it *Manucodiatas*, & the Latinists, Paradiseas, & by vs called Paradice birdes, for ỹ beauty of their feathers which passe al other birds: these birds are neuer seene aliue, but being dead they are found vpon the Iland: they flie, as it is said, al waies into the Sunne, and keepe themselues continually in the ayre, without lighting on the earth, for they haue neither feet nor wings, but onely head and body, and the most part tayle, as appeareth by the birdes that are brought from thence into India, and some from thence hether, but not many, for they are costlie. I brought two of them with me, for Doctor Paludanus, which were male and female, which I gaue vnto him, for his chamber. These Ilands lie among diuers other Ilands, and because there is no speciall notice of them, by reason of the small conuersation with them: I let them passe, and turne again vnto the coast of Malacca, which I left at the Cape of Singapura, and so will the we the Coast along.

The 22. Chapter.

From the Cape *Singapura* to the towne of *Siam*, and the coast of *Cambaia*, and *Cauchinchina*, and the Iles of *Borneo*, *Lusons*, *Manillion* or *Philippinas*.

FRom the Cape of Singapura to the hooke named Sinosura eastward, are 18 miles, 6 or 7 miles from thence lyeth a cliffe in ỹ sea called Pedra blanque, or white Rock, where the shippes that come and goe to and from China, doe oftentymes passe in great danger

and

and some are left vpon it, whereby the Pylots when they come thether are in great feare, for that other way then this they haue not.

From this hoke Sinosura East & by South 40. miles beginneth the first corner of the Iland Borneo, vnder one degrée in ỹ North, and stretcheth 120. myles North east till you be vnder 7. degrées, the breadth as yet is not knowne nor discouered. This Isle is full of trées from whence Camfora is taken, and is the best in all the East countries. From Sinosura the coast reacheth North 30. miles to the towne of Pan, which lyeth vnder thrée degrées and a halfe: ten miles further by the same course the coast runneth againe North Northwest for 50. miles, where the towne of Patane lyeth vnder 7. degrees and a halfe: These two towns Pan and Patane are kingdomes, but contributarie to Sian: From these places comes the wood called Pala Dagula, and the costly swæt wode called Calamba, which being good, is waid against Siluer and Gold: they also haue Camphora, but not so good as that of the Iland Borneo. There is founde some gold, and the stone called Bezars stone, which is very costly and proued to be good against poyson. There are likewise some Diamants, and also Nutmegs and flowers, and the wood Sapon, whereof also much is brought from Sian, it is like Brasill to die withall.

From Patane 120. myles North, the coast runneth backe againe vnto Sian, which lyeth vnder 14. degrées and a halfe from Sian, from the turning in South west 15. myles: The coast runneth again south east 70. miles to the towne of Cambaia: this towne lyeth vnder 10. degrées. From thence the coast runneth againe Northeast 60. miles, and 60. miles Northwest: frõ whence it runneth West North west to the furthest parte inwarde of the créke of Cuchinchina: This coast of Cambaia is also called the coast of Chãpaa, this land hath much of ỹ swæt wod Calamba: Through this kingdome runneth the riuer *Mecom* into the sea, which the Indians name Captaine of all the Riuers, for it hath so much water in the Summer, that it couereth and watereth all the countrey, as the riuer Nilus doth the countrey of Ægypt. The people of Cambaia beléeue that all creatures both men and beastes of what sort soeuer they be, do here receyue reward for their worke whether it be good or bad. Vpwards in the land behind Cambaia and Sian are many seuerall nations, as *Laos*, which are a great and a mightie people, others named Auas and Bramas, which dwel by the hilles: others that dwell vpon the hils called Gucos, which liue like wild men, and eat mans flesh, and marke all their bodies with hote iron, which they estéeme a frædome: These countreymen are such as are knowne, besides diuers others that are vnknowne.

From the coast of Cambaia or Champaa East or to seaward about 100. myles little more or lesse lie ỹ Islands called the Lussons or Lussones, which were first discouered by the Spaniardes out of newe Spaigne, in an. 1564. and were called also las Manillas or Philippinas, because the principallest Hauen and Towne is called Manilha, and of others Lusson, whereof also they are named the Lussons: and the Spaniardes gaue them the name of the King of Spaine, calling them ỹ Philippinas. This towne of Lusson or *Manillia* lyeth vnder 14 degrées, by this towne and Iland of Lusson lie a great number of Islands, which are all called the Manillians, Lussons or *Philippinas*, and are all at the commandement of the Spaniardes, whose Gouernour or Captaine lyeth in the towne of Manilha or Lusson, who was sent thether out of Noua Spaigne in the behalfe of the king of Spaine, and also a Bishop, as head ouer all the rest.

All these Islands haue in time past béene vnder the crown of China, and vpon some occasion left it, whereby there was no policie nor gouernment among the Inhabitants of the same, for that he that was the richest and of most power amongst them was maister, and liued together like beastes, whereby the Spaniardes had but small labor to subdue them, whereof manie they baptised, and made them Christians, which euerie day increased: it is a very fruitful land, and hath much corne and al sorts of wilde beastes, as harts, hynds, & such like: also cattle, as buffels, oxen, kyne, hogges, goates &c. they haue manie muske cattes, all kinde of fruites, as in China, abundance of hony and fish: it is said also that there is all kindes of spices, but as yet there is no certaintie thereof, but onely that the Spaniardes giue it forth so: but you must thinke they doe it because they wil ertol and set forth their things aboue all others, as their mãner is. Those of China traffícke with these Iláds, and bring thether all sortes of commodities out of their country, as al silkes, cottons, porselynes, powder for shot, sulphur, brimstone, yron, stéele, quicke siluer, and other metals, coper, meal nuttes, chalnuttes, bisquit, dates, al sorts of lynnen cloth, deskes, and such like, and of all curious things that may be found, & there cometh frõ China thether euery yeer at least 20 shippes, and from thence is their marchandise by the Spaniardes shipped and sent into newe Spaine, & to Mexico, which

wape

way is now as common, as from India to Portingale, where with wee will returne againe vnto our matter, concerning the coasts where we left, that is, from the further part inwards of the Hauen of Cauchinchina eastward to the hooke called Terra Alta, or the high lande, which lyeth vnder 19. degrées, and they are 60. miles. There beginneth the great kingdome of China, whereof we will speake particularly.

This running in of the water or Hauen, is the ende of the land of Cambaia, and the coast of Champaa, where the lande called Cauchinchina beginneth: which land and coast reacheth vnto China, as it is saide before. This land of Cauchinchina is deuided into two or three kingdomes, which are vnder the subiection of the King of China, the people for person, manners, customes, and ceremonies are almost like those of China, it is a fruitfull Countrie of all necessarie prouisions and victuals. It hath also much of the wood called Palo Daguilla, and of the most sweete woode called Calamba, also much Silke and other marchandises, as those of China haue. From this corner East and by South, ten miles from the land lyeth the Iland of Aynao, which is an Iland and Prouince of China, betweene this Iland and the firme land is a fishing of Pearle. From this corner coasting along the shore Northeast and by East are 90. miles, where lyeth the Iland and towne of *Macao* vnder 22. degrées and a halfe, this is inhabited by the Portingals, together with the naturall countrimen of China, from Macao Northwest in a creéke or riuer which is full of Ilands inwards lyeth the towne of Canton vnder 24. degrées and a halfe, and is 30. miles from Macao, which is the chiefe Towne of this Prouince, and is a great Towne of Marchandise, from whence the Portingals haue their ware, and is the onely place where they vsually haue conference with the whole countrie of China.

The 23. Chapter.

Of the great fruitfull kingdom and strong countrie of *China*, with other notable things of the same.

THe land of China lyeth vnder Tropicus Cancri, and the coast thereof stretcheth Southwest and Northeast, aboue 400. miles, it hath on the Southwest side the kingdome of Cauchinchina, & on the North west and North side Tartaria. In the lande lying westward from China, they say there are white people, and the land called Cathaia, where (as it is thought) are many Christians, and that it should confine and border vpon Persia. But to the purpose of China, it is sayd, that betweene the landes of China, and Tartaria, there is a wall in length 500. miles, which is thus to be vnderstoode, that on the same side of the Countrie there are verie high mountaines, all along the borders, and some vallies betweene them, which may in all bee counted 80. miles, which vallies are with walles made as high, and euen with the hils, whereby the Countrie is all inclosed like a wall or Bulwarke, to defend them from the Tartarians, which are their great enemies: who in times past before the wall was made, had almost ouercome the whole kingdome, many yeares together, as Histories make mention, but driuing them out againe, and after that making their Countrie sure by that wall, euer since they haue continued in peace and quiet from the Tartarians.

A wall betwene China & Tartaria of 500 myles long.

The kingdome of China is deuided into fiftéene Prouinces, accounting the land and Prouince of Aynao, and euery Prouince hath a principall or shire Towne, whereof the whole Prouince taketh the name. In the middle of this kingdome lyeth a great Lake, or Sea, from whence doe spring many ryuers and heads, which part and spread themselues throughout the whole kingdome, in so many branches that men may trauel throgh the Countrie in Boats, Barkes, and Brigantines, which they vse in those Countries. The aboundance of this water is the cause that it is so fruitfull of all things, and most of their Townes, Boroughs and Villages are built vpon riuers and waters, whereby they haue great traffiques, seruing ech other with all things in great aboundance, this Sea coast is the greatest coast of any countrie on the water side that euer was heard off, whereon lyeth fiue prouinces, which are Cantao or Canton, after the which Northeastward lyeth Chincheo, and then Liampoo, and Nanqijn or Nankijn, & *Paquian*, which is the last Northeastwarde. In this prouince the King holdeth his Court, and most part of his souldiers, because this Prouince lyeth nérest to Tartaria, and it is saide, that this Prouince is one of the best in all China, wherfore the King kéepeth therin continually. The countrie is so full of Scutes and Boates to saple in ryuers, that it is wonderfull, for they say and affirme, that in the Hauen and ryuer of Canton, there are alwaies more ships and barkes, then are in the whole

countrie of Spaine. The land by meanes of ỹ good ayre and temperatenes therof is so fruitfull, that al things are there to be had in great abundance, as Corne, Rice, and other such like graine or seedes, and is both sowen and mowed continually al the yeare long. Within the land ther are some Elephants, Lyons, Tygers, and such cruell beastes. There are also many beasts of Moseliaet, that is to say, Muske-Cattes, which are of the bignesse and likenesse of a little Dogge, which they kill and burie for certaine daies, and being rotten, and well bruised with blowes, whereby the flesh and bloud are mixed together, they make many round Balles of the same flesh & bloud so mixed, each Ball of an ounce waight, by the Portingals called Papo, which they carrie into all places. There are also in that land many Cattes of Algallia, or Ciuet Cattes, and some Amber. They haue also horses, but smaller then the horses in Europe. Geese, Hennes, Duckes and such like, are there in great aboundaunce, ryuer, and sea Fish are likewise plentifull, and all kind of necessaries whatsoeuer. The countrie hath many mines of Golde and Siluer, but the King letteth it not commonly be carried out of the countrie, but keepeth it in his house for treasure, therefore they seeke and procure all things to bee brought into the land: notwithstanding they haue great riches in their houses, of Gold, Siluer, and other common Jewels, they esteeme more of Siluer then of Golde, because the Golde is of many values and prices, and the Siluer is alwaies of one price. It hath also many Pearles and Aliosfar, which come out of the Iland and Prouince of Aymao, also much Quick-siluer, Copper, Iron, Steele, Blick, Tin, Leade, Brimstone and other such like mettales, and Amber, besides all these riches, and innumerable rents that the King of China hath, it is said that he hath in euery chiefe shire or Prouince towne a great and vnknowne treasurie. It is a common custome in that countrie to weare, as we doe here, course and common cloth and linnen, as also Silke, Satin and Brocado, which is cloth of Golde and Siluer, with faire workes and borders, downe to their shoes, which they commonly vse, because of the great quantitie of Silke, that is within the countrie, for it is affirmed for a truth, that only from the town of Canton there is yearely carried into India, aboue three thousand Quintals of Silke, which are sold by waight, besides the Silkes that are yearely carried to the Ilands of Iapan, Lucon, or Phillippinas, and to the land of Sian, and other countries bordering about the same: and yet there stayeth so much within the countrie, that therewith might bee laden whole Fleetes of shippes, and would not be missed: there is also much Flax and Cotton, and so good cheape, that it is almost incredible: the earthen Pots, Cuppes and vessels that are made there, are not to bee numbred, which are yearely carried into India, Portingall, Noua Spaignia, & other waies, but the finest sorte may not be carried out of the land vpon paine of death, but serue onely for the Lords and Gouernours of the countrie: which are so fine that Christall is not comparable vnto it. These Pots and Cups are made inwards in the lande, of a certaine earth that is verie hard, which is beaten smal and then layed to steepe in Cesterns of stone full of water, made for the purpose, and when it is well steeped and often stirred, (as we do milke to make Butter) of the finest thereof which driueth or swimmeth on the top they make the finest worke, and vse the courser accordingly, whereof some they paint, and then they are dried and baked in Ouens.

The maner to make Earthen Pots and Cups (called Porcelleyn-Cuppes) by *Scaliger* is set downe in his Booke of Subtilties in this manner. In the 92. Exercise. The Cups and earthen Pots that are called Porceleynes, whereof also the Earth hath her name, are first beaten to small Poulder, which they steepe in water, and then forme their Pots, Cuppes and vessels out of the same, which done they burne them vnder the earth, and hauing layen in the earth 100. yeares, being then full baked and made, they are digged foorth and soulde, some say, that not the Cuppes &c. but the slusse is buried, although *Iohn Huyghens* opinion seemeth to be true and according to their maner, saying, that they are made of Earth, as other Pots and Cannes are made in our countrie.

The land also aboundeth in Honie, Suger and Ware, of all sorts of Spices, rootes and plantes as also fruites, and much more then in Spaine: and other kindes of fruites also which are not knowne heere: there are Oranges that are sweeter then Suger: there is a kind of fruit called Lechyas, which are like Plums, but of another taste, and are very good & much esteemed, whereof I haue eaten, to conclude it hath of all things that man can wish or desire.

The rents and reuenewes of the King of China are so great, that it is incredible, for he hath onely in custome out of a riuer in the Prouince of Canton, for Salt that is made there, yearly a million and a halfe of Golde, whereby men may esteeme the rest accordingly. All the Townes in that Countrie are walled about with stone walles, and haue

Ditches

Ditches of water round about them for their securitie, they vse no fortresse nor Castles, but onely vppon euery Gate of the Towne they haue strong Towers, wherein they place their Ordinance for defence of ỹ towne. They vse all kinde of armes, as Caliuers, Bowes, Pikes of diuers sortes, Rapiers, like Falcions, Cortlasses and Targets. The souldiers when they goe to warre, weare Coates downe to their knées, lyned with Cotton, so that the thrust of a Pike or a Rapier will not readily enter, such as are souldiers are paide by the King, which are knowen by wearing a red or a yellow Hat, whereof there are so many, that the number is not knowne, they haue Captaines of 10. of 100 of 1000. 10000. 20000. &c. Which Captaines may bee knowne by certaine tokens, one from the other, whereby they know how many men he hath vnder him. Euery month they Musker and are paide with Siluer money, for they haue no other Coyne, and they are péeces of cut Siluer, in which sort they pay & receiue all their money, for the which purpose they doe alwayes carrie about them a paire of Ballaunce with an instrument to cut the Siluer. A souldier hath euery moneth, the value of a Ryall and a halfe of Spanish money in siluer, which is more in that countrie (as the value and price of all things goeth there) then foure Ducates or twelue Guilders with vs. For Religion and ceremonies they are Heathens, without any sparke or point of Mahomets law, or of any other sects. In many places they pray to the Diuell, onely because hee should not hurt them. When any man lieth on his death bed, they set the picture of the Diuell before him, with the Sunne in his left hand, and a poinyard in the right hand, which Diuell is painted with a very fierce loke: and therfore they desire the patient or sicke man to loke well vpon him, that hee may bee his friend in the world to come, and that yeare hee may not hurt him. They pray to the Sunne and the Mone, which they thinke, are man and wife, and when any Eclipse happeneth, they make great sacrifices, fearing that God will take their liues from them, and cleane ouerthrow them, whereby they are in great feare. They doe all beleeue the immortalitie of the soule, and that after their deathes, they shall receiue either good or euill reward in the world to come according to their workes. Wherefore they vse faire and costly Graues, and beléeue that in the world to come men shall neuer more die, but liue for euer, there are also in this land many and diuers faire Vniuersities, and Schooles for learning, where they studie Philosophie, and the lawes of the land, for that not any man in China is estéemed or accounted of, for his birth, family or riches, but onely for his learning and knowledge, such are they that serue in euery Towne, and haue the gouernment of the same, being serued and honoured with great solemnities, and worthinesse, liuing in great pleasure and estéemed as gods. They are called Loitias, and Mandorijns, and are alwaies borne in the stréetes, sitting in Chariots which are hanged about with Curtaines of Silke, couered with Clothes of Golde and Siluer, and are much giuen to banketing, eating, drinking & making good cheare, as also the whole land of China. No man may rule, gouerne, or vse any Office of Iustice in the Towne or place where he was borne, which they saye, the King doth, because their friendes or parents should not moue or perswade them to doe any thing contrarie to Iustice, or to the hinderance of the Kings seruice. When any of the aforesaide gouernours or rulers die in China, they kill diuers of their seruants and wiues, and cause all kinde of victuals and necessaries with diuers Iewels to bee put into the Graue with them, whereby they thinke themselues well prouided, and to haue good companie with them, to liue withall in the other world.

men of na pray ye Deuil

The Countrie is verie temperate & good ayre, for it beginneth vnder 19. degrées, and is in some places higher then 50. degrées, whereby it is to be presumed, that it must of force be fruitfull, a great helpe thereunto is the earnest and continuall labour the countrimen and inhabitants take, to build houses in their land, whereby there is not one foote of land lost, or that lyeth waste, for euen to the verie mountaines, it is both plowed & planted, because there are so many people in the Countrie. It is not in mans memorie, that euer there was plague in that Countrie, and they haue a law which is very straightly holden, that no man may goe or depart out of the Countrie without licence, nor yet that any stranger may come into the land without leaue vpon paine of death. Likewise no man may trauaile through the Country to begge, whereof they haue a great care, and looke nérely vnto it. The people are well formed, and commonly fat and well liking of body, broade and round faces, smal eyes, great eyebrowes, broad foreheads, small and flat noses, litle beards, seauen or eight hayres aboue their lippes and vnder their chinnes, and verie blacke haire, which they estéeme verie much, & haue great care in ỹ keming thereof, and in keeping it cleane, as well men as women, and weare it as long as it will growe, and then binde it in a knot on the top of their

heads, and vpon it they put a peece of Silke netting. Those that dwell on the Sea side, with whome the Portingals traffique, that is in Machau and Canton, are a people of a browniſh colour, like the white Moores in Africa and Barbaria, and part of the Spaniards, but those that dwell within the land, are for colour like Netherlanders & high Dutches. There are many among them that are cleane blacke, which haue great eyes and much beard, but verie few of them, as it may well bee thought, and as the men of China themselues report. Their offspring was out of Tartaria, or from other of their neighbours of ſtraunge Countries, at ſuch time when they had licence to trauaile into those Countries, and to haue conuerſation with them by trade of marchandiſe, which nowe they may not doe, as it is ſaide before. They vſe to weare the nayles of their left hands very long, and on the right hand short, which they hold for an auncient ceremonie of their law and beliefe. Their apparell (as I ſaid before) is moſt of Silke of all colours, that is ſuch as are of welth, & indifferent rich, others & ſuch as are poore, do weare apparel of Cotton linnen, & of blacke and coloured Sayes, and ſuch like ſtuffe: Cloth made of Wooll nor Veluet they can not make in all China, although there wanteth no wooll, and they haue many ſheepe: notwithſtanding, they know not how to vſe it, and wonder much at it when the Portingalles bring it thether. The women goe verie richly apparelled, with long and wide Gownes, they weare many Jewels on their heades, within their haire, and alſo vppon their bodies, they doe commonly hold their hands couered, they are but little ſeene abroad, but ſit moſt part within the houſe, and eſteeme it for a great beautifying vnto them to haue ſmall feete, to the which end they vſe to binde their feete ſo faſt when they are young, that they cannot grow to the full, whereby they can hardly goe, but in a manner halfe lame. Which cuſtome the men haue brought vp, to let them from much going, for that they are verie iealous, and vnmeaſurable leacherous and vnchaſt, yet is it eſteemed a beautifying and comlineſſe for the women. Thoſe that are of any wealth or eſtate, are born in chaires through the ſtreets, hanged and couered with Silke, Sattin, and Damaſke Curtins, wouen with ſiluer and golde threedes, and haue ſmall holes to looke through, ſo that they may ſee and not be ſeene.

The 24. Chapter.

Of the Prouinces, Townes, and other things worthie of memorie in the kingdome of *China*.

THe kingdome of China is deuided into 15 prouinces, euery one being as great (as it is reported & founde written) as the beſt kingdome in Europe, and are gouerned by a Vicerope or Gouernour, which by the Chinaes is called Cochin. Two of the ſaid Prouinces are ruled by the King himſelfe and his Councell, which are Tolanchia and Paguia, wher the King is alwaies reſident. The other Prouinces are called Foquiem, Olam, Sinſay, Xanſay, Oquiam, Aucheo, Hona, Canton, Quicheo, Chequeam, Saxi, Aynaon, Suſuan. Moſt of theſe Prouinces haue riuers and waters running through them, & haue conference and familiaritie by buying and ſelling with each other both by water and by land. It is recorded by the Chinaes themſelues in their Chronicles, that in theſe fifteene Prouinces ther are 591. chiefe Cities 1593. other Cities, beſides villages: whereof ſome are ſo great as Cities: whereby you may conſider the greatneſſe of the land. Moſt of the Townes are built vppon riuers and running ſtreames, and cloſed about with broade ditches, and thicke ſtone walles. Without the Walles betweene them and the Ditches, is a walke, where fyue men on Horſe backe maye ryde in ranke, and the like within, which ſpace is made to mende and repaire the Walles when neede requireth, whereof they are very careſull, and loke warily vnto them. The high waies and foote pathes throughout the whole kingdome, are fairely paued, and all along euen and ſmoth till you come to the hils, and the entrance or Fronteſpicio of the Cities, verie coſtly and workmanly built with three or foure Gates one by the other, all ſtricken ouer full of Iron, and the ſtreetes within the Cities and Villages very fairely paued, and playned as ſtraight as a line, and euen in breadth, ſo that if you ſtand at the ende of a ſtreete, you may ſee to the other ende, by reaſon of the ſtraightnes bee it neuer ſo long. At the end of euery ſtreete, are certaine Maults made, wherein are wares and marchandiſes of all coſtly things, and prices that man can wiſh or deſire. Ouer euery ſtreete there are diuers Arches made of ſtone, verie finely and cunningly Painted, which are ſet in the ſtreetes,

ſtrẽtes, becauſe that all their feaſtes, playes and ſpirituall ceremonies are done by night, and then thoſe Arches are placed full of lights and Torches, which maketh a goodly ſhew. The houſes commonly haue thrée dores to goe in at, whereof that in the middle is the greateſt, the other ſomewhat leſſe, they are commonly low without Sellers vnder grouñd but within very large and broad, with great roomes and faire Gardens, full of all pleaſure and delight. The towne where the King is reſident, is called Xuntien or Taybjin which ſome men call Quinzay, this name Xuntien is as much to ſay in Chiniſh ſpeach, as heauenly Cittie, and lyeth in the Prouince of Pagúa: of the greatneſſe whereof they write wonders, for they affirme that within the walles the Towne is as long, from the one end to the other as a man on horſebacke may ride vpon a day, with a thouſand other wonders which for breuitie I omit. In this town the King hath his Palace, with all pleaſures that may or can bee deuiſed, both for him ſelfe, his wiues, and his Courte. His wiues litte or neuer goe abroad, ſo that they are ſeldome or neuer ſeene, thereby to maintaine their authoritie, as alſo fearing that any miſchiefe ſhould happen vnto them, there are not in all the countrie any Noble men of name or title, as Earles, Dukes, Viſcounts or ſuch like, nor that haue any vaſſales, commandements, Juriſdictions, or proprieties to themſelues, other then ſuch as are giuen by the King, and when they die, it returneth againe vnto the King, and if hee wil, he may take it from the children, but commonly hee letteth them haue it, ſo they be fit for the place, and that with a new gift and bond to ſerue the King. In all the principall townes where the Viceroyes or Gouernours hold their ſtates, there hangeth a picture of the King, couered with a Curtaine of cloth of Golde, whereunto all Officers, Commaunders, Loitias, Mandorijns &c. dayly reſort and doe it all reuerence and honour, ſuch as belongeth to a King of ſuch eſtate, as if the King himſelfe were there in perſon, the Kings title is, King and Lord of the world, and Sonne of heauen.

No man throughout all China may beare any weapons, nor yet haue them in his houſe but ſuch as are appointed thereunto, and receiue the Kings pay, as ſouldiers, whoſe children ſucceed their fathers in their places. The men of China are great and cunning workemen, as may well bee ſeene by the workmanſhip that commeth from thence. They make and vſe waggons or Cartes with ſayles (like Boates) and with wheéles ſo ſubtilly made, that being in the fielde they goe and are driuen forwards by the winde, as if they were in the water, they are verie wittie in buying and ſelling. All the traders that keépe ſhops, haue a Table hanging at their dores wherein is written euery kind of ware they haue to ſell. All Officers or handicrafts men haue either of them a ſtréete alone, and dwell by themſelues, and their children muſt vſe the like trade after their Fathers deaths, whether they were ſouldiers, Juſtices or Gouernours. When any man is very rich, he is licenced not to worke, notwithſtanding he muſt keepe workmen, and keépe open ſhoppe, the money that is vſed throughout all China is Golde and Siluer vnſtamped, but cut in ſmal péeces to the value of a penie, and ſo receiued by waight, and in like ſorte payed. Alſo all wares, of what ſort ſoeuer they bee, not ſo much as Hennes, Géeſe, Fiſh, and ſuch like, but are bought and ſolde by waight. They haue one wife which they call their lawfull wife, and as many other as they can well maintaine, the ſonne of the lawfull wife inheriteth moſt part of their goods, and that which remaineth is equally deuided among the other children, they marrie with whome they will, except it be with their Siſters, or their Vncles children. The Bridegrome before he fetcheth the Bride home to his houſe, muſt indowe her with certaine goods, which he giueth to the Bride her ſelfe, and ſhee giueth them vnto her Father or mother in recompence of their charges for bringing her vp in her youth, which done ſhee goeth home with the Bridegrome, and the parents may do what they wil with that which they haue ſo receiued for their daughters dowrie, and ſpend it as they thinke good, and what remaineth thereof after the parents are deade, returneth againe vnto the daughter, whoſe huſband gaue the ſame for his wife, ſo that he which hath moſt daughters, is the richeſt, as it is reported, by the Pictures hereafter following you may ſée the forme and manner of thoſe of China, as wel men as women, as alſo of the *Mandorijns* and mightie men or Gouernours, as they are carried in the ſtréetes, and goe to ſport vppon the ryuers, where they refreſh themſelues with all kinds of dainties.

The men of China haue manie ſpéeches, but in writing they vnderſtand each other in euerie place, for they write euerie thing with figures and characters, whereof their alphabets are ſundrie and innumerable: theſe figures with their paper of diuers colours, as alſo penne and inke, you may ſée at D. Paludanus houſe, ſo that men had need of a good memorie, and long exerciſe, before they can vnderſtand them all, and read what it is, which

is the cause that among them such as are learned are so much estéemed. Their paper is like that of Europa, but not so white, but thinner and smoother: they make also of all colors, which is very faire, they write with pennes of Réedes, wherein there sticketh a pensell, such as Painters vse. Printing, painting & gun-powder, with the furniture thereto belonging, haue béene vsed in China many hundreth yeares past, and very common, so that it is with them out of memorie when they first began. Their Chronicles shewe that their first king, being a great Nigromancer, who raigned manie thousand yeares past, did first inuent great ordinance with all things belonging thereunto: Printing is likewise very auncient with them, for that there are bookes found in those countries of China, which were printed at the least fiue or sixe hundreth yeares before printing was in vse with vs in Europe, so that it is not founde when it first began there. And there are many bookes in China, for that they are very curious and desirous to write and register all thinges, as well that which is done in their kingdome, or which belongeth thereunto, as also other memorable things, cúning and fine deuises, lawes and ordinãces, al policies & gouernments in their townes, wherein they much resemble and surpasse the ancient Grecians and Romans. The manner of their banquetings and feastes are thus, as many persons as are inuited, so many tables are prepared and made ready, although they be a hundreth: the tables are verie faire and finely painted, with all kynd of imagerie and flowers, most pleasant to behold, so that they vse no table-clothes, but round about the edges of the table there hangeth a cloth down to the ground, of silk, damaske, gold or siluer, euerie one according to his estate, and at the corners of the tables there hang diuers faire baskets full of all sorts of swéete flowers, with marchpaine stuffe of all formes and fashions, gilded & very cunningly made. In the middle of the tables they place the meats, very costlie and well dreſt, and in good order, all in dishes of fine earth, or els siluer. The meat both fish and flesh, or whatsoeuer it is, is all cut in péeces, the bones and sinewes cleane taken forth, which they neuer touch with their fingers, but onely vse to take it vp with two litle péeces of blacke wood made round, whereof you may sée some at D. Paludanus house, that I gaue him: and these they vse in stead of forkes, which with them is so ready, ỹ there falleth not one bit or crũme vpon the table, whereby they vse no napkins to wipe their handes, for they néed them not, neither doe they foule either hand or mouth. Their drinke is wyne made of Rice, and brewed as we brew béer. They drinke often, but verie litle at a time, and will drinke at the least 20. times in one smal cup before it be empty: whẽ they are at their Feasts and banquets they haue much musicke. They haue likewise many manners & customes of curtesies, which are these: The common people as they méet together, they shut their left hand, and couer it with their right hand, and so hold them together on their breast, with much bowing & stooping with their heads downwards, thereby to shewe that they loue each other, and are as fast bound and united together in loue, as their hands are fast knit together, and that with all their harts, wherewith they vse manie courteous spéeches. Among the Nobles or Mandoriins, when they méet together, they presently shut both handes, and lay their fingers each vpon the other, and so with their armes make a hop or bowe, and so stãd still stooping and bowing their heads and bodies with great curtesie, making choise who shal first go by, with many other ceremonies vsed among the Nobles, which were ouer long to rehearse. Wherefore at this present I will leaue them; and cease to write any further of their ceremonies, and other customes, as necessitie requireth, for that if I should describe them all at large, it would be ouer tedious, and a hundreth quiers of paper would not suffice: yet if any man be desirous to sée more hereof, let him read the booke made by a Spanish Fryer named Fray Iuan Gonsales de *Mendoſa*, of the description of China, which booke is translated out of Spanish into Latine, although there are some falts, by wrong information giuen vnto the Author: notwithstanding it conteyneth many particular things worthie the reading.

The 25. Chapter.

Of the town and Iland of *Machau* in *China*, where the Portingales haue their residence, and trafficke with their marchandises, wares, and some prices thereof, and the waight, measure, and money as well of *China*, as of *Malacca*, which continually come thether.

THe Iland and Towne of Machau or Makau, is inhabited by Portingales, together with the naturall borne Countrimen of China. They trafficke with the men of Canton, from whence the Chinayes bring all their marchandises, and re-

sort

sort thether to buy wares, but the Portingals may not goe thither, but as any shippe commeth out of India to Machau, it is by the Mandorijn or Gouernour of Machau presently measured both breadth, length, and depth, which done, they know how to make their account for the receipt of their custome, and then they may lade what and how much so euer they will, without paying more, or concealing any Custome. They suffer the Portingals to chuse a Factor among themselues, who in all their names is licenced to goe to Canton, there to buy what they desire: but in the night time hee must lye in the Suburbs without the towne, vpon paine of great punishment. This towne of Machau, hath a Portingall Bishop, who is Suffragan to the Archbishop of Goa, as I saide before: thither commeth a shippe yearely out of India, by the King of Portingals particular licence, the Captaines place whereof is giuen to a man of great authoritie, as the Captains places of the fortresses. And from Makau the saide shippe sayleth to Iapen and there dischargeth, and then returneth againe to Makau, and from thence to Malacca, and so to Goa. No man may sayle that way but onely such as haue speciall licence from the Kinge, some one time, some an other, for that there must but one ship sayle that viage euery yere, which is likwise giuen in recompence of some seruice done in India, as all other Officers in like sort are. But to China and Malacca onely, euery Marchant may fraight as many ships as they can, alwaies remembred, that to Iapen no man may do it but by the Kings permission, and in China or Malacca no man may lade nor vnlade, before such ships as are there for the King, haue receiued in the whole fraight, and are ready to depart, and after they haue laden euery man may doe his best, in what ships hee will, that is from China to Malacca and Goa. The Captaine of the ship that sayleth to Iapen doth greatly profit by his Voyage, for hauing a good summe of money to traffique thither withall, in a good ship which commonly is of 14. of 16. hundreth Tunnes, hee may well gaine 150. or 200. thousand Ducats by the Vyage, which continueth at the least three yeares. For in April they depart from Goa to Malacca, wher they must stay a certaine time for the winds, which at a certaine time blowe certaine months together: and these winds are called Monsoins. From *Malacca* they sayle to Makau, wher they stay at the least 9. Months for the Monsoins, and then they sayle to Iapen, where they must likewise stay certaine Moneths againe, to returne with the Monsoins to Makau: wher againe they stay, as in their Viage outwards: so that the time of three yeares is fully expired before they haue made their Viage to and from Iapen. And all the time of the Captaine of this ship his residence as well in Iapen as *Makau*, he is there chief Ruler and Gouernour of the place, like the Viceroye in *India*, and the seuerall Captaines in their Forts, for that when the one departeth from Makau to Iapen, there commeth an other to Makau from Goa, to make the same Viage, after the other hath performed his Viage. And when hee returneth againe from Iapen to Makau, the other sayleth to Iapen, and so the first continueth Gouernour againe at Makau, vntil he departeth from thence to Malacca, and so to *India*, and in this sorte there is alwaies a Gouernour within the Towne of *Makau*, as I saide before.

The marchandise or ware that they carrie frō Makau to Iapen, are silks, & from Iapen they return nothing but siluer, whereby they doe greatly profit. And seing we are in hand with their traffickes, from Makau, I think it not impertinent to rehearse some of the ware which the Portingals vse commonly to buy there, and to traffique withall, together with the ordinarie prices therof, as also the waight and monyes, as well of China as of Malacca, because of the neereneese and common traffique that they dayly vse with each other, more then any other places of India, which I set downe in this place, because this waight and reckoning differeth from that of Portingall and India. It is to be vnderstode that in China there are three sorts of Silkes, that is, one sort called Lankijn which is esteemed for the best. The second called Fuscan, which is good also. The third and worst Silke is called Lankam, besides these there are other sorts of Silke, as Silke vnspunne, called raw Silke, and Silke that is spunne and made in threedes, which the Portingals call Retres. The white vnspunne Silke of Lankijn is worth the Pico (which is a certaine waight) which hereafter I will shew you, about 145 or 150. Ryals of eight, or Rikes Dollors accounted after the rate of that money. The white vnspunne Silke of Fuscan is worth the *Pico*, 140. or 145. Ryals of eight, the vnspunne Silke of Lankam, is worth the Pico 75. or 80. Ryals of eight, the Retres white Silke of Lankijn is worth the Pico 150. or 170. Ryals of eight, the Retres white, and other Silke of Fuscam and Susuam, is worth the Pico 130. or 135. Ryals of eight, the Retres white of Canton is worth the Pico 60, or 55. Ryals of eight, the wrought Silke of al colours at the same price, the vnspunne Canton Silke in colours

is worth the *Pico* 50. or 60. Ryals of eight, white Lamparden Silk of 14. Els the peece are commonly worth one peare with the other, 50. or 55. Ryalls of eight. The hundred, the Mosseliat or Muske is commonly worth one peare with the other the Caete, which is 20. ounces, fire or seuen Ryalls of eight, other fine wares and marchandises of China, haue their different prices accordingly, as the time serueth, and are not so common as these Silkes, for that with the Silks aforesaid is the Portingalles trade, and the principallest riches, that are brought out of *China* to the countries bordering about it.

As touching the waight and money of China and Malacca, you must vnderstand, that the waight which in *Malacca* is called a Bhar, is three *Picos*, and euery *Pico* is 66 ⅔ Caetes, so that 3. Picos which is a Bhar, are 200. Caetes, as well great as small waight, a Bhar of China is 300. Caetes, which waigh as much as 200. Caetes at Malacca small waight: for that three Caetes of China, are in Malacca, two Caetes small waight: a Caete of China is 16. Taeys Chinish waight, which are 14. Taeys in *Malacca* which is as much as 20. Ounces ¾. Portingall waight. They vse likewise a waight which they cal a Hant, euery Hant is twelue Caetes smal waight and euery Caete is 22. Taeyes, and 16. Hantes and 8. Caetes, are iust 200. Caetes which is a Bhar of small waight, so likewise a Tael of Malacca is 16. Mases, and 10. Mases and ¼. is an Ounce of Portingall waight, and an Ounce and a halfe is iust 16. Mases, and the eight part of a Mase, by these Mases they sel the Bezars stones, for euery Mase two or three Ducats, according to their greatnesse and goodnesse. In Malacca are two sortes of waights, great and small, which hereafter follow. A Bhar great waight, is 200. *Cates*, and one Cates 26. *Taeys*, and one *Taey* is one Ounce ¼. hard waight of Portingall, the small waight is a Bhar, which is also 200. *Caetes*, and one Caetes is 22. *Taeys*, and a *Tael* is a full Ounce and a halfe Portingal waight. With their great waight they weigh Peper, Cloues, Nutmegs, Folio, red & white Sanders, Indico, Alum, Sanguis, Draconis, Palo Dauguila, Siet, and Sapon. With the small waight they waigh Quicksiluer, Vermilion, Coper, Blic, Iuorie bones, Silk, Muske, Amber, Calamba, or Lignum Aloes, Tin, Lead, Lancua, Oyle of Nutmegs, and of flowers, Verdette, Rosamallia, Benioin, and Camphora &c. The marchandises that the Portingals carrie to China, whereof they make most profite is Ryals of eight, which in China are worth aboue six tessones, not for that they had rather haue it then other Siluer, but for that it is all Siluer, for it is presently cut in peeces, to pay it out after their manner as it is shewed before, they carrie likewise some Wines both Portingal and Indian Wine, and some Oyles of Oliues, which are there desired. Veluet, Cloth of Scarlet, whereof they haue none, nor yet can make any, although they haue both sheepe and wooll enough. Looking glasses, Iuorie bones, and all kinde of Christall and Glasse, are well solde there. But this shall suffice for that which concerneth the land of China, now I will proceede to the description of the Iland of Iapan, which is the farthest Viage and last Orientall place by the Portingals discouered or at this day knowne.

The 26. Chapter.

Of the Iland of *Iapan*.

THe Iland or the land of Iapan is many Ilands one by the other, and are seperated and deuided only by certaine small Creekes and riuers, it is a great land, although as yet the circuite thereof is not knowne, because as yet it is not discouered, nor by the Portingalles sought into, it beginneth vnder 30. degrees, and runneth till you come to 38 degrees, it lyeth East from the firme land of China, about 80. miles, and from Maccau by the waye that the Portingalles trauaile Northeast warde, is about 300. miles, and the Hauen where commonly the Portingals vse to traffique, is called Nangasache. They haue likewise other places where they traffique and deale. The countrie is cold, proceeding of much rayne, Snow and Ice, that falleth therein, it hath some Corne lande, but their common Corne is Ryce. In some places the land is verie hillie and vnfruitfull, they eate no flesh but the flesh of wilde beasts, and such as is hunted, wherein they are verie expert, although there are Oxen, Cowes, Sheepe, and such like Cattell good store, yet they vse them to other things about their labours, and because it is tame flesh, which they cannot brooke, they refuse it as wee doe horse flesh, they doe likewise refuse to eate Milke, as wee doe bloud, saying that Milke although it is white, yet it is verie bloude. They haue much Fish, where of they are verie desirous, as also all kinds of fruites, as in China. Their houses are commonly couered with wood, and with straw, they are fine and workmanlike builte, specially the rich

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mens houses, they haue their Chambers hanged and flowred with Mattes, which is their best hangings. The Iapens are not so curious nor so cleanly as the men of China, but are contente with a meane, yet for the most part they goe verie well apparelled in Silke, almost like the Chinos. The countrie hath some mines of siluer, which from thence is by the Portingals yearely brought vnto China, and there bartered for Silke, and other Chinish wares, which the Iapeans haue nede of. The countriemen are verie skilfull to search for Siluer, and to sell their wares. They haue among them verie good handicrafts men, and cunning workemen in all kind of handie workes, they are sharpe witted, and quickly learne any thing they see, as by experience it is found in those parts which the Portingales haue discouered. The common people of the lande are much different frō other nations, for that they haue among them as great curtesie and good policie, as if they had liued continually in the Court, they are verie expert in their weapons as nede requireth, although they haue little cause to vse them, for that if anye of them beginneth to brawle or to drawe his sworde, hee is put to death, they haue not any prisons, for that who soeuer deserueth to be imprisoned, is presently punished, or banished the countrie. When they meane to lay holde vpon a man, they must doe it by stealth and by deceipt, for otherwise he would resist and doe much mischiefe. If it bee any Gentleman or man of great authoritie, they beset his house about with men, and whether hee chaunce to slay himselfe or not, they enter the house by force, and kill al they find therin. Which to auoid, he suffereth himself often times to be killed by his seruantes. And it is often seene that they rip their own bellies open, which often times is likewise done by their seruants for the loue of their Maisters, therein to shew their Maisters the loue they beare vnto them, so little esteeming their owne liues, to pleasure and serue them. The like doe young Boyes in presence of their parents, onely for griefe or some small anger. They are in all their actions very patient and humble, for that in their youthes they learne to indure hunger, colde, and all manner of labour, to goe bare headed, with few cloathes, as well in Winter as in Summer, and not onely the common people, but the principall Gentlemen and Nobles of the countrie. They account it for great beautie to haue no haire, which with great care they doe plucke out, onely keepe a bunch of haire on the crowne of their heades, which they tie together. Touching their trafficque, manners, speach, and all their ceremonies, concerning life and curtesie, they are cleane contrarie vnto all other nations, speciallie from those of China, and till this day obserue the same as an infallible law, which groweth vpon this occasion.

A long time since, there was in China a great & mightie familie, which together with all their friends and acquaintance secretly conspired and agréed to ryse vp against the King of China, to driue him out of his kingdome and to kill him, and hauing so done, to place themselues therein: but it could not so secretly be contriued and wrought, but in the end it was knowne: whereupon the king punished them most grieuously, and caused diuers of the principall conspirators to be put to death, and all others he found to be consenting therunto should haue felt the like paine, which grieued the Counsell and other Noble men of the countrie, for that diuers of their néerest kinsmen were of that conspiracie, so that with humble and long petition to the King, they besought him to let them liue, and to punish them with some easier punishment then death: but that which they sought & desired at the king, all things considered, was little better then death, which was that he would banish them and all their posteritie for euer out of the countrie, into the Ilands of Iapen, which as then were not inhabited, and this as they desired was done: whereby there is so great enuie and hatred betwéene them and the men of China, that they hate each other to the death, and doe all the mischief one vnto the other that they can imagine or deuise, euen vntill this time. The men of Iapen haue done much mischief vnto the men of China, and many times fallen vpon their coasts, and put all to fire and sworde, and now at this present haue not any conuersation with them, but onely they trafficke with the Portingales, and to shewe themselues wholie their deadlie enemies, in all their actions they are cleane contrary vnto the men of China, and to the same end haue changed all their customes, ceremonies and manners curtesie from the men of China. To recite the particulars would be ouer long, yet I will in briefe set down some fewe examples of the customes and manners therein. One is where the China vseth the curtesie of salutation to a man with the head and hand, whē they meet together: the Iapens to the contrarie put off their shoes, whereby they shewe them reuerence, and as the Chinaes stand vp when they minde to receyue any man, and to doe him reuerence, they to the contrarie set themselues down, accounting it a verie vnseemely thing to receyue or bid a man welcome standing on their feet: and as we put on

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our clokes when we meane to goe abroad into the towne or countrie, they put them off when they goe forth, putting on great wyde breeches, and coming home they put them off again, and cast their clokes vpon their shoulders: and as among other nations it is a good sight to see men with white and yealow hayre and white teeth, with them it is esteemed the filthiest thing in the world, and seeke by all meanes they may to make their hayre and teeth blacke, for that the white causeth their grief, and the blacke maketh them glad. The like custome is among the women, for as they goe abroad they haue their daughters & maydes before them, and their men seruants come behind, which in Spaigne is cleane contrarie, and when they are great with childe, they tye their girdles so hard about them, that men would thinke they shuld burst, and when they are not with Childe, they weare their girdles so slacke, that you would thinke they would fall from their bodies, saying that by experience they do finde, if they should not doe so, they should haue euill lucke with their fruict, and presently as sone as they are deliuered of their children, in stead of cherishing both the mother and the child with some comfortable meat, they presently wash the childe in cold water, and for a time giue the mother very little to eate, and that of no great substance. Their manner of eating and drinking is: Euerie man hath a table alone, without table-clothes or napkins, and eateth with two peeces of wood, like the men of China: they drinke wine of Rice, wherewith they drink themselues drunke, and after their meat they vse a certaine drinke, which is a pot with hote water, which they drinke as hote as euer they may indure, whether it be Winter or Summer.

Annotat. D. Pall.

The Turkes holde almost the same maner of drinking of their *Chaona*, which they make of certaine fruit, which is like vnto the *Bakelaer*, and by the *Egyptians* called *Bon* or *Ban*: they take of this fruite one pound and a half, and roast them a little in the fire, and then sieth them in twentie poundes of water, till the half be consumed away: this drinke they take euerie morning fasting in their chambers, out of an earthen pot, being verie hote, as we doe here drinke *aquacomposita* in the morning: and they say that it strengtheneth and maketh them warme, breaketh wind, and openeth any stopping.

The manner of dressing their meat is altogether contrarie vnto other nations: the aforesaid warme water is made with the powder of a certaine hearbe called Chaa, which is much esteemed, and is well accounted of among them, and al such as are of any countenance or habilitie haue the said water kept for them in a secret place, and the gentlemen make it themselues, and when they will entertaine any of their friends, they giue him some of that warme water to drinke: for the pots wherein they sieth it, and wherein the hearbe is kept, with the earthen cups which they drinke it in, they esteeme as much of them, as we doe of Diamants, Rubies and other precious stones, and they are not esteemed for their newnes, but for their oldnes, and for that they were made by a good workman: and to know and keepe such by themselues, they take great and speciall care, as also of such as are the valewers of them, and are skilfull in them, as with vs the goldsmith priseth and valueth siluer and gold, and the Iewellers all kindes of precious stones: so if their pots & cuppes be of an old & excellēt workmās making, they are worth 4 or 5 thousād ducats or more the peece. The King of *Bungo* did giue for such a pot, hauing three feet, 14 thousand ducats, and a Iapan being a Christian in the town of Sacay, gaue for such a pot 1400 ducats, and yet it had 3 peeces vpon it. They doe likewise esteeme much of any picture or table, wherein is painted a blacke tree, or a blacke bird, and when they knowe it is made of wood, and by an ancient & cūning maister, they giue whatsoeuer you will aske for it. It happeneth some times that such a picture is sold for 3 or 4 thousand ducats and more. They also esteeme much of a good rapier, made by an old and cunning maister, such a one many times costeth 3 or 4 thousand Crowns the peece. These things doe they keepe and esteeme for their Iewels, as we esteeme our Iewels & precious stones: And when we aske them why they esteeme them so much, they aske vs againe, why we esteeme so well of our precious stones & iewels, whereby there is not any profite to be had, and serue to no other vse, then only for a shewe, & that their things serue to some end.

Their Iustice and gouernment is as followeth: Their kings are called Iacatay, and are absolutely Lords of the land, notwithstanding they keepe for themselues as much as is necessary for them and their estate, and the rest of their land they deuyde among others, which are called Cunixus, which are like our Earles and Dukes: these are appointed by the King, and he causeth them to gouerne & rule the land as it pleaseth him: they are bound to serue the King as well in peace, as in warres, at their owne cost & charges, according to their estate, and the auncient lawes of Iapan. These Cunixus haue others vnder them called Toms, which are like our

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Lords and Lieutenants, with whome likewise they deuide and part the land by the king giuen vnto them. And these Toms doe yet deuide their parts among their friends & such are their soldiers, and take an oath to be redie at the commandement of their heads and chief gouernors, as wel in peace as in warre at their own proper costes & charges: & euery one must maintayne himself, and be content with that part which is allotted vnto him: wherewith euerie one of them according to his estate and qualitie may liue well, and euerie one of them hath so much power and authoritie ouer those that are vnder him, that he may punish, banish, and put them to death, and doe with them, if they offend, as it best pleaseth him, be it with right or with wrong, without any appeale or answering before any man: this power is not giuen onely to the Gouernors, Captaines and Officers ouer their subiects, Vassalles and Soldiers vnder their charges, gouernments and offices (as I said before) but also to maisters of houses and fathers ouer their children, seruants & family: so that they may kill, beate, hacke & hewe thē as they thinke good, and at their pleasures, without any resistance or correction for the same.

The rents and reuenues belonging to the king are very small, and are nothing else but rice, which is their liuing: he hath euery yere onelie 500 thousād packes or sackes of Rice, and not any other customes, rents and reuenues, whereof he giueth to 10 or 12 Cunixus each man 30 or 40 thousand sackes, the rest is for his owne costes and charges, to the maintenance of his estate, and the Cunixus must distribute of their parts among the Toms, and the Toms among the soldiers, wherewith they maintaine themselues euery man in his estate. Their speech is different from the Chinish, so that they vnderstand not each other, but in writing they differ not, for that they vse all the self same figures and characters: they vse likewise manie kindes of vowels, and in their writing manie courteous speeches, to euery man according to his estate & calling, with seuerall titles & words: whereby their speech is hardly to be learned by a straunger. Their religion is much like vnto those of China: they haue their Idolles and their ministers, which they call Bonses, and hold them in great estimation: but since the time of the Iesuites being among them, there haue bene diuers baptised and become Christians, which daylie doe increase, among the which were 3 Kings, that is the king of Būgo, which is one of the principallest kings of Iapan, although there are many in the countrie, wherewith the Portugales, as yet haue had no conference: the second the King of Arryma: the third, the King of Omura. Those three Kings sent their sonnes and Nephewes with the Iesuites into India, from thence to trauell into Portingale, and so to Rome, to submit themselues vnto the Pope, and departing out of Iapan, in anno 1582. they arriued in India, in the citie of Goa An. 1582 1583. the same yeare that I arriued in India, 1583 so that we found them yet in Goa, and the next yeare after they sayled vnto Portingal, & from thence to *Madril*, where by the king & nobles of Spaine, they were with great triumph & honour welcomed and receiued, and presented with many gyftes. From thence they trauelled to Rome vnto the Pope, who likewise did them great honor, and bestowed many presents vpon them, as also all the Cardinals and Lords of Italie, for that they trauelled throughout all Italie to Florence, Venice, Ferrara, &c. which being done, they returned againe vnto *Madril*, with letters from Pope *Sixtus*, and some holie reliques of the crosse that Christ died vpon, to present the same vnto the Christian Kings of Iapan, as an holie present: in the end they arriued in India againe, during my being there, which 1587 was in anno 1587, being with great ioy receiued, and so set sayle vnto Iapan, where they arriued again with great admiration of all the men of Iapan: which the Iesuites did, to the end (as they said) the better to moue the Iapans to be christened, and to make them knowe the magnificence of the countrie of Europa, because they would not beleeue it being shewed them: but the principallest cause and intent of the Iesuites was, thereby to reape great profit, and to get much praise and commendation, for that most of the gifts which the princes of Iapan had giuen them, fell to their shares: they likewise obtained of the Pope and the king of Spaine, that no mā might dwell in Iapan, either Portingale or Christian, without their licence and consent, so that in all Iapan there are no other orders of Munkes, Fryers, Priests, nor any other religious persons remaining or resident there, but Iesuites alone. They haue onely among them certaine handie crafts men, by them brought out of India, with whome they haue to doe, but for other men, as marchants and others, they may but goe and come, and not stay there, without the Iesuites licence. They haue almost all the countrie vnder their subiection, such I meane as are conuerted to the faith of Christ, as well spirituall as temporall, making the Iapans beleeue what they list, wherby they are honored like gods, for that the Iapans make so great account of them, that they doe almost pray vnto them, as if

as if they were Saints. They had obtained so much fauour of the Pope, that hee granted them a Bishoppe of their order, (which is contrarie to their profession) who came out of Portingale to be Bishop in Iapon, but dyed in the way, betweene Portingale and India: Since that they haue procured an other, so that to conclude, they haue all the praye vnder their clawes. As likewise they doe enioy and possesse the principallest places of Religion in all India, where they builde most princely houses, which no man dareth withstand or refuse them, neither any of the Religious orders, haue the meanes or wealth to doe the like. This they know full well howe to bring to passe, for that there is not any thing, from whence they will not sucke or drawe out some profit or aduantage, or else they haue the slight, and cunning how to get it as well from the King, and from other Noblemen and estates, as also from the common people, it seemeth in a manner that they bewitch men with their subtill practises and deuises, and are so wel practised and experimented in trade of marchandises, that they surpasse all worldly men. To conclude, there is not any commoditie to be had or reaped thoroughout all India, but they haue their part therein, so that the other orders and Religious persons, as also the common people, doe much murmur thereat, and seeme to dislike of their couetous humors.

A little beyond Iapon vnder 34. and 35. degrees, not farre from the coast of China, lyeth an other great Iland, called Insula de Core, whereof as yet there is no certaine knowledge, neither of the greatnesse of the countrie, people, nor wares that are there to be found.

From *Makau* East Northeast, distant aboue 90. miles lye certaine Ilandes, called Lequeo Pequeno, or little Lequeo, and lye about 20. miles distant from the firme land of China, and 90. miles farther in the same course, lye other Ilands, called Lequeo Maior, or great Lequeo. All these Ilandes are trauelled vnto, and inhabited by those of China, whereof we will now cease to speake, till an other time, (hauing particularly made a briefe discourse in an other place, of all their manners, customes, wares, and marchandises, according to the truest instructions I could find) and so will returne againe to the description of Goa, together with the places bordering about the same.

The 27. Chapter.

A short relation of the land lying behind Goa; in the iurisdiction whereof lyeth the said towne of Goa, and of the Originall of their Kings and Gouernours, with their names, by true information giuen by the inhabitants themselues, together with their Histories.

BEfore I begin to write of the towne and Ilande of Goa, with the coastes, superstitions, and other customes of the countrie, lying behinde and rounde about Goa, as well where the Portingales inhabit, as where the native countrie men are resident, I thought it conuenient to begin with the same somwhat further off, then at the present time, the better to vnderstand the originall of the people, together with the principall causes of the diuisions of the same countries and nations, as also their Kings names and surnames. Then you must vnderstand that about 300. yeares past, there was a mightie King of the countrie of Deli, which lyeth within the land behind Goa on the Northside, and bordereth vpon the land of Coracone, belonging to the King of *Persia*, wherein are made the rich Couerlets and hangings, by the Portingales called Alcatyffas, which land of Deli is verie colde, and hath Snow and Ice in it like the Netherlands. This king of Deli brought vnder his subiection, all the countries bordering about him, among the which were *Decam*, Cuncam, Ballagate, and the lande of *Goa*. At the same time the countrie of Cambaia, which is distant from Goa about 100. miles Northward, was ouerrunne and taken forcibly by the Moores, & Mahometans, and brought the naturall countrimen, called Reysbutos being heathens, with great tyranie vnder their subiection. The land of *Ballagate*, and Decam was before inhabited by heathens, that were verie mightie and of great power, whose successors are now called Venesares, and others that yet dwell within the countrie called *Colles*: which Colles, Venesares, and Reysbutos of *Cambaia* doe yet liue by robbing and stealing, and those of *Cambaia* pay tribute to the saide Reysbutos, because they should not robbe and spoyle them, but suffer them to liue in peace. The *Colles* and Venesares also receiue tribute of the men of Decam and Ballagate: for that the Kings could neuer as yet ouercome them

them, although they make no shew thereof, but still dissemble with them, for that of what soeuer they robbe and steale, they haue their parts. After this King of Deli had brought all these kingdomes and countries vnder his subiection: then came the Tartarians, which the Indians call Mogoren, and ouercame most part of the countrie of Deli. At the same time there dwelt in the kingdome of Bengalen a Noble Gentleman, whose brother the King of Bengallen had wrongfully put to death, whereby this Gentleman sought and deuised all the meanes hee could to bee reuenged, and did not onely bring it to passe by bereauing the King of his life, but also toke the whole kingdome from him, and brought it vnder his subiection, and being in this sorte become absolute Lord and King of *Bengalla*, was not therewith content, but desiring to augment his kingdome, and thereby to win great fame, did inuade the countrie of Deli, (bordering vpon him) with a great armie of men, and by force draue the Tartarians or Mogors out of the countrie, and so conquered both that lande and all the countries bordering thereabouts, as Decam, Ballagate, and Cuncam, as farre as to the kingdome of Cambaia, and for a time was the greatest Prince in all those quarters. For the Indians affirme that hee had in Compasse vnder his subiection aboue 800. miles of land. This King raigning for a time ouer al these lands and countries, in the end desiring to liue quietly, and to returne vnto his kingdom of *Bengala*, thinking it too troublesome for him to rule so great a countrie, did inuest one of his cosins, with the countries of Decam, Ballagate, and Cuncam, with the land of Goa, and the countries bordering about the same, which done, he returned into his land of Bengala, leauing his saide cosin King and commander of the aforesaid countries. This man was alwaies a great friende and wel-willer to strange nations, as Arabians, Turkes, Rumes, and Corasones, & parted his countries among Gouernours and Captaines, to on whereof beeing called Idalham, whome the Portingales call Hidalcam, he gaue the Gouernment of Angedina, which lyeth 12. miles from Goa Southwards, stretching towards the North, till you come to a place called Siffardan which are 60. miles, wherein is contained the towne and Iland of Goa: to an other Captaine called Nisa Maluco, hee gaue the coast of Siffardan stretching Northwards, to Negotana which are 20. miles, and lyeth inwards to the land of Cambaia: so that those two Captaines had their gouernments in the countrie of *Cuncam*, which lyeth on the Sea coast, and seperateth it selfe from the land of Decam, by great and high hils, called Guate. These hils are verie high, and haue many corners and hookes of land, and doe stretch towardes Cambaia, to the Cape de Comorin, and from thence backe againe to the coast of Choramandel. The hill of Guate is so high, that men may easily see it within Goa, and all the coast along, though commonly it is couered with clouds, and it is the more to bee wondred at, for this respect, because all other hils are euen, high and low, and this is faire and flat land on the top, with great & goodly fields: & is by the Indians called Ballagate, that is to say, aboue the hill, for Balla is aboue, and Gate is a hill, whereby the Portingals doe commonly cal the whole countrie Ballagate, although the principall part, and the land it selfe is called *Decam*, and also Canara, whereof the inhabitants are called Decanijns and Canaras, as the Kings also in times past vsed to beare titles, and call themselues Kings of Decam.

But returning to the diuision of the rest of the countries, he deuided likewise the land of Ballagate or *Decam*, into Prouinces, giuing one part to Imademaluco, by the Portingales called Madremaluco, and an other part to Cotalmoluco, and an other to Melique Verido. All the said Captaines were strangers, as Turkes, Ruines, and Corasones, except Nisamalucode, who was Sonne to a Gentleman of the Kings house, and because the King had laine with the mother of Nisamaluco, therefore hee boasted himselfe to be of the linage of the king of Decam, all the other Captaines were slaues and seruants, which the King had brought, and placed in those romes, as putting great trust in them, thinking that they would acknowledge it, and bee thankfull vnto him for the same. But it fell out otherwise, as wee see it commonly doth, and that good is requited with euill, for these Captaines in time, getting credite, authoritie and power, were in great estimation, and as it were, absolute Kings and Gouernours of their Prouinces, for that the king neuer troubled himselfe therwith, but layde all the charge vppon them, whereby they begamne to bee puffed vp with pride, and determined to vsurpe the Prouinces vnder him, for them and their successors: And because it grieued them to be in subiection to an other, and at his commaundement, they all met together, and among them, agreed to take their Lord and King prisoner, and so euery one of them to be sole commanders of the coūtries they had in charge, which they easily brought to effect, for that they had all the meanes they would wish or desire, as

being of subiects, obeyed for chiefe rulers and Kings, which being among them so concluded. They suddainely toke their King prisoner within the towne of Beder, which is the principall towne of Decam, where hee then kept Court, and for their more securities kept him in prison, vnder the custodie of Melique Verido. And the better to bring their purpose to effect, for their greater strength, they ioyned with them certain mightie Heathens of the same countrie, one named Mohadum Coia, an other called Veriche, who for their parts got diuers riches, countries & townes, as Mohadum Coia had the townes of Visapor, Solapor, and Paranda, which are the nerest townes to Goa, and that haue the greatest dealing and traffique with them. And the chiefe place of Hidalcam, or Idalham is at this day in the towne of Solapor, but the towne of Paranda was after taken from him by Nisa Maluco, with some other places. In this maner was that great kingdome deuided into so many kingdomes and gouernments, whose successors and posteritie doe yet till this day possesse the same, and Idalham or Hidalcam, that dyed in Anno 1535 1535. his Grandfather was one of those Captaines that beganne the new diuision aforesaid. This Hidalcam was verie mightie & much respected of all ỹ countries round about him. From him the Portingales haue twice won the Towne of Goa. Thus in briefe I haue declared the cause and first beginning of the deuision of these countries, which being so deuided, Idalham had warre against the King of Narsinga, or of Bisuagar, which land bordereth vpon the countrie of Hidalcam. The King of Narsinga being called Rau, of some Ham, which in Persia or among the Mogoros, is as much to say, as absolute King, which the Portingales call Cam. This King of Bisnagar to reuenge himselfe vppon Hidalcam, did so much by friendship and strength, that hee brought the said Hidalcam and all the other Kings of Decam vnder his subiection, to whome they payed tribute, and so at this day remaine tributaries vnto the said King.

As touching the signification of the names of the aforesaid Kings, you must vnderstand that whē the king deuided ỹ countries among those Captaines and Gouernours, he honored them with princely titles, as their manner is, when they will exalt, or rayse a man. So that you must perswade your selues, these names, are no mans proper names, but onely names of honour attributed vnto the persons that beare them, which both they and their successours doe perpetually hold and enioye, for the name of Idalham, or Adelham, is as much to say as King of Iustice, for Adel in the Persian tongue is Iustice, & Ham King. Maluco is a kingdome, and Nisa a Lance or Speare, so that Nisa Maluco is as much to say, as the Lance or Speare of the kingdome. And Cota in the Arabian tong, is strength, wherby Cotamaluco is as much to say, as the strength of the kingdom. Imad is a Collume or Piller, so that Imade Maluco, is as much to say, as the Piller or Collume of the kingdom. Verido signifieth kéeping or loking vnto, so ỹ Melice or Maluco Verido, is as much to say, as the kéeping, or kéeper of ỹ kingdom. Some thinke this Maluco should be called Meliques, which is as much to say, as little King. Now there are other titles of Xa, as Nisamoxa, Adelxa, and other such like names, which come out of Persia, frō whence they were first brought into India, and that by this meanes. It is well knowne, that in the countrie of Corasone which lyeth in Persia, a man of base condition and birth named Xa-Ismael: some men called Suffy, rose vp in those parts, and making an other interpretation of the Alcoran or Mahomets lawe booke, farre different from that which the Schollers and Prophets of Mahomet did then holde, hee did thereby procure great resort vnto him out of all Persia and Arabia, and became so strong and mightie, that by force he compelled al the countries there about to be at his commandement, and vnder his obedience. And because the Turkes did still hold the olde law of Mahomet, & maintained the same in all points, with all their forces, there grew a continuall and bloudie warre betweene those two nations, each maintaining and defending their owne Sect, which as yet continueth among them. To conclude this Xa-Ismael in short time after became the mightiest and greatest Prince in all Asia, as is well knowne: & vnder pretence of being defender of their faith, did in all places take occasion to bring each countrie vnder his subiection, and thereupon sent into al places, commaunding euerie man presently to receiue, accept, and allow of his Religion, threatning such as denied to do it, to ouerrun them with fire and sword, wherby many through feare, receiued the same law and new interpretation. After whose death, his Sonne Xa Thamas succéeded in his gouernment, and for that he held his Fathers opinion, hee caused the same message to be sent by his Ambassadors vnto the kings of Ballagate, Decam, and Cuncam, which through feare they did presently accept of, (although after the Ambassadors departure from thence, they did againe reiect it.) And the said Xa Thamas in regard of their obedi-

ence

vnto did honour them with the name of Xa, which is to say, a King, whereby they had the names of Adelxa, Nisamoxa, and Contumixa, and all the Kings continued so with the name of Xa, which in Persia is a King, and Ismael is a proper name, whereby Xa Ismael, and Xa Thamas are as much to say as King Ismael, and King Thamas, and of the Turkes and Rumes are called Suffy or Soffy, which signifieth a great Captaine. The Kings of Decam also haue a custome when they will honor a man, or recompence their seruice done, and rayse him to dignitie and honour. They giue him the title of Nayque, which signifieth a Captaine, as Salua Nayque and Acem Nayque. And whē they will giue a man an honourable title, or salutation, they call him Rau, as Chitarau, which is to say, strong King, and such like titles, which among them is a great honour. Also Adelham or Hidelcam, is called Sabayo, which signifieth Seigneur or Lord, for the Iland of Goa had a Captaine or Gouernour, that was Lord of the towne, when the Portingales wanne it first, called Sabayo, as the Portingales Chronicles of their Indian conquests doe make mention, whose house or Palace to this day in the Cittie of Goa, is the inquisition house, and a place which standeth betweene the great Church and the same house, is as yet called the Pallace of Sabayo.

The 28. Chapter.

Of the towne and Ilande of Goa, chiefe Cittie of India.

THe Cittie of Goa, is the Metropolitan or chiefe Cittie of all the Orientall Indies, where the Portingales haue their traffique, where also the Viceroye, the Archbishop, the Kings Councel, and Chaunceric haue their residence, and from thence are all places in the Orientall Indies, gouerned and ruled. There is likewise the staple for all Indian commodities, whether all sorts of Marchants doe resort, comming thether both to buy and sell, as out of Arabia, Armenia, Persia, Cambaia, Bengala, Pegu, Sian, Malacca, Iaua, Molucca, China, &c. The Cittie and Iland of Goa, lyeth vnder 15. degrees, on the North side, and is distant from the Equinoctiall, (by the way that the Portingales shippes do come thether from Mossambique) 400. miles. It is an Iland wholly compassed about with a riuer, and is aboue three miles great, it lyeth within the coast of the firme lande, so that the Iland, with the Sea coast of the firme land, doe both reach as farre each as other into the Sea. It is only seperated from the firme land, by an arme of the Sea, or of the ryuer, that runneth in by the North side of the towne, and so round about the Iland to the South side, where it entereth againe into the Sea, and is in forme almost like a halfe Mone. The ryuer runneth euen vnto the Towne, and is indifferent broade, there are betweene the firme land and the Iland, certaine small Ilandes that are all inhabited by the naturall borne countrimen, and on the other side of the town the ryuer is there so small, that in Summer time, by wading to the knées in water, a man may passe it ouer on fote. On the which side the Iland hath a wall with certaine Bulwarkes, which ỹ Portingales of late yeares haue caused to be made, to defend them from the firme land in time of warre, as it often happeneth, for it hath diuers times béene besieged by Dialcan or Hidalcam, at the mouth and the entrie of the ryuer. On the North side lyeth the land of Bardes, which is high land, vnder which land the Portingales doe Anker safely out of all danger, and there they haue a place to lade and vnlade their wares. This land of Bardes is also vnder the Portingall subiection, and is full of Villages, inhabited with people that are of the firme land, lying aboue it, called Canarijns, who for the most part are Christians, but obserue their owne manner of apparell, which is to goe all naked, their priuie members onely couered. This land is full of Indian Palme trées, whereon the Indian Nuts called Cocos doe growe, as also all the other Ilands lying in the ryuer. This land of Bardes, is seperated from the firme land by a small riuer, which is so little, that it cannot almost be discerned from the firme land. On the South side of the Iland of Goa, wher the riuer runneth againe into the Sea, there commeth euen out with the coast a land, called Salsette, which is also vnder the subiection of the Portingales, and is inhabited, and planted both with people and fruite, like the land of Bardes, and is likewise parted with a little ryuer from the firme land. Betweene this land of Salsette, & the Iland of Goa, lie also some small Ilands, all full of Indian Palme trées, and by the mouth or issue of the ryuer, lyeth an Iland which is called Goa Velha, that is old Goa, from whence there commeth no speciall thing, neither is it much inhabited. Those lands of Bardes and Salsette, are by the Kings of Portingale let out to farme, and the rents therof are imployed to the payment of the Archbishop, Cloysters, Priests,

Viceroy, & other the Kings Officers, yearely stipends, which is graunted them, by speciall Priueledges and Patents from the King. The Iland is verie hillie, and in some places so desert and rough, that on some sides men can hardly trauell ouer land (but with great labour) to the towne of Goa, the Iland euen to the Sea side is full of Villages, and inhabited by the Canarijus, which are the naturall borne people of the land, and doe altogether liue by working vpon the land, and by their Palme trées. The villages and dwellings of these Canarijns, are most rounde about the Iland, and on the water sides, or by small Lakes, whereof there are some fewe, within the Iland, and the cause why they dwell thus, is for that the Palme trées will not grow in any other place but vpon low ground, by the waters, specially in sandie ground: so that there are no Palme trées to be found on the high land within the countrie vnlesse it bee vpon sandie grounds on the Sea coast, or ryuers sides. On the East side of the towne of Goa vpwardes, into the ryuer, about three miles from the towne of Bardes, lyeth a place wher the Portingals ships doe Anker, the ryuer hath some créekes, and a ship of 200. Tunnes or there abouts, may easily discharge before the Towne, but the Portingales great ships must discharge themselues at Bardes: which being done, they may if they will créely goe and lie before the town. The towne is well builte with faire houses and stréetes, after the Portingall manner, but because of the heate they are somewhat lower. They commonly haue their Gardens and Orchards at the backe side of their houses, full of all kinde of Indian fruites: as also the whole Iland through, they haue many pleasant Gardens and farmes, with houses to play in, and trées of Indian fruites, whether they goe to sport themselues, and wherein the Indian women take great delight. The towne hath in it all sortes of Cloysters and Churches as Lisbone hath, onely it wanteth Nunnes, for the men cannot get the women to trauell so farre, where they should be shut vp, and forsake Venus, with whome (so that they may enioy and fulfill their lusts) they had rather lose their liues, whereof they make small account. The Iland is both winter and Summer all alike gréene, and hath alwaies some kinde of fruite in season, which is a great pleasure, the towne lyeth vppon some hils and dales like Lisbone, it hath in times past béene verie small, and walled, with a drie Ditch round about it, wherein there is no water, but when it rayneth, the walles are yet standing, but no Gates remaining, and the towne is now built round about with houses, so that it is, at the least twice as big without the walles, as it is within, and lyeth open without walles or closures, sauing onely that the Iland hath a wal on the East side, which beginneth ouer against the land of Salsette, and so runneth along vntill you come at Bardes, and is onely to defend them from the firme land, where the Portingales haue no commaundement. The whole Iland hath no other defence, but onely vpon the corner of the land of Bardes, at the mouth of the ryuer, where there standeth an olde ruinous Castle, wherein lyeth two or three Iron péces, and one man that in the night time kéepeth the watch, the Iland on the Sea side is verie high, full of stonie Cliffes, but the land of Bardes hath on the Sea side a verie faire white Sand, about halfe a mile long, and somewhat more: the defence of the Ilande consisteth herein, that on the East side there are three or foure passages or Gates, that stand vpon the water side, on the vttermost part of the Iland, right against the firme land, Salsette and Bardes, euerie gate or passage hath a Captaine and a clarke, which kéepe watch, that no man may passe into the other side, but by their licence. And the Indians, Decanijns, and other Moores and heathens, that are resident in Goa, and therein haue their habitation, when they goe into the firme land to fetch their necessarie prouisions, comming to those places which are called Passos, they must euerye man haue a marke, which is Printed on their naked armes, and so they passe ouer to the other side, and at their returne againe they must shew the same marke, whereby they may créely enter, for the which they pay two Basarukes, which is as much as a Hollanders Doit, and this is the profit that the Captain and Clarke of the said Passos doe make. In the night they haue a Boy, that kéepeth watch, and hath a small Bell, which hangeth ouer the gate, which Boy lyeth downe, and tieth the string of the Bell at his foote and so ringeth it often times, to shew that hee watcheth, which is all the watch they hold throughout the whole Iland. There are fiue of these Passos, one vpon the South side of the Iland, where men passe to the firme lande, and to the land of Salsette, and is called Benesterijn, commonly named Passo de Saint Iago, because the Parish of Saint Iacobs standeth ther: The Tebe de Passo is on the East side of the Iland, where men doe onely passe into. The firme land called O Passo Secco, which is the drie passage, for in that place the ryuer is at the narrowest and shallowest. The third Passo on the South side of the Iland, lyeth almost to the Towne, called

called O Paſso de Daugijn, or of Madre de Deus, and ſo farre goeth the wall, beginning at Paſso de Beneſterijn, or S. Iago, and from thence the whole Iland is without any wall or cloſure: from this Paſso, right ouer againſt it, they paſſe ouer to an Iland, which is hard by the firme land, where is alſo a Paſso called O Paſso de Norwa: the firſt or laſt Paſso lyeth in the middle way of the Riuer downwards towards Bardes, which is the ſtrongeſt of them all, and beſt loked vnto, but no otherwiſe made then all the reſt, & is called O Paſso de Pangijn, frõ thence they paſſe to Bardes, and alſo all the boates and ſhips that paſſe in and out of the riuer, muſt ſtay there & be ſearched, and this is all their watch and ſtrength in the Iland.

Touching the Portingales iuſtice and ordinances, as well in worldly as ſpirituall cauſes, they are al one as they are in Portingale. They dwell in the towne among all ſorts of nations, as Indians, Heathens, Moores, Iewes, Armenians, Guſarates, Benianes, Bramenes, and of all Indian nations and people, which doe all dwell and traficke therein, euerie man holding his owne religion, without conſtrayning any man to doe againſt his conſcience, onely touching their ceremonies of burning the dead, and the liuing, of marrying & other ſuperſtitious & deuelish inuentions, they are forbidden by the Archbiſhop to vſe them openly, or in the Iland, but they may freelie vſe them vpon the firme land, and ſecretly in their houſes, thereby to ſhunne and auoid all occaſions of diſlike that might be giuen to Chriſtians, which are but newlie baptiſed: but touching the worldly policie or god gouernement of the countrie, and executing of iuſtice, as alſo for the ruling of the townes men in the citie: it is common to them all, and they are vnder the Portingales law, and he that is once chriſtened, and is after found to vſe any heathenish ſuperſtitions, is ſubiect to the Inquiſition, what ſo euer he be, or for any point of Religion what ſo euer.

The Iland hath nothing of it ſelf to nouriſh it withall, but onely ſome cattle, hennes, goates, doues, &c. but very fewe, becauſe of the barrennesſe and euil ſituation of the place, which is a moſt hillie, barren, and wild countrie, and full of waſt ground: all their neceſſaries, as beaſtes, hennes, hogges, egges, milke, &c. come from Salſette and Bardes, but moſt part out of the firme land, Corne, Rice, and other grayne: alſo Dyle, and all other neceſſaries come from other countries, and are brought in by the Riuer, as frõ Cambaia on the North ſide, and from the coaſt of Malabar and other places, as in the deſcription of the coaſt we haue in part declared: of wyne called wyne of palme trées, they haue inough, and ſo much that they haue to ſpare for other places. They haue but little freſh water, but only one Well called Banganiin, which ſtãdeth about a quarter of a mile without the Cittie, wherewith the whole towne is ſerued, which the ſlaues fetch in pots & ſel it in the towne, and is verie good to drinke: for water to dreſſe meat, waſh, and doe other thinges withall, they commonly haue Wels within their houſes: the land of it ſelf is verie ſtonie and drie, hauing a kinde of red earth, ſo that ſome Italian Alchymiſtes haue promiſed to get Copper & Gold out of the ſame, which neither ỹ king nor Vice-roy would euer cõſẽt vnto, fearing leaſt the report of ſuch treaſure would be occaſion of greater troble vnto them by their enemies that are round about them, through the deſire that they haue of riches, and therefore they haue deferred to ſéeke for it: by the mappe hereafter following you may ſée the ſituation of the Iland and Towne of Goa, with all the ſtrẽtes, Churches and places linely deſcribed.

The 29. Chapter.

Of the cuſtomes of the *Portingales*, and ſuch as are iſſued from them, called *Meſticos*, or half countrimen, as wel of *Goa*, as of all the Oriental countries.

THe Portingales in India, are many of them marryed with the naturall borne women of the countrie, and the children proceeding of them are called Meſticos, that is, half countrimen. Theſe Meſticos are commonlie of yelowiſh colour, notwithſtanding there are manie women among them, that are faire and well formed. The children of the Portingales, both boyes and girls, which are borne in India, are called Caſtiſos, and are in all things like vnto the Portingales, onely ſomewhat differing in colour, for they drawe towards a yealow colour: the children of theſe Caſtiſos are yealow, and altogether like the Meſticos, and the children of Meſticos are of colour and faſhion like the naturall borne Countrimen or Decaniins of the countrie, ſo that the poſteritie of the Portingales, both men and womẽ being in the third degrée, doe ſéeme to be naturall Indians, both in colour & faſhion. Their liuings and daylie traffiques are to Bengala, Pegu, Malacca, Cambaia, China, and euerie way, both North and South: alſo in Goa there is holden a daylie aſſemblie or

méeting together, as wel of the Citizens and Inhabitants, as of all nations throughout India, and of the countries bordering on the same, which is like the méeting vpō the burse in Andwarpe, yet differeth much from that, for that hether in Goa there come as well Gentlemen, as marchants and others, and there are all kindes of Indian commodities to sell, so that in a manner it is like a Faire. This méeting is onely before Noone, euerie day in the yeare, except Sondayes and holie dayes: it beginneth in ỹ morning at 7. of the clocke, and continueth till 9. of the clocke, but not in the heate of the day, nor after Noone, in the principal stréete of the Citie, named the straight stréete, and is called the Leylon, which is as much to say, as an outroop: there are certain cryers appointed by the Citie for ỹ purpose, which haue of al things to be cryed and sold: these goe all the time of the Leylon or outroop, all behangd about with all sorts of gold chaines, all kindes of costly Jewels, pearles, rings, and precious stones: likewise they haue running about them, many sorts of captiues and slaues, both men and women, young and old, which are daylie sould there, as beasts are sold with vs, where euerie one may chuse which liketh him best, euerie one at a certaine price. There are also Arabian horses, all kinde of spices and dryed drugges, swéet gummes, and such like things, fine and costly couerlets, and many curious things, out of Cambaia, Sinde, Bēgala, China, &c. and it is wonderfull to sée in what sort many of them get their liuinges, which euery day come thether to buy wares, and at an other time sel them again. And when any man dieth, all his goods are brought thether & sold to the last pennie worth, in the same outroop, who soeuer they be, yea although they were the Viceroyes goods: and this is done to doe right and iustice vnto Orphanes & widdows, and that it may be sold with the first, where euerie man may sée it, so that euerie yeare there is great quantitie of ware sold within that Citie, for that there die many men within the Towne, by meanes of their disordered liuing, together with the hotenes of the coūtry: the like assemblie is holden in all places of India, where the Portingales inhabite. There are some married Portingales, that get their liuings by their slaues, both men and women, wher of some haue 12, some 20, and some 30, for it costeth them but little to kéepe them. These slaues for money doe labour for such as haue néede of their helpe, some fetch fresh water, and sell it for money about the stréetes: the women slaues make all sorts of confectures and conserues of Indian fruites, much fyne néedle worke, both ent and wrought workes, and thē their maister send the fairest and the youngest of them well dressed vp with their wares about the stréetes to sell the same, that by the neatnes & bewtie of the said women slaues, men might be moued to buy, which happeneth more for the affection they haue to the slaues & to fulfill their pleasure with them, then for any desire to the conserues or néedle workes: for these slaues doe neuer refuse them, but make their daylie liuing thereby, and with the gaines that they by that meanes bring home, their maisters may well kéepe and maintaine them. There are others that vse exchanging of moneyes, and to buy money when it cometh, as tyme serueth to sell it againe, for they buy the Rials of eight, when the shippes come from Portingale, whereof some buy at the least 10 or 12 hundreth, and kéepe them till the Moneth of April, which is the time when the shippes sayle to China, for then are the Rials of eight sought for to carry thether, and are commonly worth 25 or 30 in the hundreth profite, and then they receiue for them a certain money, which at the same time is brought frō Ormus, called Larriins, that come out of Persia, which they buy for 8 or 10 in the hundreth profite, & kéepe them til the Portingales on the moneth of Septēber come thether, and so deliuer them againe for 20 or 25 in the hundreth profite, in exchange for Rials of eight, as I said before, for they must haue these Larriins with them to Cochin, to buy pepper and other wares, for that it is the best and most profitable money. There are yet other sorts of money called Pagodes, Venetianers, & Santhones, which are gold, al which they doe likewise buy & sel, so ỹ there are manie that doe nothing els, & become rich, speciallie he that hath a good stocke. This exchange cometh most cōmonlie from the Spiritualtie, who do secretly vse it, by other mens meanes, without any let or hinderance. Some there are that liue vpon their rents which they haue by their palme trées, whereon the Indian nut called Cocus doth grow, whereof they may very well liue and haue well to maintaine themselues, for that it is the principall commoditie of that Iland.

There are some that let out their trées, and haue euery day for each trée half a Pardawe or more, which is as much as a Carolus Guilderne, and some haue 300 or 400 trées and more vpon one ground, which they let out vnto the Canariins, as we let out our pastures, medowes & corn grounds. The Portingales and Mesticos in India neuer worke, if they doe, it is but very little,

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and that not often, but the most part of them liue in such sort, as I haue shewed you, although there are some handie crafts men, as Hat-makers, Shoe-makers, Saylemakers, and Coopers: but most of them haue their slaues to worke in their shops, and the maisters when they walke vp and downe the streetes, goe as proudlie as the best: for there one is no better then an other, as they think, the rich and the poore man all one, without any difference in their conuersations, curtesies and companies. All other handie crafts men and workmen, are most Indians, Heathens, and Christians of the land: no man is permitted to the liberties of being a free Citizen of the towne, but such as are marryed and resident therein.

There are among them but two manner of people, that is, married men and soldiers, for that all young men vnmarried are named soldiers, which is the best name that a man can haue, not that the soldiers are any waies bound or vnder the commandement and regiment of any Captain, which throughout India, is not vsed but when the Portingalles come into India out of Portingall, and are arriued there, euery man goeth where hee thinketh best, although in Portingall euery mans name that goeth in the shippe is written and registred, which is done in this sorte: euery man is written vp, both his name and sirname, with a note what pay they receyue of the King, whereof some beare the tytle of Fidalgo da Caza del Rey nossas Senor, that is, a Gentleman of the Kinges house, which is the chiefest title: there are others named Mozos Fidalgos, which is also an honorable title, and they are commonly Gentlemens sonnes, or by the kinges fauour aduaunced thereunto: There are yet others that are named Caualhiero Fidalgo, which is not so much as the other two, yet it is an honorable title, and is the title of a knight, who for some valiant act by him done is made knight, which they do for a small matter: for that if he do any act to be accounted of, or bee in a manner at such an action doing, presently he is of a Captaine or a Gentleman made a knight, whereof they much boast themselues: and it is nowe growne so common among them, that very Cookes boyes and others as meane as they, are made knightes: there are others also that are named Mosos da Camara, do Numero, e do Seruiços, which is seruantes to the King, some of his chamber, some of his accounts, and some for his seruice, this is the first title or degree of credite, whereby through their good seruice they attaine vnto better, and are more glorious of their titles, then of all the riches in the world. There are also that are named Escuderos Fidalgos, that is Esquires, which is likewise a degree of credit: Others are named Hommes honorados, which is mē of honor, and the poorest among them (which are not named by any title) are set downe for soldiers, which are the common and rascall sort: these are euery man paide their wages according to their titles, and may each man in his qualitie (by long seruice, or some good action, but most by fauour) rise to higher degree, for that according to their tytles their seruice is rewarded. The Portingalles which saile for India, being thus registred & written downe, the said Register at their arriuall there, is deliuered to be kept by one of the kinges Officers thereunto appointed, which euery three yeares is likewise changed, as other offices are, and is called the chiefe Clearke of the Matricola Generall, and hath three or foure vnder Clearks at his commandement. Now in India when summer time commeth, and that it is needefull or necessary to send out an armie for some expedition to be done, or for to keepe the coast, to conuoy and safe-conduct the trauelling Marchants that dayly sayle to and from India, thereby to defend them and to let the Malabares their enemies from issuing forth to hurt them (as notwithstanding they yearly doe:) then against September (which is the beginning of their Sommer) the drum is stricken vp, and it is proclaimed, that whosoeuer will serue the king in his fleete by sea, let him come to the Matricola Generall to receyue his money, and then by the Viceroy there is ordained a chiefe Captaine, and other vnder Captains for euery Fuste and Galley: and in euery galley there is about a hundreth men, and in euery Fuste thirtie men, little more or lesse. These are all paide by the Matricola, according to their tytles euery man as they are registred, when they come out of Portingal: and this pay is made euery quarter, each quarter containing three monthes, that is, the common soldier seuen Pardawen, called Xeraffins (euery Pardawe three testones Portingall money) and a man of honor nine Pardawen. The Moso da Camara or seruant of the chamber eleuen Pardawen, & so by degrees: which done the Captaines bidde their soldiers to a banket, and of their own purses giue them something beside their pay, for that euery Captaine seeketh to haue the best soldiers, and buy much victuailes and other thinges at their owne charges, thereby to haue their soldiers good willes, and to vse them wel. They sit altogether at one table in the Fustes or Gallies, where the Captaine vseth the soldiers with great fauour and curtesie, for otherwise they would not much e-

steeme him, nor yet obay him. The fleet being out, it sayleth backewarde and forwards along the coast, and sometimes into some hauens till the Month of Aprill, and about the last of that Month they enter againe into the riuer of Goa, where they winter, and then the soldiers are free, and euery man goeth his way, without any further pay of the king. Then the Viceroy maketh a certificate for the Generall of the fleete, wherein he testifieth that such a Captaine by his commaundement hath beene so many Monthes in the kings seruice at sea, & hauing done any matter of importance, it is therein set down at large, and how that hee out of his owne purse hath spent and laid out much money for the seruice of his Maiestie, and according to this certificate the Captaine Generall maketh certificates for euery one of his vnder Captaines and soldiers, in the same sort. There are likewise some Gentlemen that in winter time keepe open houshold for all soldiers that will come thether to meate, whereof also they haue certificates, and for all things that they doe, which certificates they keepe till they be some ten, twelue, or twentie, and with the Viceroyes licence go therewith to Portingall, asking some recompence for their seruices, according to their certificates: withall they must bring a certificate from the Matricola General of that their residence in India, and that there hath not any deuise or subtilty beene vsed about setting downe their titles. The like must they haue from all other officers, receiuers and accountants both for munition and armour wherewith they serued in warre, for victuails also and such like, whereof many times the captaines and soldiers doe make but badde accounts, and many of them are aforehande with the king, which is presently registred vnder the title of him that hath committed the fault: from these Officers also they must haue certificates, that there is no such thing committed by them: with these certificates they saple to Portingall, where there is an office of remembrances, to aske their rewardes by, as their qualities and seruices are or shalbe rewarded: but if they haue any friend in the court to speake for them, & by greasing their hands to procure dispatch: then doe they obtaine those offices for three yeares as Captaynes, Factors, Clearkes, Judges, &c. and all other offices and places in India, but they must serue the place themselues in person. Some of them by fauour get licences to passe them away, to sell them, or to giue them with their daughters in mariage, and then the patent for such offices are registred in the Kings Chancery, and sent into India where they must be confirmed by the Viceroy. These offices are alwaies giuen in reuersion after him that hath it promised before them, and then the Register is searched, to see how many are before him that asketh the said places, & when their time is out, or that they chaunce to die before they come to it, or be absent (as many times it happeneth) then he which is next in reuersion hath the place, and is ready to receyue it. And this in briefe is the manner of their gouernement and policie for martiall affaires: their other gouernment for iustice and equitie is as they vse it in Portingall. By the table hereafter following you may see the description of the strait streete in Goa, with the dayly meeting therein, which they call Leylon, liuely portrayed.

The 30. Chapter.

Of the Portingalles and Mesticos, their houses, curtesies, mariages, and other customes and manners in *India*.

THe Portingals, Mesticos, and Christians keepe worshipfull and bountifull houses, hauing commonly (as it is said before) fiue, sixe, ten, twentie, some more, some lesse slaues, both men and women, in their houses euery man according to his estate and qualitie, I meane married men. They are very cleanly and swéet in all things belonging to their houses, specially in their linnen, for that euery day they change shirtes and smockes both men and women, and their slaues and seruants likewise with other thinges that they weare, which they doe because of the great heat in that land. The Portingals are commonly serued with great grauitie, without any difference betweene the Gentleman & the common Citizen, townesman or soldier, and in their going, curtesies, and conuersations, common in all thinges: when they go in the stréetes they steppe very softly and slowly forwards, with a great pride and vaineglorious maiestie, with a slaue that carrieth a great hat or vaile ouer their heads, to keepe the sunne and raine from them. Also when it raineth they commonly haue a boy that beareth a cloke of Scarlet or of some other cloth after them, to cast ouer them: and if it bee before none, hee carrieth a cushin for his maister to kneele on when hee heareth Masse, and their Rapier is most commonly carried after them by a boy, that it may not trouble them as they walke, nor hinder their

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granities. When they méete in the stréetes a good space before they come together, they beginne with a great Besolas manos, to stoope with their bodies, and to thrust forth their foot to salute each other, with their hattes in their hands, almost touching the ground: likewise when they come into the Church where they haue their stooles ready, which their slaues haue prepared for them: all that are by him that commeth in do stande vp, and with the same manner of bowing of their bodies doe him great reuerence, and if it chaunceth that any doeth him reuerence (as the manner is) & that he to whom it is done doth not greatly esséeme thereof, so that he doeth him not the like curtesie, they do altogether for that cause go after him, and cut his hatte in péeces, saying that he had disgraced the partie, wherein it is not for them to aske wherfore they shold so do, for it would bee the greatest shame and reproch in the world vnto them if they should not reuenge so great an iniury: & when they séeke to bee reuenged of any man that hath shewen them discurtesie, or for any other cause whatsoeuer it bee, they assemble ten or twelue of their friends, acquaintance or companions, and take him wheresoeuer they find him, and beat him so long together, that they leaue him for dead, or very neare dead, or els cause him to be stabbed by their slaues, which they hold for a great honor and point of honestie so to reuenge themselues, whereof they dare boast and bragge openly in the stréetes, but if they desire not to kil him, they baste him well about the ribs and all his body ouer with a thicke réede, as big as a mans legge, which is called Bambus, whereby for eyght dayes after and more he hath inough to do to kéepe his bed, and sometime in that manner they leaue him for deade. This is their common custome, and is neuer loked vnto or once corrected. Also they vse long bagges full of sand, wherewith they will giue such blowes each vpon other, that therewith they will breake each others limmes, and for euer after make them lame. When any man goeth to visite an other in his house, although he which is visited be one of the principal Gentlemen of the Citie, and the visitor but a simple soldier, or some other man, it is the manner that hee which is visited commeth vnto the doore of his house, with his hatte in his hand, and with great curtesie to receyue him that commeth to visite him, and so leadeth him vp into his hall or chamber, wherein he will speake with him, where hee offereth him a chaire to sitte downe, and then hee himselfe sitteth by him, then hee asketh him what hee woulde haue, which hauing vnderstoode hee bringeth him downe againe to the doore in the like sort, and so with a Besolas manos biddeth him farewel, and if he should not doe so, or when hee giueth him a stool, shold giue him one vnlined, or one ỳ is lesse or lower then that hee taketh for himselfe, he that visiteth him woulde take it in euil parte, estéeming it a great scorne, & séeke to be reuenged on him for the same.

The manner of Weddings

When they haue any weddinges and are married, whosoeuer they be if they haue any wealth, all the friendes and neighbours come together, euery man on horsebacke, and hee that hath not a horse wil borrow one, and are euery man very costly apparelled, at the least some 50. or 100. horses little more or lesse, as the person is of qualitie, and so they ride altogether in good order vnto the Church with their seruantes, and euery man his hatte for the Sunne, the parentes and friendes in the hinder part, and in ỳ last row the bridegroome betwéene two of them, whom they call gossops: after them followeth the bryde betwéen two Commeres, each in their Pallamkin, which is most costly made, and after them followe the slaues both men and women going in troupes, as if they ranne to hunt, and so comming to the Church, and being married according to the order vsed in the Church of Rome: they are in the same order brought home again, and passing through the stréets, the neighbours leaning vppon Indian Carpets loke out of the windowes, and throwe Rose water vpon the Bryde & Bridegroome, and other sweet smelling waters, with Roses and Sugar Comfets, or corne. In the meantime their slaues play vppon Shalmes and Trumpets most pleasant and melodious to heare, and comming to the house where the Bride and the Bridegroome dwel, with great reuerence and curtesie bowing downe their bodies, they take their leaues of all the company, which are all on horsebacke about the doore. And so the Bride, the Bridegroome and the Commeres go vp & sit with great grauitie in a window, and then beginne the horsemen that led them to Church, in honor of the married couple, one after the other to runne a course, the gossops beginning first, and the rest following twice or thrice one after the other, with continuall playing on Shalmes, which are very common in India, for that he which is of any wealth hath them of his own within his house. This being ended, they all passe before the window where the Bride and Bridegroome sit, with a great reuerence, and so passe on all sauing the Gossoppes, for they go vp to the Bride and Bridegroome, and bid God giue them ioy, then is there some Comfets and Marchpane brought forth, to drinke a cuppe of water withall, and after some curteous salutations and congratulations to the

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new married couple, they take their leaues & depart: so there remaineth with the Bride & Bridegroom but three or four of their nearest friendes and kinsemen, for whome there is a dinner prepared, with little meate, yet very costly, which they passe ouer very lightly, and not many wordes, which done they presently bring the Bride to bed, without any other ceremonies or charges, wherewith the mariage is done and ended. Oftentimes it chanceth that they go to bed at ỹ least two houres before Sunne setting, not hauing the patience to stay so long as we do in these countries. When a childe is to be christened, it is likewise in the same sorte led to Church with horses, & last of all commeth the father alone, after whom followeth two men on foote, the one with a great siluer or guilt vessell full of bread baked like cracklinges, which in Portingall are called Rosquilhos, and in the middle a great Waxe candle, well made and gilded, thrust through with some peeces of money of golde and siluer, for an offering to the Priest that baptiseth the childe, and all ouer strowed and couered with Roses: the other carryeth a great siluer or gilt saltseller in one of his handes, and a lampe of the same stuffe in his other hande, each with rich and costly Towels on their sholders: after that followeth two Pallamkins, on the one side ỹ Commere, on the other side the Midwife with the child, couered with a costly mantle, made for the purpose, and so the ceremonies of baptisme being ended in the Church, it is againe in the like sort brought home, and beeing there, they haue the like manner of musicke and shalmes, running and leaping with their horses before the window where the Commere sitteth, with the same ceremonies as at the wedding. This is the manner and custome of those that are married and keepe house.

The manner of Christninge

But concerning the souldier that is vnmaried, thus it is. They goe in the summer time into the Armado lying on the water, and being within the townes and on the land, they are very stately apparrelled, and goe verie grauely along the streets with their slaues or men hired for the purpose, that beare a hatte ouer them for the sunne and raine: for there are many Indiãs that are daily hired for the purpose, and haue 12. Basarucos the day, which is as much as two stiuers or a stoter, & they serue such as haue no slaues, and that will not keepe any to that end. The souldiers dwell at least ten or twelue in a house, where they haue among them a slaue or hired Indian or two which serueth them, and washeth their shirts, and haue foure or fiue stooles with a table, and euery man a Bedde. Their meate is Rice sodden in water, with some salt fish, or some other thing of small value (without breade) and cleare fountaine water for their drinke, wherewith they are well pleased. They haue amongst them all one or two good suites of apparell, all of silke as the manner is there, and when one goeth abroad, the other stay at home, for in the house they haue no néede of clothes, (but sit whosoeuer they bee) in their shirts & a paire of linnen breeches, and so as it were naked by reason of the great heate, for if some of them haue occasion to goe out twenty times in one day, they must so often lend him their apparel, and hee must likewise put off his clothes, as often as he commeth home againe. Some souldiers haue a Gentleman or Captaine to their friendes which lendeth them monie to apparell themselues withall, to the end when summer time commeth, they may be ready to goe with them in Fléet to sea, as also to haue their friendship, by night and at other times to beare them company, or to helpe them to bee reuenged of any iniury by them receiued, as I said before: for that he which in India hath most souldiers to his friends, is most regarded and feared. So that to bee short, in this manner they doe maintaine themselues in common, whereby they are able to come in presence of the best of the countrie. Many and most of them haue their chiefe maintenance from the Portingales and Mesticos wiues, as also the Indian Christians wiues, which doe alwaies bestow liberall rewardes and giftes vppon them to satisfie and fulfill their vnchaste and filthie desires, which they know very well how to accomplish, and secretly bring to passe. There are some likewise that get their liuings by their friends, trauelling for them from place to place with some wares and marchandises, and they are called Chattiins. These doe giue ouer and leaue the office of a souldier in the Fléete, and the Kinges seruice: for as it is said, there is no man compelled thereunto, although their names be registred in the office, yet doe they still keepe the name of souldier, as long as they trauaile abroad and are not married. The souldiers in these dayes giue themselues more to be Chattiins, and to deale in Marchandise, then to serue the King in his Armado, because the Captaines and Gentlemen begin to be slacke in doing good vnto them, as in times past they vsed to doe. Also they giue themselues to rest and pleasure: wherefore if they can deuise any meanes for it, they had rather trauaile & deale in trade of Marchandise, and to marie and be quiet, in respect that the common souldiers in these dayes are but slackely paide: for that when they haue at the least ten, or twenty certificates to shew

Souldiers vnmaried

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for their former seruices, then haue they not the meanes to furnish themselues with prouision to make a voyage into Portingale, or to take any presents with them there to bestow them: for without such meanes, they are neyther heard nor yet regarded, and if it fall out that they doe procure the reuersion of any offices, it is so long before the time commeth that they doe enioy them, beeing many in reuersion, that oftentimes they die before they can obtaine them. Againe the long trauaile and great voyage maketh many to stay in India, and to employ their time to other trades, as they can best prouide themselues. By these meanes the wars in India are not so hot, nor so throughly loked into, neyther any other countries sought into or founde out, as at first they vsed to doe. Now they doe onely striue to get praise and commendation, and to leaue a good report behinde them: and now likewise they are all giuen to scraping & catching, as well the Viceroy, Gouernours, and others, as also the Church men and spiritualtie, little passing or esteeming the common profit or the seruice of the King, but only their particular profits, making their account, that the time of their abode is but three yeares: wherefore they say they will not doe otherwise then those that were before them did, but say that others which come after thē shall take care for all: for that the King (say they) gaue them their offices, thereby to pay them for their seruices in times past, and not for the profit of the common wealth: therefore there is no more countries in India won or new found out, but rather heere and there some places lost, for they haue enough to doe, to hold that they haue alreadie, and to defende it from inuasion, as also that they doe scoure the Sea coastes, and yet many Marchants haue great losses euery yeare, by meanes of the sea rouers, and together with the euill gouernment of the Portingales, and it is to be feared, it will bee worser euery day then other, as it is euidently seene. This shall suffice for the manners and customes of the Indian Portingales, and their warlike gouernments, which is commonly by sea, for by land they cannot trauaile, by reason of the different kingdomes, and nations consisting of diuers seuerall sortes of people, which are alwaies enemies, and neuer liue in peace, and some of them being friends, other enemies to the Portingales: for the Portingales haue only some Townes, places and fortresses, with their Hauens on the sea coast, without holding any thing within the land, as in the description of the coast wee haue alreadie declared.

By the pictures hereafter following may be seene the formes and portraitures of the Portingales that are maried, and of the souldiers in India, as they walke in the streetes: as also howe they ride, not onely gentlemen, but euery man that hath the abilitie to keepe a horse, as well Marchantes as handicraftes men, of what sort soeuer they bee, and howe they cause themselues to bee carried in Pallamkins, in the streetes and throughout the townes, when they will not ride nor goe on foote. You may likewise see their fustes wherwith they go to warre vpon the water which the Malabares their enimies doe likewise vse, (for they haue no other sorts of scutes nor shippes,) and doe much mischiefe therewith: they are verie light, as well to saile as to row, they vse them also for Marchandise, because of the fitnes of the same, to passe from place to place.

The 31. Chapter.

Of the maner and customes of Portingale and Mesticos women in India.

THe Portingales, Mesticos, and Indian Christian women in India, are little seene abroad, but for the most part sit still within the house, and goe but seldome forth, vnlesse it be to Church, or to visit their friends, which is likewise but verie little, and when they goe abroad, they are well prouided not to be seene, for they are carried in a Pallamkin couered with a mat or other cloth, so that they cannot be seene.

When they goe to church, or to visit any friend, they put on very costly apparrell, with bracelets of gold, & rings vpon their armes, all beset with costly Iewels & pearles, and at their eares hang laces full of Iewels. Their clothes are of Damaske, Veluet, and cloth of gold, for silke is the worst thing they doe weare. Within the house they goe bare headed, with a waistcoate called Baju, that from their shoulders couereth their nauels, and is so fine that you may see al their body through it, and downewards they haue nothing but a painted cloth wrapped three or foure times about their bodies. These clothes are very faire, some of them being very costly wrought with lome worke, and diuers figures and flowers of all colours, all the rest of the body is naked without any hose, but onely bare foted in a paire of moyles or pantofles, and the men in like sort. This is their manner in the house both old, and young, rich, & poore, none excepted, for they goe forth but very little, and then they are both couered and carri-

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ed, and what they néed abroad that the slaues both men and women doe fetch in. The women eate no bread or very little, nor yet the slaues, not that they refuse it for the dearenes or want of bread, (for they haue enough and great aboundance) but they are so vsed to eate rice, that they desire no other, which they séeth with water and eate it with some salt fish, or a kinde of salt fruit called Mangas, or with some other composition both of fish and flesh, with pottage which they powre vpon it, and so eate it with their handes: for there they eate nothing with spones, and if they should sée any man doe so, they would laugh at him. When they drinke they haue certaine pots made of blacke earth very fine and thin, much like those that we vse in Holland for flower pottes, hauing in the necke thereof a partition full of holes with a spout, (and these cruses are called Gorgoletta,) to this end, that when they drinke, they may hold the potte on high, and touch it not with their mouthes, but the water running from the spout falleth into their mouthes, neuer spilling drop, which they doe for cleanlinesse, because no man should put it to his mouth, & when any man commeth newly out of Portingall, and then beginneth to drinke after their manner, because he is not vsed to that kinde of drinking, he spilleth it in his bosome, wherein they take great pleasure and laugh at him, calling him Reynol, which is a name giuen in iest to such as newlie come from Portingall, & know not how to behaue themselues in such graue manner, and with such ceremonies as the Portingales vse therein India: so that at the first they are much whoped and cried at in the stréets, vntill by vse and practise they haue learned the Indian manner, which they quicklie doe. The men are very iealous of their wiues, for they will neuer bring any man into their houses, how special a friend soeuer hee bee, that shall sée their wiues or their daughters, vnlesse it bee some gossip or any other married man with his wife in companie. When they will goe together to some place to sport and solace themselues, they are alwaies well garded by their slaues, both men and women both for their safety and seruice. If any man commeth to the doore to aske for the maister of the house, presently the wiues and their daughters run to hide them, and so leaue the man to answer him that standeth at the doore: likewise they suffer no man to dwell within their houses, where the women and daughters bee, howe nére kinsman soeuer he be vnto them, being once 15. yeares of age, nor their owne sons, but haue certaine chambers and places beneath, or besides their house where they lye, & may in no sort come among the women, and thether they send them their meate and other prouisions, for it hath oftentimes béene séene in those countries, that the vncles sonne hath laine by his aunt, and the brother by the brothers wife, and the brother with his sister: whereof I haue knowne some that haue bin taken with the manner, and that both they and the woman haue beene slaine by the husbands. The women are verie luxurious and vnchaste, for there are very few among them, although they bee married, but they haue besides their husbands one or two of those that are called souldiers, with whome they take their pleasures: which to effect, they vse al the slights and practises they can deuise, by sending out their slaues and baudes by night, and at extraordinary times, ouer walles, hedges, and ditches, how narrowlie soeuer they are kept and loked vnto. They haue likewise an hearbe called Deutroa, which beareth a séed, whereof bruising out the sap, they put it into a cup or other vessell, and giue it to their husbands, eyther in meate or drinke, and presently therewith, the man is as though hee were halfe out of his wits, and without feeling, or els drunke, doing nothing but laugh, and sometime it taketh him sleeping, whereby he lieth like a dead man, so that in his presence they may doe what they will, and take their pleasure with their friends, and the husband neuer know of it. In which sort he continueth foure and twentie houres long, but if they wash his féete with colde water hee presently reuiueth, and knoweth nothing thereof, but thinketh he had slept.

Deutroa of some called *Tacula*, of others *Datura*, in Spanish *Burla Dora*, in Dutch *Igell Kolben*, in Malaba *Vumata Caya*, in Canara *Datura*, in Arabia *Marana*, in Persia and Turkie *Datula*. Of the description of this hearbe and fruit you may read in the Herballes, if any man receaueth or eateth but halfe a dramme of this seed, hee is for a time bereaued of his wits, & taken with an vnmesurable laughter.

There are many men poysoned by their wiues, if they once be moued: for they know howe to make a certaine poyson or venome, which shall kill the person that drinketh it, at what time or houre it pleaseth them: which poyson being prepared, they make it in such sort, that it will lye fiue yeres in a mans body, and neuer doe him hurt, and then kil him, without missing halfe an houres time. They make it also for one, two, or thrée yeares, monthes or dayes, as it pleaseth them best, as I haue seene it in many, and there it is very common. There are likewise many wo-

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men brought to their ends by meanes of their husbandes, and slaine when soeuer they take them in adulterie, or that they doe but onte suspect them, if they doe presently they cut their throats, and bring three or foure witnesses to testifie that strange mē entred into their houses by night, at vnaccustomed times, or els by day, and had their pleasures of their wiues, or in other sort as they will deuise it, whereby they are presently discharged of the crime according to the lawes and ordinances both of Spaine and Portingall, and presently may marrie with another wife. This notwithstanding is no meanes to make the women feare, or once to leaue their filthie pleasures, although there arē euerie yeare manie women without number so dispatched and made away by their husbands, and it is so cōmon with them, that no man thinketh it strange, or once wondereth thereat, because of the custome. The womē also for their part say and flatly affirme, that there can be no better death, then to die in that manner, saying that so they are sacrificed for loue, which they thinke to be a great honour vnto them. The women are by nature verie cleanelie and neat, as well in their houses as in apparell, for that although all whatsoeuer she putteth on her bodie euery day, is both white, cleane and fresh: yet they haue a manner euerie day to wash themselues all the body ouer, from head to foote, and some times twyse a day, in the morning and at euening: and as often as they ease themselues or make water, or else vse the companie of their husbands, euerie time they doe wash themselues, were it a hundreth times a day and a night: they are no great workers, but much delighted in sweet hearbs, and in perfumes and frankincense, and to rub their bodies and their foreheads with sweet sāders and such like woods, which with water they doe steep or breake in peeces: also the whole day long they doe nothing, but sit and chawe leaues or hearbes, called Bettele, with chalke and a certaine fruite called Arrequa, whereof in an other place among fruites and hearbs I will speake more. This Arrequa, some of it is so strong, that it maketh men almost drunke, & wholly out of sense, although in shewe and in taste it is almost like wood or rootes: these 3 thinges they sit all the whole day chawing in their mouthes, like oxen or kyne chawing the cud: they let the sap goe down into their throats, and spit the rest out of their mouthes, whereby they make their mouthes so red and blackish, that to such as know it not it is strāge to see: all which, with their washing, frankincence, and rubing with sanders, they haue learned & receiued of the Indian Heathens, which haue had those customes of long time, and yet till this day vse them: they say it preserueth the teeth, and kēpeth them sound, good for the mawe, and against a stincking mouth and euill breath, insomuch as they are so vsed to chawe it, that where soeuer they goe or stand, they must alwaies haue of those leaues carryed with them, and the women slaues do likewise goe alwaies chawing, and are so vsed thereunto, that they verily thinke, that without it they can not liue, for their commō worke is to sit all day, when their husbands are out of doores, behind the mat, which hangeth at the window, alwaies chawing the hearbe Bettele, seeing those that passe by in the streetes, and no man seeth them: but as any man passeth by which liketh them, & they will let them haue a sight, they lift vp the mat, whereby they doe the passinger a great fauour, and with that manner of shewing themselues and casting lokes, they make their beginnings of loue, which by their slauish women they bring to effect: to the which end they haue all deuelish deuises that possible may be inuented, for that both night and day they do practise nothing else, but make it their onely worke, and to make nature more liuely to abound and moue them thereunto, they do vse to eate those Betteles, Arrequas & chalk, and in the night it standeth by their bed sides, this they eate whole handfuls of Cloues, Pepper, Ginger, and a baked kind of meat called Chachunde, which is mixed and made of all kindes of Spices and hearbs, and such like meates, all to increase their leachery.

Cachunde in my opinion is made of the mixtures called *Galiæ Moscatæ*, with the sape of sweet wood: they are blacke cakes whereon certaine characters are printed, at the first very bitter of taste, but in the end verie pleasant and sweet, they strēgthen the hart & the mawe, and make a sweet breath. Annotat. D. Pall.

And they are not content therewith, but giue their husbandes a thousand hearbs for the same purpose, to eate, they not knowing thereof, thereby to fulfill their pleasures, and to satisfie their desires, which can not by any meanes be satisfied. They are likewise much vsed to take their pleasures in Bathes, by swimming therein, which they can very well doe, for there are very few of them, but they would easilie swimme ouer a riuer of halfe a myle broad.

This shall suffice for their women, now I will proceed to other matters. And the better to vnderstand the shapes and formes of their women, together with their apparell, you may behold it here, when they goe to Church and els where, both wiues, maids and widowes,

dowes, euerie one by themselues, as also how they goe in their houses, with their dish of Bettele in their hands, being their daylie chawing worke: also how they are carried in Pallākins through the stréet, with their women slaues round about them: also with their husbands and slaues by night, going to anie sport, or els to Church, which they vse after ỹ mäner of pilgrimes, for thē they go on foot, whereby they thinke tō deserue greater reward, which by day is not permitted them, for they are not so much trusted: these visitatiōs or night pil grimages they hold & estéem for a great recreation and frédome, for that they hope, watch and looke for the same, as children doe for wake-dayes and other playing times: likewise the women slaues doe make some account thereof, because they doe neuer go abroad, but only at such times, or to Church on festiuall dayes behind their Pallamkins, vpō the which dayes they aduertise their louers, and leaue their mistresses in the Churches, or slip into some shoppe or corner, which they haue redie at their fingers endes, where their louers méet them, and there in hast they haue a sport, which done they leaue each other: and if she chance to haue a Portingal or a white man to her louer, she is so proud, that she thinketh no woman comparable vnto her, and among themselues doe bragge thereof, and will steale both from maister & mistresse to giue them, with the which manie Soldiers doe better maintaine themselues, then with the kinges pay: and if it chaunceth that these slauish women be with child, they are their maisters children, who are therwith very wel content, for so they are their captiues, but if the father be a Portingale, or some other frée man, when the childe is borne, he may within 8 dayes challenge it for his, paying the maister a small péece of money for it, as much as by law is thereunto ordeined, and so the child shall euer after be frée, but not the mother: but if he stay aboue 8 or 10 dayes, and within that time no man cometh to challenge it, although it be a free mans child, and he after that shall come to aske it, then it is the mothers maisters slaue, and he may hold it at as high a price as pleaseth him, without constraint to sell it, and it falleth out verie little, or else neuer that the mother destroyeth her child, or casteth it away, or sendeth it to the father, be she neuer so poore, frée or captiue, for they delight more in their children, and take more pleasure in carrying them abroad, specially when it is a white mans child, then in all the riches of the world, and by no meanes will giue it to the father, vnlesse it should be secretly stollen frō her, and so conueyed away. The nursing and bringing vp of the Portingales *Mestices* children is, that from the time of their birth they are kept naked onely with a little short shyrt (like the womens Bain, which they weare about their bodies,) and nothing else, till they be of yeares to weare breches, or other clothes. Some of them are nursed by their slaues, and some by Indian women, which they hire, whose shape and forme you may sée, following the Palamkin wherein the wife is carried, euen as they goe bearing their children.

The 32. Chapter.

Of the Viceroy of Portingall, and of his gouernment in India.

EVerie 3. yeares there is a new Viceroy sent into India, and some time they stay longer, as it pleaseth the King, but verie few of them, hee continueth in Goa (which is the chiefe Cittie of India) where he hath his house and continuall residence, and from thence all other townes in India: haue their direction and gouernment. From Goa euerie yeare the Portingall armie is prepared and sent out, as I said before, he hath his counsell, Nobles, Chancerie, and Iustices, as they vse in Portingall, and all lawes and Iustice, are by him executed and fulfilled in the Kings name, yet if there be any matter of importance, which concerneth the Ciuill lawes, they may appeale to Portingall, but in criminall causes no man may appeale, but such as haue the degrée of a Gentleman, such the Viceroy may not iudge, but being prisoners, send them into Portingall, vnlesse it be by the Kings commaundement, he is verie magnificent in his estate, and goeth little out, but sometimes on Sundaies, or holy daies, when hee goeth to Church, and when hee goeth out of his house, the Trumpets and Shalmes, standing in the Gallerie of his house do sound, he is accompanied by all the Gentlemen and townes men of Goa, that haue or keepe horses, with a Garde of Halbardiers on foote, both on each side and behinde him, and being in the Church, hee hath his seate in the Quier, lyned with Velvet, and nayled with gylt nayles, and a cloth with two Veluet cushins, vnder his féets and knées, and before him a bench, with a Velvet Cushen to leane his armes vpon, his Gentlemen sit by him, but without the Quier, and by him standeth his Chaplen, that prayeth for him. The Archbishop (when hee is at the Church) sitteth on his left hand, in the

the same manner, vpon Carpets, Cushens, and bench of Velvet, where they are serued in all ceremonial order, as the Kings of Portingall in their Churches vse to be, and when he commeth home againe, the Trumpets and Shalmes doe sound, as when he went out. In the hall of his Palace stand the Gard, and in the great hall, where his Councell sit, are painted all the Viceroyes, that haue gouerned in India, since the first discouery and conquest thereof, and as they new come, their pictures are likewise placed there. Also in the entrie of the Palace are painted al the ships, that since the first discouerie of India, euer came out of Portingall into those countries, euery yeare by it selfe, and the names and surnames of their Captaines, with a note ouer euerie shippe which was cast away, or had any mischaunce, all liuely set foorth, for a perpetuall memorie, and euerie yeare as any ship commeth thether, they are set by the rest.

The Viceroyes in the last yeare of their gouernment, do vse to visite the Fortes lying round about the countrie, fiftie, sixtie, or eightie miles long, on the North and South side of Goa, to see how they are gouerned, they loke well vnto them, but commonly an other supplyeth their place, and if they doe it themselues, it is more to fill their purses, and to get presents, then to further the commonwealth, these Viceroyes haue great reuenewes, they may spend, giue, and keepe the Kings treasure, which is verie much, and doe with it what pleaseth them, for it is in their choyse, hauing full and absolute power from the King, in such sort, that they gather and horde vp a mightie quantitie of treasure, for that besides their great alowance from the King, they haue great presents & giftes, bestowed vpon them. For it is the custome in those countries, when any Viceroy commeth newly ouer, that all the Kings bordering about Goa, and that haue peace and friendship with the Portingales, do then send their Ambassadours vnto him, to confirme their leagues with great and rich presents, therewith likewise to bid the Viceroy welcome, which amounteth to a great masse of treasure: these presents in this sort giuen, the Iesuites by their practises had obtained of the King, and for a time enioyed them at their pleasure (loking verie narrowly vnto them, that they might not bee deceiued) vntill long time since, a Viceroy named Don Iois de Taide Earle of Atougia came thether, and refused to let them haue them, saying that the King being in Portingall knew not what was giuen him in India, and that those presents were giuen vnto the Viceroy and not to the King, and said the King had no power to giue them to the Iesuites: so that hee kept them for himselfe, which the Iesuites toke in euill part, and said, the Viceroy was an hereticke. Yet from his time euer since, the Viceroyes haue vsed to keepe them for themselues. When the Viceroyes haue continued out their time, which is assone as an other Viceroy arriueth at Bardes, or any other Hauen in the countrie, they doe presently dispatch their Leiuetenants, with full power and authoritie in the name of their maisters, to receiue possession of the gouernment of India, and prepare the Palace for him, so that there stayeth not a stole or bench within the house, nor one pennie in the treasure, but they leaue the house as bare and naked as possible may be, so that the new Viceroy must make prouision for to furnish it, and gather a new treasure. In the same shippe wherein the new Viceroy commeth thether, the old returneth home, and because their time of gouernment is so short, and that the place is giuen them in recompence of their seruice, and thereafter not to serue any more, there is not one of them, that esteemeth the profit of the commonwealth, or the furtherance of the Kings seruice, but rather their own particular commodities, as you may verie well thinke, so that the common speach in India is, that they neuer loke for any profite or furtheraunce of the common wealth by any Viceroy, as long as the gouernment of three yeares, is not altered. For they say, and it is found to be most true, that the first yeare of the Viceroyes time, hee hath enough to doe to repaire and furnish his house, and to know the manners and customes of the countries, without any further troubling of himselfe. The seconde yeare to gather treasure, and to loke vnto his particular profits, for the which cause he came into India. The third and last yeare to prepare himselfe and set al things in order, that he bee not ouertaken or surprised by the new Viceroy when he commeth, but that he may returne into Portingall with the goods which he had scraped together. The same is to bee vnderstode of all the Captaines in the Fortes, and of all other officers in India. Wherefore it is to bee considered, how they vse themselues in their places and the Kings seruice, whereof the inhabitants and married Portingales doe continually speake, but they are farre from the Kings hearing, who knoweth not, but that his Officers doe him good seruice, whereby there is small remedie or amendement to be hoped for.

The 33. Chapter.

Of the heathens, Indians and other strangers dwelling in Goa.

IN the towne and Iland of Goa, are resident many Heathens, Moores (which are Mahometans) Iewes, and all strange nations bordering thereabout, euerie one of them vsing seuerall customes, and superstitions in Religion. The Moores hold Mahomets law, and the Iewes Moyses law. There are also many Persians, Arabians, and Abexijns, some of them Christians, and some of them Moores. There is in Goa many Armenians that are Christians, and others that goe and come to traffique there, as Persians, Arabians, Banianes, of Cambaia, Gusarates, and Decanijns &c. The Moores eate all things except Swines flesh, and dying are buried like the Iewes, but the Heathens, as Decanijns, Gusarates, and Canaras, and other Indians being dead, are burnt to ashes, and some women being aliue are burned with them, that is such as are Gentlemen or Noblemen, and the wiues of the Bramenes, which are their Idolatrous Priestes. Also for the Marchantes some of them eate all things, except Cowes or Buffles flesh, which they esteeme to be holy. Others eate not any thing whatsoeuer, that hath either life or bloud in it, as those of Gusarata, and the Banianes of Cambaia, which obserue Pythagoras lawe: most of them pray vnto the Sunne and Moone, yet they doe all acknowledge a God that made, created and ruleth all things, and that after this life there is an other, wherein men shall be rewarded according to their workes. But they haue Idoles and Images, which they call Pagodes, cut and formed most vgly, and like monstrous Deuils, to whome dayly they offer, and say, that those holy men haue beene liuing among them, whereof they tell so many miracles, as it is wonderfull, and say that they are intercessors betweene them and God. The Deuill often times answereth them out of those Images, whome they likewise know, and doe him great honour by offering vnto him, to keepe friendshippe with him, and that hee should not hurt them. They haue a custome, when any maide is to bee married, and that they will honour their Pagode, for the more credite to the Bridegrome, they bring the Bride with great triumph and Musicke before their Pagode, which is made with a Pinne of Iuorie bone, to whome the nearest friends and kinswomen of the Bride, together with the Bride doe goe, and by force make the Image to take the Brides maydenhead, so that the bloud remaineth still vpon the Image, for a remembrance thereof, and then after other deuelish superstitions and ceremonies, hauing made their offrings, they bring the Bride home, where she is deliuered to the Bridgrome, he being verie ioyfull and proud, that their Pagode hath honored him so much and eased him of so much labour. They haue for the most part a custome to pray vnto the first thing they meete withal in the morning, and all that day after they pray vnto it, be it Hogge, or any other thing. And if in the morning when they goe out, they chaunce at the first sight to see a Crow, (whereof there are great numbers in India) they will not goe forth of their doores all that day, no not for all the goods in the world, for they esteeme it an euill signe, and an vnluckie day. They pray likewise to the new Moone, and when shee first appeareth, they fall vppon their knees, and salute her with great deuotion, there are among them certaine people called Iogos, which are such as we call Hermits, and those doe they esteeme for holy men, these men liue a verie strict life with great abstinence, and make the common people beleeue many strange things. They haue likewise many Southsayers and Witches, which vse Iugling, and trauell throughout the countrie, hauing about them many liue Snakes, which they know how to bewitch, and being shut vp in little baskets, they pull them out and make them daunce, turne, and winde at the sound of a certaine Instrument, wheron they play, and speake vnto them. They winde them about their neckes, armes, and legges, kissing them, with a thousand other deuises, onely to get money. They are al for the most part verie skilfull in preparing of poysons, wherewith they doe many strange things, and easily poyson each other, their dwellings and houses are verie little and lowe, couered with straw, without windowes, and verie low and narrow doores, so that a man must almost crepe vpon his knees to goe in, their houshold stuffe is Mats of straw, both to sit and lie vpon, their Tables, Table-clothes, and Napkins, are made of the great Indian Figge leaues, they serue them not onely for Tables, Sheetes, and other linnen, but also for Dishes, wherein they put their meate, which you shall likewise see in the Grocers, and Pothecaries shops, to put and wrap in all things whatsoeuer they haue within their shops, (as we doe in paper.) They likewise ioyne them together in such sort, that they can put both butter, oyle, & such liquid stuffes

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therein, and also whatsoeuer cõmeth to hand. To dresse their meat they haue certaine earthen pots wherein they seeth Rice, and make holes in the ground, wherein they stampe it, or beate it with a wodden pestel made for the purpose, and they are so miserable, that they buy the Rice in the Huskes, as it groweth on the grounde, and some of them haue Rice sowen behinde their house to serue their necessarie vse. They vse to drinke out of a copper Canne with a spout, wherby they let the water fall downe into their mouths, and neuer touch the pot with their lippes. Their houses are commouly strawed with Cowe dung, which (they say) killeth Fleas. They are verie cleane on their bodies, for euery day they wash themselues all their body ouer, as often as they ease themselues or make water, both men and women, like the Moores or Mahometans. They wash themselues with the left hand, because they eate with the right hand, and vse no spones. They doe keepe and obserue their ceremonies and superstitions, with great deuotion, for they neuer goe forth without praying, when they trauaile by the way. They haue on euery hill, cliffe, hole, or denne their Pagodes and Idols in most diuilish and deformed shapes, cut and hewed out of the stones and rockes, with their furnises hard by them, and a cesterne not farre from them, which is alwaies full of water, and euery one that passeth by, washeth their feete therein, and so fall downe before their Idoll, some setting before him for an offering fruits, Rice, Egges, Hennes, &c. as their deuotions serue, & then commeth the Bramenes their Priest and taketh it away and eateth it, making the common people beleeue that the Pagode hath eaten it.

When they will make a voyage to Sea, they vse at the least fourteene dayes before they enter into their ships, to make so great a noyse with sounding of Trumpets, and to make fiers, that it may be heard and seene both by night and day, the ship being hanged about with flagges, wherewith (they say) they feast their Pagode, that they may haue a good Voyage. The like doe they at their returne for a thankesgiuing fourteene dayes long, and thus they vse to doe in all their feastes, affaires, mariages, childbirths, and at other times of the yeare, as sowing, and mowing, &c.

The heathenish Indians that dwell in Goa are verie rich Marchants, and traffique much, there is one streete within the towne, that is full of shops kept by those Heathenish Indians, that not onely sell all kindes of Silkes, Sattins, Damaskes, and curious workes of Porselyne from China and other places, but all manner of wares of veluet, Silke, Sattin and such like, brought out of Portingall, which by meanes of their Brokers they buy by the great, and sell them againe by the peece or elles, wherein they are verie cunning, and naturally subtill. There are in the same streèt on the other side, that haue all kindes of linnen, and shirts, with other clothes ready made for all sortes of persons, as well slaues as Portingales, and of all other linnen worke that may bee desired. There are Heathens that sell all kindes of womens clothes, and such like wares, with a thousand sorts of clothes and cottons, which are like Canuas for sayles and sackes. There is also another street where the Benianes of Cambaia dwell, that haue all kinds of wares out of Cambaia, and all sortes of precious stones, and are verie subtill and cunning to bore and make holes in all kinds of stones, pearles, and corrals, on the other side of the same street dwell other heathens, which sell all sortes of bedsteedes, stooles, and such like stuffe, very cunningly couered ouer with Lacke, most pleasant to behold, and they can turne the Lacke into any colour that you wil desire. There is also a streèt full of gold and Siluer Smithes that are Heathens, which make all kinde of workes, also diuers other handicrafts men, as Coppersmithes, Carpenters, and such like occupations, which are all heathens, and euery one a streèt by themselues. There are likewise other Marchantes that deale all by great, with Corne, Rice, and other Indian wares and Marchandises, as wood and such like. Some of them farme the kinges rents and reuenewes, so that they are skilfull euery way to make their profites. There are also many Heathen Brokers, very cunning and subtill in buying and selling, and with their tongues to pleade on both sides.

The Heathens haue likewise their shops with all kinde of spices, which they sell by retaile, both by waight and measure, as Grocers and Potticaries doe with vs, and this is onely vsed among them. They haue likewise of al sorts of wares whatsoeuer, but yet with lesse curiositie then with vs, for it is mingled with dust and garbish. These are commonlie the Bramenes, which serue likewise for Priestes and Idolatrous Ministers, & haue their shops throughout the Cittie. In euerie place and corner, and vnder pentises, whereby euery man may haue to serue him at his need.

There are likewise many barbers, which in euery end of the streetes doe call to those that haue cause to vse them. They keepe no shoppes, but for a small peece of money come

home to mens houses to cut their haires, and make cleane their nailes, as well of their feet as of their handes, as also their eares, & their teeth, and to rub their legs and their bodies. They are so importunate to worke, that a man can hardly get them out of his house, so that you haue much seruice of them for a small reward, & sometimes they haue blowes of the Portingales for their labours, and dare not doe any thing against them, but shrink in their shoulders, and be quiet. There are in Goa many Heathen phisitions which obserue their gravities with hats carried ouer them for the sunne, like the Portingales, which no other heathens doe, but onely Ambassadors, or some rich Marchants. These Heathen phisitions doe not onely cure their owne nations and countriemen, but the Portingales also, for the Viceroy himselfe, the Archbishop, and all the Monkes and Friers doe put more trust in them, then in their own countrimen, whereby they get great store of money, and are much honoured and esteemed. The countrimen in the villages round about Goa, and such as labour and till the land, are most Christians: but there is not much difference among them from the other heathens, for that they can hardly leaue their heathenish superstitions, which in part are permitted them, and is done to drawe the other heathens to be christened, as also that otherwise they would hardly be perswaded to continue in the Christian faith. There is in euery place of the street exchangers of mony, by them called Xaraffos, which are all christian Iewes. They are very readie and expert in all maner of accounts, and in knowing of all sorts of money, without whose help men dare not receaue any money, because there is much counterfet money abroade, which is hard to bee knowne from the good, were it not for these Xaraffos, which can discerne it with halfe an eye. The Indian heathens haue a custome, that no man may change nor alter trade or occupation, but must vse his fathers trade, and marrie mens daughters of the same occupation, trade or dealing, which is so nearely loked vnto, that they are deuided and set apart, each occupation by it selfe, as Countries and Nations are, and so they call one another: for if they speake to a man, they aske him of what trade he is, whether hee bee a Goldsmith, Barber, Marchant, Grocer, Fisherman, or such like. They giue no houshold stuffe with their daughters, but only Iewels, and pay the charges of the wedding. The Sonnes inherite all their goods. This shall suffice to shew the maners, customes, and common kinde of life of the Heathens, and Indian Moores in Goa.

The 34. Chpater.

Of the times of the yeare in India, and of their diseases, &c.

THe times and seasons of the yeres are, as followeth. Winter beginneth on the last of Aprill, throughout the whole coast which is called India, from Cambaia to the cape de Comorin, and commeth with a westerne wind, which bloweth out of the sea vpon the coast: the beginning thereof is with thunder and lightning, and after that a stedfast and continuall raine which lasteth night and day till the month of September, & then Winter endeth with thunder and lightning: and by reason of that continuall raine, it is called Winter, as also because at that time they cannot trauaile on the Seas, but in warme weather when fruite time commeth on: it is then right Summer for the time, which in India is called Summer, because of the clearenes and drines of the weather. is the colder and the holsomer, and then there blowe East windes, so that the nightes are as then very cole and somewhat sharpe, and then there are no speciall kindes of fruites in season, but such as grow continually all the yeare. Against the Winter commeth, euerie man maketh his prouision of victuals, and al other necessaries, like as in a shippe that is to make a voyage of fiue or sixe months, also all their ships are brought into the riuer, and vnfurnished of tacklings, and euery thing being taken out of them, they are couered with mattes, otherwise they would rot with the raine, which is so stedfast and continuall all the winter, that many times diuers houses by reason of the great moystnes doe fall vnto the ground: and as sone as Winter beginneth, there driueth into the mouth of the hauen great bankes and sholes of sands, which stop it vp, so that neyther ship nor boate can eyther goe out or in: and the sea both there & along the coast maketh so great a roaring & noyse, that men can neyther heare nor see: also the water of the riuer of Goa which runneth about the Iland in Winter, by meanes of the land waters that by the continuall raine falleth from the Hilles, is cleane fresh water, and of a red colour, which in summer is cleane contrarie and like sea water, by reason of the concourse it hath with the Sea.

In the Month of September when winter endeth, the bankes of sand doe fleete and vade away out of the Riuer, so that not onely smal shippes may come in and go out, but also the great Portingall ships of 1600. tunnes may freely enter without a Pilot, for it is deepe enough and without daunger. In winter it is a heauie and melancholike being there, for there is no other exercise to be vsed, but onely to sitte in their shirtes, with a paire of linnen breeches, and goe & passe the time away with their neighbours in playing and such exercises, for that throughout the whole town there is no other doing. The women and Mestizos take great pleasure in the winter time when it rayneth, with their husbandes and slaues to go into the fieldes, or some garden, whether they carry good store of victuailes, & there in their gardens haue many Cesternes or pondes of water, wherein they take their delightes to swimme and to bath themselues. In this time most of their Indian fruit is in season. The summer beginneth in September, and continueth till the last of Aprill, and is alwaies clear sky & fair weather, without once or very little raining: Then all the ships are rigged and made ready to saile for all places, as also the Kinges armie to keepe the coast, and to conuoy Marchantes, and then the East winds beginne to blow from off the lande into the seas, whereby they are called Terreinhos, that is to say, the land windes. They blow very pleasantly & coolly, although at the first by chaunging of the weather they are very dangerous, & cause many great diseases, which do commonly fall in India, by ỹ chaunging of the time. These winds blow alwaies in summer, beginning at midnight, and continue till none, but they neuer blowe aboue tenne miles into the sea, from off the coast, and presently after one of the clocke vntill midnight the west winde bloweth, which commeth out of the sea into the lande, and is called Virason. These winds are so sure and certaine at their times, as though men helde them in their handes, whereby they make the land very temperate, otherwise the heate would bee vnmeasurable. It is likewise a strange thing that when it is winter vpon the coast of India, that is from Diu to the Cape de Comorin, on the other side of the Cape de Comorin on the coast called Choramandel, it is cleane contrarie, so that there it is summer, and yet they lye all vnder one height or degrées, and there is but 70. miles by land betweene both the coasts, and in some places but 20. miles, and which is more, as men trauel ouer land from Cochin to S. Thomas (which lyeth on the same coast of Choramandel) and comming by the hill of Ballagatte where men must passe ouer to goe from the one coast vnto the other: on the one side of the hil to the top thereof it is pleasant clear sunne shining weather, and going downe on the other side there is rayne, winde, thunder and lightning, as if the worlde should end and be consumed: which is to be vnderstood, that it chaungeth from the one side to the other, as the time falleth out, so that on the one side of the hilles it is Winter, and on the other side Summer: and it is not onely so in that place and countrey, but also at Ormus, on the coast of Arabia Felix by the Cape of Rosalgatte, where the shippes lie: it is very still, cleare, and pleasant water, and faire summer time, and turning about the Cape on the other side, it is raine and wind with great stormes and tempests, which with the times of the yeare doe likewise change on the other side, and so it is in many places of the Orientall countries.

The sicknesses and diseases in Goa, and throughout India, which are common, come most with the changing of the times and the weather, as it is said before: there raigneth a sicknesse called Mordexijn, which stealeth vppon men, and handleth them in such sorte, that it weakeneth a man, and maketh him cast out all that he hath in his bodie, and many times his life withall. This sicknesse is very common, & killeth many a man, whereof they hardly or neuer escape. The bloody Flixe is there likewise very common and daungerous, as the plague with vs. They haue many continuall feuers, which are burning agues, and consume mens bodies with extreame heate, whereby within foure or fiue dayes they are eyther whole or dead. This sickness is common and very daungerous, & hath no remedie for the Portingalles but letting of blood: but the Indians and heathens do cure themselues with hearbes, Sanders, and other such like oyntments, wherewith they ease themselues. This sickness consumeth many Portingalles euery yeare, some because they haue little to eat, & lesse to drink of any meat or drink that is nourishing, & vse much company of womẽ, because ỹ land is naturall to prouoke thẽ thervnto, as also ỹ most part of the soldiers by such means haue their liuing and their maintenance, which often times costeth them both life and limme, for although men were of iron or steele, the vnchaste life of a woman, with her vnsatiable lustes were able to grinde him to powder, and sweep him away like dust, which costeth many a mans life, as the Kinges Hospitall can wel beare witnes, wherein they lodge, whensoeuer they are sicke, where euery yeare at the least there entered 500. liue men, and ne-

uer come forth till they are dead, and they are only Portingals, for no other sick person may lodge therin, I mean such as are called white men, for the other Indians haue an Hospitall by themselues. In this Hospitall they are verie well loked vnto by Iesuites, and Gentlemen: whereof euery month one of the best is chosen and appointed, who personally is there by them, and giueth the sicke persons whatsoeuer they will desire, and sometimes spend more by foure or fiue hundred Duckats of their owne purses, then the Kings allowance reacheth vnto, which they doe more of pride and vaine glorie, then for compassion, onely to haue the praise and commendation of liberalitie. It is no shame there to lie in the Hospitall, for many men go thether willingly, although they haue wherewith to keepe themselues in their houses, and haue both wife and children. These Hospitals in India are very necessarie for the Portingals, otherwise they shold consume away like miserable men, but by ý means they are relieued, whatsoeuer they haue, eyther sickneese, wounds, secrete diseases, pockes, piles, or any such like, there they are healed, and sometimes visited by the Viceroy himselfe, when he thinketh vpon them, and that his commodities come in. He that wil not lie there, and hath any woundes or priuie diseases, may come thether twice euery day and be dressed, & gee his way againe without any question or denial. When they die therein, they are by two slaues carried into the Church yarde, without eyther singing or ringing, onely one man followeth after them, & throweth some holy water vppon the graue: but if the sicke man chanceth to leaue any goods behind him, and speaketh vnto the Priestes to bring him to his graue, and to say Masses for his soule, then they runne thither by heapes, and burie him like a man of countenance eyther in the Church or chauncell, according to his will, and then hath hee singing and ringing enough.

But returning to our matter of sickneese, pockes and piles, with other secret diseases, they are in those countries verie common & not hidden or concealed, for they thinke it no shame, more then to haue any other disease. They heale them with the rote China: there are some that haue had them at the least three or foure times, and are not any thing at all shunned or disliked for the same, but dare both boast and bragge thereof. It is not any thing perillous for the bodie, insomuch that they had rather haue them, and feare them lesse then any of the forsaid diseales. The plague hath neuer been in India, neither is it known vnto the Indians, but poysoning, witchcraft, & such like, whereby some lose their healthes, and some their liues, is their dayly exercise, and very common with them. The stone grauel, and rupture raigneth much among them, specially among married men, by reason of the great quantitie of water that they drinke being giuen to all pleasure and riotousnes, enioying all what their hearts desire, sitting alwayes with their bellies open in their shirtes in a gallerie, recreating themselues with the wind which coleth them, sometimes hauing a slaue to scratch and pare their nayles and feete, another the head, the third holds a Fan to driue away the flees. Their is the common vse for two houres after none, where likewise they take an afternones sleepe, and euer as they haue thirst, they bring him a dish of conserues, or other comfets, that the water shoulde not worke too much in his bodie, but taste the better. With such and the like exercises they do passe the day til night comes on, so that commonly they haue all swollen bellies like Bacchus, whereby the soldiers and other Indians call them Barrigois, that is, bellies, or great bellies.

The day both Summer and Winter is there all of a length, not much difference, onely in the chaunge they haue about an houres difference. The sunne riseth at sixe, and setteth at sixe. When it is none, commonly they haue the Sunne in the middle of the element iust ouer their heades, and it giueth no shadowe, although it stretcheth somewhat out as the Sunne taketh his course. In Goa you may see both the Poles of the world, the North and South starres stande not farre aboue the Horizon. And this shall suffice for the times and seasons of the yeare, sicknesses and other diseases in India, as breuitie requireth.

The 35. Chapter.

Of the money, waight, and measure of *India*, and *Goa*.

THe principall and commonest money is called Pardaus Xeraphins, and is siluer, but very brasse, and is coyned in Goa. They haue Saint Sebastian on the one side, and three or foure arrowes in a bundle on the other side, which is as much as three Testones, or three hundred Reijs Portingall money, and riseth and falleth little

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lesse or more, according to the exchange. There is also a kinde of reckoning of money which is called Tangas, not that there is any such coined, but are so named onely in telling, fiue Tangas is one Pardaw, or Xeraphin badde money, for you must vnderstande that in telling they haue two kinds of money good and badde, for foure Tangas good money are as much as fiue Tangas bad money. Wherfore when they buy and sell, they bargaine for good or badde money. There is likewise a reckoning of Vintiins, which is not likewise in coyne, but onely named in telling: of these foure good, and fiue badde doe make a Tangas. The lowest and smallest money is called Bazaruco, these are fifténe badde, and eighténe good to a Vintiin, and three Bazarucos are as much as two Reiis Portingal money: It is molten money of badde Tinne, so that 375. Bazarucos are one Pardaw or Xeraphiin. There is also a kinde of money out of *Persia*, called Lariins, which are long, very good and fine siluer, without any allay. These are worth 105. and 108. Bazarucos, as the exchaunge goeth, little more or lesse. They haue a kind of money called Pagodes, which is of Gold, of two or three sortes, and are aboue eight Tangas in value. They are Indian and Heathenish money, with the picture of a Diuell vpon them, and therefore are called Pagodes. There is another kinde of gold money, which is called Venetianders: some of Venice, and some of Turkish coine, and are commonly 2. Pardawes Xeraphins. There is yet another kind of golde called S. Thomas, because Saint Thomas is figured theron, & is worth about 7. & eight Tangas: There are likewise Rialles of 8. which are brought from Portingal, and are called *Pardawes de Reales*: Other money of Portingall is not currant there. They are worth at their first comming out of *Portingall*, 436. Reyes of Portingall, and after are raysed by exchaunge, as they are sought for when men trauell for China, but they are worth neither more nor lesse. They vse in Goa in their buying and selling a certaine maner of reckoning or telling. There are Pardawes Xeraphins, and these are siluer. They name likewise *Pardawes* of Gold, and those are not in kinde or in coyne, but onely so named in telling and reckoning: for when they buy and sell Pearles, stones, golde, siluer and horses, they name but so many *Pardawes*, and then you must vnderstand that one Pardaw is fiue Tangas: but in other ware, when you make not your bargaine before hand, but plainely name Pardawes, they are Pardawes Xeraphins of 5. Tangas the péece. They vse also to say a *Pardaw* of Lariins, and are fiue Lariins for euery *Pardaw*. This is the money and reckoning of Goa, wherewith they buy, sell, receiue, and pay. Many of them know wel how to gaine by these kinds of moneys, by exchanging, buying and selling of them. There is great falshode in the *Pardawes* Xeraphins, which is the principallest and currantest money: wherefore there are in euery stréete and corner of the Cittie, Iewes that are Christians, called Xaraffes, who for verie small profit looke vpon the moneyes, & are so perfect therein, that as they let the money passe through their handes in telling, they knowe the false péeces without once loking vpon them, or taking them vp: yea, although it lay among a thousande péeces: and if another should take it in their handes and tell it a thousande times, yet coulde they neuer perceiue it, but in ringing it, a man may know it very well. These are coyned in the firme lande by the Heathenish Indians, to decepue the Portingalles withall, wherefore no man dares receiue money, were it but halfe a Pardaw, except he shew it to those Xaraffes. They tell money very readily and swiftly, and telling it do loke vpon it to sée if it be good, and do giue their promise that if it be found too short, or any false money therein after they haue tolde it, they will make it good howe much soeuer it be. They are also very ready to exchange money, or to doe whatsoeuer men néede touching the same. They sitte at the corners of the stréetes, and before mens houses, and a table with heapes of money standing before them, euery heape being a Tanga, which is 75. Bazarucos, & when any man will change a Pardaw, they giue him two or three, sometimes 8. or 10. Bazarucos more then the 375. Bazarucos, for they know how to make it vp againe, and so do they with all other money according to the rate.

The waight of Goa is also in diuers kinds, as in Portingal, with Quintales, Arrobas, and poundes. They haue likewise another wayght called Mao, which is a Hand, and is twelue pounds, with the which they weigh Butter, Hony, Sugar, and all kind of wares to be solde by waight. They haue likewise a waight wherewith they weigh Pepper & other spices, called a Bhar, and is as much as three Quintales & a halfe Portingal waight. They haue a measure called Medida, that is to say, euen waight. It is about a spanne high, and halfe a finger broade, whereof 24. measures are a *Hand*, and 20. Handes are one Candiil, and one Candiil is little more or lesse thē 14. bushels, wherewith they measure Ryce, Corne, & all graine, or other commodities to be sold by measure, and the ships

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are straighted after the same rate, for they say a shippe or scute of so many Candils or so many Bhars. There is Rice, which they sell by the Farden: it is broght in round bundels, wrapped in strawe, and bounde about with cordes: Euerie Fardo is commonly three Hands and a halfe. This Rice is better then that which commeth not in Fardens, and is called Girasall, Ryce, which is the best, and beareth the highest price: and there is another sorte, which is of a lesse price & slighter called Chambasal. Ther are also diuers other sorts of Rice, of a lesse price & slighter then the other Ryce, and is called *Batte*, and is almost like Barley: it hath but little huske. This is commonly the dayly foode of the countreymen in the villages called Canariins, & of the common and poorer sort which stampe and beate it themselues. It serueth also for Hennes and Doues to eate in stead of Barley. There are diuers particular sortes of moneyes in many places of India, and inwardes in the lande among the heathens, which are currant onely among them, euery coine in their seueral places: For by Bengala they haue in place of Bazarucos a small kinde of money called Amandeles, wherewith they get their liuings, and buy and sell therewith, and diuers other such like coines in seuerall places of the Orientall countries, but the money waights and measures aforesaid, are those which they doe generally and ordinarily vse throughout all India, and principally in Goa, being the heade towne and stapell of all the Orientall countries.

The 36. Chapter.

Of the Indians called *Bramenes*, which are the ministers of the *Pagodes*, & Indian Idoles, and of their manner of life.

THe Bramenes are the honestest and most estéemed nation amonge all the Indian heathens: for they doe alwaies serue in ỹ chiefest places about the King, as Receyuers, Stewards, Ambassadors, and such like offices. They are likewise the priestes and ministers of the Pagodes, or diuelish Idoles. They are of great authoritie among the Indian people, for that the King doth nothing without their counsell and consent, and that they may be knowne from other men, they weare vppon their naked body, from the shoulder crosse vnder the arme ouer their body downe to the girdle, or the cloth that is wrapped about their middle, 3. or 4. strings like sealing thréede, whereby they are knowne: which they neuer put off although it shoulde cost them their liues, for their profession & religion will not permit it. They go naked, sauing onely that they haue a cloth bounde about their middles to hide their priuie members. They wear sometimes when they go abroad a thinne cotton linnen gowne called Cabaia, lightly cast ouer their sholders, and hanging downe to the grounde like some other Indians, as Benianes, Gusarates, and Decaniins. Vpon their heads they weare a white cloth, wounde twice or thryce about, therewith to hide their haires, which they neuer cut off, but weare it long & turned vp as the women do. They haue most commonly rounde rings of golde hanging at their ears, as most of ỹ Indians haue. They eat not any thing that hath life, but fed themselues with hearbes and Ryce, neyther yet when they are sicke will for any thing bee let blood, but heale themselues by hearbes & ointmentes, and by rubbing their bodies with Sanders, and such like swéet woods. In Goa and on the sea coasts there are many Bramenes, which commonly doe maintaine themselues with selling of spices and other Apothecarie ware, but it is not so cleane as others, but full of garbish and dust. They are very subtil in writing and casting accounts, whereby they make other simple Indians beleeue what they will.

Touching the pointes of their religion, wherein the common people beléeue them to be Prophetes: whatsoeuer they first meete withal in the stréets at their going forth, that doe they all the day after pray vnto. The women when they goe forth haue but one cloth about their bodies, which couereth their heades, and hangeth downe vnto their knées: all the rest of the body is naked. They haue ringes through their noses, about their legs, toes, neckes, and armes, and vpon each hand seuen or eight ringes or bracelettes, some of siluer and gilt, if they be of wealth and ability: but the common people of glasse, which is the common wearing of all the Indian women. When the woman is seuen yeares olde, and the man nine years, they do marrie, but they come not together before the woman bee strong enough to beare children. When the Bramenes die, all their friends assemble together, and make a hole in the ground, wherein they throw much wood and other things: and if the mã be of any accompt, they cast in swéet Sanders, & other Spices, with Rice, Corne, and such like, and much oyle, because the fire should burne the stronger. Which done they lay the dead Bramenes in it: then cometh his wife with Musike & many of her néerest frēds all singing certain prayses in commendation of her husbands life, putting her in comfort, & encouraging her to follow her husband, & goe with him into the other world. Then she taketh

keth al her Jewels, and parteth them among her frends, & so with a chéerefull countenance, she leapeth into the fire, and is presently couered with wood and oyle: so she is quickly dead, & wō her husbands bodie burned to ashes: and if it chance, as not very often it doth, that any womā refuseth to be burnt with her husband, then they cut the haire cleane off from her head: and while she liueth she must neuer after wear any Jewels moze, & from that time she is dispised, and accounted foz a dishonest woman. This manner and custome of burning is vsed also by the Nobles and principallest of the Countrey, and also by some Marchantes: notwithstanding all their dead bodies in generall are burnt to ashes, and the women after their husbands deathes doe cut their haire shozt, & weare no Jewels, whereby they are knowne foz widowes. The first cause and occasion why the women are burnt with their husbandes, was, (as the Indians themselues do say) that in time past, the women (as they are very leacherous and inconstant both by nature and complexion) did poyson many of their husbands, when they thought good, (as they are likewise very expert therein:) thereby to haue the better means to fulfill their lusts. Which the king perceiuing, & that thereby his principal Lozds, Captains, and Souldiers, which vphelde his estate and kingdome, were so consumed and brought vnto their endes, by the wicked practises of women, sought as much as hee might to hinder the same: and therevpon he made a law, and ozdayned, that when the dead bodies of men were buried, they shold also burne their wiues with them, thereby to put them in feare, and so make them abstaine frō poysoning of their husbands: which at the first was very sharply executed, onely vpon the nobles, gentlemen and souldiers wiues, as also the Bramenes (foz that the common people must beare no armes, but are in a manner like slaues.) So that in the ende it became a custome among them, and so continueth: whereby at this day they obserue it foz a part of their law and ceremonies of their diuelish Idoles, & now they do it willingly, being hartened and strengthened thereunto by their friendes. These Bramenes obserue certain fasting daies in ỹ year, and that with so great abstinēce, that they eat nothing all that day, and sometimes in 3. oz 4. daies together. They haue their Pagodes and Idoles, whose ministers they are, whereof they tell and shew many miracles, and say that those Pagodes haue bēen men liuing vpon earth, and because of their holy liues, and good wozkes done here in this wozld, are foz a reward therof, become holy mē in the other wozld, as by their miracles, by the Diuel performed, hath bēene manifested vnto them, and by their commandementes their fozmes and shapes are made in the most vgly & defozmed manner that possible may bee deuised. Such they pzay and offer vnto, with many diuelish superstitions, & stedfastly beléeue ỹ they are their aduocates & intercessozs vnto God. They beléeue also that there is a supzeame God aboue, which ruleth all things, and that mens soules are immozrtall, and that they goe out of this wozlde into the other, both beastes & men, and recepue reward accozding to their wozkes, as Pythagoras teacheth, whose disciples they are.

The 37. Chapter.

Of the *Gusarates*, & *Banianes* of *Cambaia*.

THe Gusarates and Banianes are of the country of Cambaia: many of them diwel in Goa, Diu, Chaul, Cochin, & other places of India, because of their trade and traffick in marchādise, which they vse much with all kindes of wares, as cozne, cotton linnen, anil, Rice, and other wares, specially all kinde of pzecious stones wherein they haue great skill. They are most subtill and expert in casting of accounts, and wziting, so that they do not onely surpasse and goe beyond all Jewes and other nations thereabouts, but also the Pozrtingals: & in this respect they haue no aduantage, foz that they are very perfect in the trade of marchandise, & very ready to deceiue men. They eate not any thing that hath life oz blood in it, neither would they kil it foz all the goods in ỹ wozlde, how small oz vnnecessarie soeuer it were, foz that they stedfastly beléeue, ỹ euery liuing thing hath a soule, & are nert after men to be accounted of, accozding to Pythagoras law, & know it must die: and sometimes they do buy certain fowles oz other beastes of the Chzistians oz Pozrtingals, which they meant to haue killed, & whē they haue bought them, they let them flée and run away. They haue a custome in Cambaia, in the high wayes, & woods, to set pots wō water, and to cast cozne & other graine vpon the ground to feed birds & beastes withal: & throughout Cambaia they haue hospitals to cure and heale all maner of beasts & birds therein whatsoeuer they alle, & receiue them thether as if they were men, and whē they are healed, they let them flie oz run away whither they will, which among them is a wozk of great charity, saying, it is don to their euen neighbozs. And if they take a flea oz a Lowce, they wil not kil it, but take oz put it into some hole oz cozner in the wall, and so let it go, & you can do them no greater iniury then to kil it in their pzesence, foz they wil neuer leaue intreating and desiring withall curtesie not to kill it, and that man shoulde not

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seeme to commit so great a sinne, as to take away the life of that, to whom God had giuen both soule and body: yea, and they will offer much money to a man to let it liue, and goe away. They eate no Radishes, Onions, Garlicke, nor any kinde of hearbe that hath any colour of red in it, nor Egges, for they thinke there is blod in them. They drinke not any wine, nor vse any vineger, but onely water. They are so dangerous of eating and drinking with other men which are not their Countriemen, that they would rather starue to death then once to doe it. It happeneth oftentimes that they saile in the Portingales ships from Goa to Cochin to sell their wares, and to traffique with the Portingales, and then they make their prouisions for so long time as they thinke to stay vpon the way, which they take aboard with them, and thereupon they seede, and if the time falleth out longer, then they made account of their water and prouision beeing all spent, as it hapned when I sailed from Goa to Cochin, they had rather die for hunger and thirst then once to touch the Christians meate, they wash themselues before they eate, as the Bramenes doe, as also euery tyme when they ease themselues or make water. They are of a yellowe colour like the Bramenes and somewhat whiter, and there are women among them which are much whiter and clearer of complection than the Portingale women. They are formed and made both in face, limmes, and all other thinges like men of Europe, colour only excepted. Their apparrell is a thinne white gowne vppon their naked bodies, from the head to the feet, and made fast on the side vnder their armes, their shoes of red leather, sharp at the toes, and turning vp like hookes, their beardes shauen like the Turkes, sauing only their moustachios, they weare on their heades a white cloth three or foure times wrapped about like the Bramenes, and vnder their haire a starre vpon their foreheads, which they rub euery morning with a little white sanders, tempered with water, and 3. or 4. graines of rice among it, which the Bramenes also doe as a superstitious ceremonie of their law. Their bodies are commonly annoynted with sanders & other sweet woods, which they doe very much vse, as also all the Indians. Their women are apparelled like the Bramenes wiues, they eate like the Mahometans, and all other Indians vpon the grouud. In their houses or assemblies they sit on the ground vppon mattes or carpets, and alwaies leaue their shoes without the doore, so that they are alwaies barefoote in their houses: wherefore commonly the heeles of their shoes are neuer pulled vp, to saue labour of vntying or vndoing them, they haue a thousand other heathenish superstitions which are not worth the rehearsall, whereof we haue told you the most principall and therby you may well enough vnderstand what the rest are.

The 38. Chapter.

Of the Canaras and Decanijns.

THe Canaras and Decanijns are of the countrie of Decam, commonly called Ballagate, lying behinde Goa: many of them dwell in Goa, where their wares and shops are, of all sorts of Veluets, Silkes, Sattins, and Damaskes, which they buy by great of the Portingales, also al kinds of cotton linnen, porselyne, and all kindes of wares and marchandises of Cambaia, China, Bengalla, &c. which they likewise buy of the Portingales, and other nations, and sell it againe by retaile: for the which purpose they haue brokers of their owne Countrimen, which looke for all kindes of wares and commodities. These bring likewise all victuals and necessaries out of the firme land into the towne and Iland of Goa. They haue their Indian ships wherewith they traffique to Cambaia, Sunda, and the read sea. Many of them are gold and siluer smithes, & worke in Copper, wherein they are very cunning. They haue also diuers other handicrafts, as Barbers, Phisitions, Carpenters, and such like, as dwell in Goa, so that they are almost as great a number as the Portingale Mesticos, and Christians. Their apparrell is like the Gusurates & Benianes, except their shoes, which they weare like Antiques with cut toes, and fastned aboue vpon their naked feete, which they call Alparcas. They weare their beards and their haire long, as it groweth without cutting, but only turne it vp, and dresse it as the Benianes and Bramenes vse to doe, and are like them for colour, forme, & making. They eate all thinges except Kine, Hogges, and Buffels, flesh and fish. They account the Oxe, Cow or Buffel to be holie, which they haue commonly in the house with them, and they besmeare, stroke, and handle them with all the friendship in the world, and feed them with the same meat they vse to eate themselues, and when the beastes ease themselues, they hold their hands vnder their tails and so throw the dung away. In the night time they sleepe with them in their houses, & to conclude, vse them as if they were reasonable creatures, whereby they thinke to doe God great seruice. In their eating, sitting in the house, washing, making cleane, and other

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ceremonies and superstitions they are altogether like the Bramenes, Gusurates, and Banianes. In their mariages they contract ech with other at 7. yeres, & at 11. or 12. yeares they are maried, and dwell together. When they are to be maried, they begin fourténe dayes before to make a great sound with trumpets, drummes and fires, which continueth day and night for all those fourténe dayes, with so great a noise of songs and Instruments, that men can neyther heare nor see: On the wedding day, all the friends and kindred on both sides doe assemble together, & sit vpon the ground, round about a fire, and goe seauen times about it vttering certaine wordes, whereby the wedding is done. They giue their daughters no houshold stuffe, but only some Iewels, as bracelets, eare-rings, and such like of small valew, wherewith their husbands must bee content, for the Daughters are no heires, but the Sonnes inherite all, but they kéep and maintaine their daughters and sisters till they marie: when they die, they are likewise burnt, and some of their wiues with them, but not so many as of the Bramenes. Euery one of them followeth his fathers occupation, and marieth with the daughters of such like trades, which they name kindreds. They haue their fasting daies, and ceremonies like the Bramenes, for they are as the laytie, and the Bramenes as the spiritualty, the Ministers, Priests, & Prophets of their Idols. They hire and farme the customes and rents of the Portingales, & the Kings reuenewes in the land of Bardes, Salsette, and the Iland of Goa, so that often times for any question or strife they must appeare in law, where they alwaies come without Counsellor or Atturney, and knowe so well how to place their wordes, according to the lawes of Portingall, not onely temporall but spirituall, that they are able to set downe, and shew where it standeth written, as well as any Counsellor could doe, & make their petitions & requests without any mans aduise, that the Portingales doe wonder at their readie wits, as I haue oftentimes found in them. When they are to take their othes to beare witnes with any man, they are set within a circle made of ashes vpon the pauement where they stand, still laying a fewe ashes on their bare heades, holding one hand on their heads, the other on their breasts, and then in their own speech sweare by their Pagode, that they will tell the truth without dissimulation, whatsoeuer shall bee asked them, for that they certainely beléeue they should be damned for euer, if as then they should not say the truth, but conceale it. These are their principall customes and ceremonies, yet are there many others, which for breuity I omit.

The 39. Chapter.
Of the Canarijns and Corumbijns of India.

THe Canarijns & Corumbjins are the Countrimen, and such as deale with tilling the land, fishing & such like labors, to get their liuings, & lok vnto the India Palme trées, whereon the Cocos doe grow. There are some among them that doe nothing els but wash cloathes, which is there vsed like another occupation, they are called Maynattos: there are others that are called Patamares, which serue onlie for Messengers or Posts, to carie letters from place to place by land, in winter time when men can not trauaile by sea. These Canarjins and Corumbjins are the most contemptible, and the miserablest people of al India, and liue very poorely, maintaining thē selues with little meate. They eate all kinde of things, except Kine, Oxen, Buffels, Hogs, and Hens flesh, their religion is like the Decanijns and Canaras, for they are all of one Countrie and custome, little differing: they goe naked, their priuie members onely couered with a cloth. The womē go with a cloth bound about their middles beneath their nauels, and hanging downe to the middle of their thighes, and the other end thereof they cast ouer their shoulders, wherby halfe their breasts are couered. They are in a manner blacke, or of a darke browne colour, many of them are Christians, because their chiefe habitation and dwelling places are on the Sea side in the countries bordering vpon Goa, for that the palme trées doe grow vpon the Sea coasts, or vpon ŷ bankes by riuer sides. The rice is sowed vppon low ground, which in winter time is couered with water, wherewith those Canarijns doe maintaine themselues: these bring hennes, fruit, milke, egges and other such like wares into the towne to sell. They dwell in little straw houses, the doores whereof are so low, that men must crépe in and out, their houshold stuffe is a mat vpon the ground to slépe vpon, and a pit or hole in the ground to beate their rice in with a pot or two to séeth it in, and so they liue and gaine so much as it is a wonder. For commonly their houses are full of small children, which crall and crépe about all naked, vntill they are 7. or eight yeares old, & then they couer their priuie members. When the Women are readie to trauaile with Childe, they are commonly deliuered when they are all alone, and their husbands in the fieldes, as it fortuned vppon a time, as I and some other of my friends went to walke in the fieldes, & into the villages where the Canarijns dwell

and hauing thirst, I went to one of the Canarijns houses to aske some water, therewith to refresh vs, (which they commonly drinke out of a Copper Canne with a spout, thereat to drinke without touching it with their mouthes, which is all the mettell they haue within their houses,) & because I was verie thirstie, I stoped downe and thrust my head in at the doore, asking for some water, where I espied a woman alone within the house, tying her cloth fast about her middle, & before her hauing a wodden trough, (by the Portingales called Gamello) full of water, where she stod and washed a childe, whereof as then she had newly bin deliuered without any help: which hauing washt, she laid it naked on the ground vpon a great Indian figge leafe, and desired mee to stay and shee would presently giue mee water. When I vnderstood by her that she had as then newly beene deliuered of that Child without any help, I had no desire to drink of her water, but went vnto another to aske water, and perceiued the same woman not long after going about her house, as if there had bin no such matter, and the children are brought vp in that manner cleane naked, nothing done vnto them, but onely washed and made cleane in a little cold water, and doe in that sort prosper and come vp as well as man would wish, or as any child within these countries can do with all the tending they haue, & liue many times vntill they be a hundreth yeares old, without any headach, or toothach, or losing any of their teeth. They weare onley a tulke of haire on the toppes of their heads, which they suffer to grow long: the rest of their haire is cut short, they are very expert in swimming and diuing, they row vp and downe the Riuers in boates called Almadias, whereof some of thē are hewen out of a peece of wood, and so narrow that a man can hardly sit in them, and it chanceth oftentimes that they turne ouer & ouer twice or thrice before they passe the riuer, and then they leape out into the water and turne them vp, and so powring out the water they get into them again. They are so miserable, that for a penny they would indure to be whipped, and they eate so little, that it seemeth they liue by the aire, they are likewise most of them leane and weake of limmes, of little strength & very cowardes, whereby the Portingales doe them great outrage and villanie, vsing them like dogges and beasts. In their mariages and deathes they obserue the manner of the Decaniins & Canaras, as also in their religion & ceremonies. When the man is dead his body is burnt, and the woman cuts her haire off, and breaketh all her Iewels, although they be but few & small, for they are most of glasse.

By the pictures following you may see the Decanijns or Canaras, or the Marchantes of Goa, also the Banianes or Gusurates of Cambaia, with the Bramenes & his wife, in what sort all the women doe goe, as wel Benianes as Decaniins, Moores & Indian women that inhabite the countrie. How those of Goa and Ballagate keepe their weddings among the Decaniins and Canaras, with the manner how the liuing women burne themselues with their dead husbands, what estate the Embassador of Hidalcam holdeth in Goa, & how he is caried in the streets, also a true description of the Canariin with his wife, & the manner how the Indian heathenish children are brought vp: also of the soldier of Ballagate, which is called Lascariin, with the heathenish whore called Balliadera, who is a dancer, because shee is commonly vsed thereunto, in any feast or open playes, & are ready to be hired for a small peece of mony, whereof many of thē dwell in Goa, with the maner of the dwellings & houses of the Decaniins, Canariins, & Corumbiins, & how they row in the riuers with their scutes, whereby I haue placed the maner of the boats vsed by those of the Malabares in Cochin, so that I shall not neede to make a seuerall Chapter of them by themselues.

The 40. Chapter.

Of the Arabians and Abexiins dwelling in India.

There are many Arabians & Abexiins in India. The Arabians obserue Mahomets law, & the Abexiins some are Mahometans, some christians, after their manner, for they are of Prester Iohns land, which stretcheth behind Mosambique in Æthiopia vnto the red sea, and the riuer Nilus in Egypt, and by their common traffique and conference with the Moores and Mahometans, there are diuers of them infected with the same sect. There are many of them in India that are slaues and captiues, both mē and women which are brought thether out of Aethiopia, & sold like other Oriental Nations, the Abexiins that are christians haue on their faces 4. burnt markes in manner of a Crosse, one ouer their nose in the middle of the forehead, betweene both their eyes, on each of their cheekes one, betweene their eies, and their eares, and one vnder their neather lip, downe to the chin: and this is their Baptisme, when they are made Christians, which they vse in stead of water. These Abexiins, and Arabians such as are free doe serue in al India for saylers and sea farring mē, with such marchants as saile from Goa to China, Iapon, Bengala, Mallaca, Ormus, and all the Oriental coast: for that there they haue no other saylers, nor there are no other because

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the Portingalles (although they serue for Saylers in the Portingalles shippes that come into India, and haue neuer bene other in Portingale but Saylers, yet are they ashamed to liue in that order, and thinke it a great discredite vnto them, together with a great diminishing of their authorities & estimations, which they account themselues to hold in India, so that they giue themselues out for maisters of shippes, and by their captaines are also called Pilots and chief Botesomes, but not lower: for if they should descend but one step lower, it would be a great blot and blemish vnto them all their liues after, which they would not indure for anie thing in the world. These Abexijns and Arabians serue for small money, and being hyred are verie lowlie and subiect, so that often times they are beaten and smitten, not as slaues, but like dogs, which they beare very patientlie, not once speaking a word: they cõmonlie haue their wiues and children with them in the shippe wherein they are hyred, which continually stay with them, what voyage soeuer they make, and dresse their owne meat, which is Rice sodden in water with salt fish among it. The cause why the women sayle in the ship, is, for that in Summer and not else, their shippes goe to sea, whẽ they alwayes haue calme water and faire weather, with good windes: they haue commonlie but one Portingale or two for Captaine, maister and Pilote, and they haue a chief Botesom, which is an Arabian, which they cal Mocadon, and he is ruler of the Arabians & Abexyns, that are saylers, whome he hath vnder his subiection, euen as if they were his slaues or subiects. This Mocadon is he that conditioneth and maketh bargaine with the owners of the ship, to haue so manie saylers, and he receiueth the monethlie money for their wages, and accounteth with the saylers particularlie, but for gouernment of the ship he hath not to doe, neither troubleth himselfe therewith. The shippes when they sayle, vse no caske for water, because there is not any throughout all India, nor any made there, saue onely such as come out of Portingall, and vsed in the Portingall shippes: but in stéd of pypes they vse a great foure cornered wodden cesterne, ỹ stãdeth by the main masse, at the very foote therof, vpon the kéele of the shippe, which is verie well pitched, and made fast, wherein they lade as much water as they thinke will serue them for their voyage. The captaine, maister or Pilote, Marchants and passingers, haue euerie man their meat by themselues, and their water in great Indian pots called Martauans, whereof in ỹ description of Pegu I haue alreadie spoken. These people are so seruiceable and willing to doe any thing, that if there chanceth but a hat, or any other thing, to be blowen ouer, or fall into the water, they will presently leape, cloathes and all into the sea, to fetch it again, for they swimme like fishes, when the ships lie within the hauen or riuer, and that they will all goe on land, then they goe into the boate, and so row to shore, which done one of them roweth backe againe with the boate, which he tyeth fast to the ship and swimmeth to land: and when they will goe aboord again, if any of the saylers be vnwilling to swimme to fetch the boate, they are by the Mocadon or the maister, with strokes compelled to doe it: but they cõmonlie neuer stay till it cometh so farre, but rather striue who shall be first in the water to shew their diligence: and when they doe any thing aboord, as hayling ropes and other things, they sing & answere each other very sweetlie, so ỹ it séemeth to be very good Musick. Their exercise on land is, all the day to drinke, and to sit in tipling houses with their wiues and children, and then they goe hand in hand through the stréets, réeling here and there, making a great noise with singing and gaping after their manner: there womẽ weare bréeches like the Arabians and Mahometans.

Their Exercise on land.

The 41. Chapter.

Of the blacke people of *Mosambique*, which are called *Caffares*, and of their manners and customes.

THe black people or Caffares of the land of Mosambique, and all the coast of Ethiopia, and within the lãd to the Cape de bona Speräza, go al naked, although those of Mosambique, (that is the women) do a little couer themselues, which they do by meanes of the daylie conuersation they haue with the Portingales, who for Gold, siluer and Iuory bones, and such like, doe exchange Cotton lynnen brought out of India, that within the land, and to the cape, they vse in those countries: otherwise they couer themselues with the like apparell that Adam and Eua did weare in Paradice. They are all as black as pitch, with curled and singed hayre, both on their heads and beards, which is very little, their noses broad, flat and thicke at the end, great bigge lippes: some haue holes, both aboue & vnder in their lippes, and some times besides their mouthes through their chéekes, wherein they thrust small bones, which they estéeme a bewtifying: there are some among them that haue their faces and

all their bodies ouer rased and seared with irons, and al figured like rased Sattin or Damaske, wherein they take great pride, thinking there are no fairer people then they in all the world, so that when they see any white people, that weare apparell on their bodies, they laugh and mocke at them, thinking vs to be monsters and vgly people: and when they will make any deuelish forme and picture, then they inuent one after the forme of a white man in his apparell, so that to conclude, they thinke and verily perswade themselues, that they are the right colour of men, and that we haue a false and counterfait colour. There are among them that file their teeth as sharp as nedles, which they likewise esteeme for a great ornament. Many of them hold the law of Mahomet, that is to say, such as dwell on the coast of Abex or Melinde, and round about those places, as also in Mosambique, by reason the red sea is so neere vnto them, together with the Arabian Mahometans, with whome they dayly traffique, as they also did in al places, & Iländs throughout the Orientall countries, before the Portingales discouery and conquest of India, whereby all the Orientall countrie where they trafficked, was infected with their deuelish law, and their poyson spread and throwne abroad in all places, which is one of the principall occasions that the Gospell taketh no better effect in those countries, their pestiferous law béeing as it were rooted and ingrafted in their mindes. There are some of them that are become Christians since the Portingales came thether, but there is no great paines taken about it in those coütries, because there is no profite to be had, as also that it is an infectious and vnholesome countrie: and therefore the Iesuites are wary inough not to make any houses or habitations therein, for they sée no great profite to be reaped there for them, as they doe in India & the Ilands of Iapan, & in other places, where they find great quantities of riches, with the sap whereof they increase much and fill their béehyues, therewith to satisfy their thirsty & insatiable desires: most part of the Caffares liue like beastes or wild men, yet they haue their houses in troups or heaps, like coütry vilages, wher they assémble & dwel together and in euery Village they haue a Lord or King, to whome they are subiect and obedient, they are commonly in warres one with an other, and one place or Village against an other, and haue law and Iustice among them with some small Policie, concerning their worldly affaires and gouernment: but as concerning Religion and faith, they know not what it meaneth, but liue like beastes without any knowledge of God, or any likelyhode or shadow thereof, they maintaine themselues by hunting, which they doe in the woods, where they take all that they finde, they eate Elephants flesh and all other kind of wild beastes, and of the Elephants téeth, they make their weapons, instéede of Iron and Stéele, they doe commonly make warre one against the other, and some of them eate mans flesh, and some there are also that eate it not, but such as deale with the Portingals. When they take any man prisoner in the warres, they sell him to the Portingales, or exchaunge and barter him for Cotton linnen, and other Indian wares. They haue a custome among them, that when they goe to warre against their enemies, if they win the battaile, or ouerthrow each other, he that taketh or killeth most men, is holden and accounted for the best and bravest man among them, and much respected, and to witnesse the same before their Kings, of as many as they haue slaine or taken prisoners, they cut off their priuie members, that if they bee let goe againe, they may no more beget children, which in processe of time might mischiefe them, and then they drie them well, because they should not rot: which being so dried, they come before their Kings with great reuerence, in the presence of the principall men in the Village, and there take these members so dried one by one in their mouthes, and spit them on the ground at the Kings féete, which the King with great thankes accepteth, and the more to reward and to recompence their valour, causeth them all to bee taken vp and giuen to them againe; for a signe and token of honour, whereby euer after from that time forwards they are accounted as Knights, and they take all those members, where with the King hath thus honoured them, and tie them all vpon a string like a Bracelet or Chaine, and when they marrie, or go to any wedding, or feasts, the Bride or wiues of those knights doe weare that Chaine of mens members about their neckes, which among them is as great an honour, as it is with vs, to weare the golden Fléece, or the Garter of England, and the Brides of such Knightes, are therewith as proude, as if they were the mightiest Quéenes in all the world.

A costly kynde chaine women weare.

From Mosambique great numbers of these Caffares are caried into India, and many times they sell a man or woman that is growne to their full strength, for two or three Ducats. When the Portingales ships put in there for fresh water and other necessaries, then they are dearer, by reason of the great numbers of buyers, the cause why so many slaues and Captaines of all nations

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are brought to sell in India, is, because that euerie ten or twelue miles, or rather in euery Village and towne, there is a seuerall King, and ruler of the people, one of them not like an other, neither in law, speech nor manners, whereby most part of them are in warres, one against the other, and those that on both sides are taken prisoners, they kéepe for slaues, and so sell each other like beastes: hee whose euill fortune is such, that hee is one of the captiues, must be patient, wherein they shew not much dislike, for when they are asked, how they can content themselues with that yoke of bondage, they answere that they can beare it well enough, séeing their Planet will haue it so, and for that their friends and neighbours shall reuenge their cause against those that haue done it. Also in time of pouertie or dearth the fathers may sell their children, as it happened in my time, that there was such a dearth, and scarsitie of victualls in the firme lande, and countries bordering vppon Goa, that the men of India came to Goa (and other places where the Portingales are resident) to sell their children, in great numbers, and for small prices, to buy them victuals. I haue séene Boyes of eight, or ten yeares, giuen in exchange for fiue or sixe measures of Rice, and some for thrée or foure Ducats the péece, and some came with their wiues and children to offer themselues to bee slaues, so that they might haue meate and drinke to nourish their bodies. And because the Portingales haue traffique in all places, (as we haue béene in many) it is the cause why so many are brought out of all countries to be solde, for the Portingales doe make a liuing by buying and selling of them, as they doe with other wares. What concerneth the Caffares in Mosambique, I haue in an other place declared, in the description of Mosambique. Hereafter followeth the pictures of the Arabians and Abexijns, with their wiues, as they goe in India, also the pictures and manners of the Caffares, both men and women, as they goe in Mosambique, all liuely portracted.

The 42. Chapter.

Of the Malabares and Nayros in India, with their manners and customes.

THe Malabares are those that dwel on the Sea coast, betwéene Goa, & the Cape de Comorijn Southward from Goa, where the Pepper groweth. They haue a speech by themselues, and their countrie is diuided into many kingdomes, as in the description of the country, we haue already declared, these are the greatest, and worst enemies that the Portingales haue, and by Sea doe them great mischiefe, they are strong and very courragious, they goe all naked onely their priuie members couered, the women likewise haue but a cloth from their Nauell downe to their knées, all the rest is naked, they are strong of limmes, and verie arrogant and proude, of colour altogether blacke, yet verie smoth both of haire and skin, which commonly they annoint with Oyle, to make it shine, they weare their haire as long as it will grow, tyed on the top or crowne of their heads with a Lace, both men and women: the lappes of their eares are open, and are so long that they hang downe to their shoulders, and the longer & wider they are, the more they are esteémed among them, and it is thought to bee a beautie in them. Of face, body, and limmes, they are altogether like men of Europ, without any difference, but onely in colour, the men are commonly verie hayrie, and rough vpon the breast, and on their bodies, and are the most leacherous and vnchast nation in all the Orient, so that there are verie few women children among them, of seuen or eight yeares olde, that haue their maiden-heades: They are verie readie to catch one from an other, though it bee but for a small penie. In their houses they are not verie curious, their houses and houshold stuffe, differeth not much from the Canarijns & Corumbijns of Goa. Their Idolatrie, ceremonies and superstitions, are like the other Heathens. Of these Malabares there are two manner of people, the one is Noblemen or Gentlemen, called Nayros, which are souldiers, that doe onely weare and handle armes, the other is the common people called Polias, and they may weare no weapons, nor beare any armes, the Nayros must in all places where they goe or stand, weare such armes as are appointed for them, and alwaies bee readie at the Kings commaundement, to doe him service, some of them doe alwaies beare a naked Rapier or Courtelas in their right hands, and a great Target in their left hand, those Targets are verie great, and made of light wood, so that when they wil they can couer their whole bodies therewith, they are so well vsed thereunto, that they esteme it nothing to beare them, and when they trauell on the way, they may be heard a great way off, for that they commonly make a great knocking with the Hilt of their Rapier, against the Target, because they would bee heard. There are some that carrie a bow and a venimous arrow vppon their

their shoulder, wherein they are verie expert, others carrie long Pikes, some Peeces, with the Match readie lighted, and wound about their armes, and haue the best lockes that possible may bee found in all Europe, which they know so well how to vse, that the Portingales can haue no aduantage against them. Whersoeuer they goe, they must alwaies haue their armes with them, both night and day. Not any of them are married, nor may not marrie during their liues, but they may freely lie with the Nayros daughters, or with any other that liketh them, what women soeuer they bee, yea though they be married women. When the Nayro hath a desire thereunto, hee entreth into a house where he thinketh good, and setteth his armes in the streete without the doore, and goeth in and dispatcheth his businesse, with the good wife or the daughter, the doore standing wide open, not fearing that any man should come in to let him, for whosoeuer passeth by, and seeth the Nayros armes standing at the doore, although it be the good man himselfe, hee goeth by, and letteth him make an end, and hauing done, he taketh his armes and departeth thence, and then the husband may come to the house, without making any words, or once moouing question about it. In that manner they goe where they will, and no man may denie them. As these Nayros goe in the streetes, they vse to crie Po, Po, which is to say, take heede, looke to your selues, or I come, stand out of the way, for that the other sort of people called Polyas, that are no Nayros, may not once touch or trouble one of them, and therefore they alwaies crie, because they should make them roome, and know that they come, for if any of the Polyas should stand still, and not giue them place, whereby hee should chaunce to touch their bodies, hee may freely thrust him through, and no man aske him why he did it. And when they are once touched by any Polyas, or by any other nation except Nayros, they must (before they eate, or conuerse with other Nayros) wash and cleanse their bodies with great ceremonies and superstitions. Likewise they must not bee touched by any Christian, or any other man. And when the Portingales came first into India, and made league and composition with the King of Cochin, the Nayros desired that men shold giue them place, and turne out of the way, when they mette in the streetes, as the Polyas and others vsed to doe, which the Portingales would not consent vnto, thinking it to be against their credits and honors, for them to be compared to the Polyas and vnprofitable sort of people, whereas they esteemed themselues better then the Nayros, both in person and armes: therefore they would haue the Nayros to giue them place, whereby they could not agree, in the end it was concluded, (to pacifie the matter, and to keepe peace and quietnes among them) that two men should be chosen, one for the Nayros, and the other for the Portingales, that should fight body to body, and he that should be ouerthrowne, that nation should giue place vnto the other, this was done in the presence of both nations, and the Portingall ouercame the Nayro, whome hee slew, whereupon it was agreed, that the Nayros should giue place vnto the Portingall, and stand a side vntill hee be past, where soeuer they meete. The Nayros weare the nayls of their hands very long, wherby they shew that they are Gentlemen, because the longnesse of the nayles doth let and hinder men from working or doing any labour. They say likewise that they do it, the better and faster to gripe a thing in their hands, and to holde their Rapiers, which some Portingales and Mesticos doe likewise vse, and hold the same opinion with the Nayros, whereof there are many in India, which let their nayles grow for the same cause. The principallest or chiefest of those Nayros, which are leaders or Captaines of certaine numbers of Nayros, weare a Gold or Siluer bracelet, or ring about their armes, aboue their elbowes: as also their Gouernours, Ambassadours, and Kings, whereby they are knowne from other men, for otherwise they goe all naked. Also their Kings, rulers, and other Captaines and leaders, when they goe abroad, are garded and accompanied by other Nayros. They are verie good and stout souldiers, and will set vpon a man verie fiercely, they are also verie full of reuenge, so that whensoeuer they fight against their enemies either by water or by lande, and that they chaunce to bee thrust into the body with a Pike, they are not presently therewith content to lie downe, but if they cannot speedily plucke the Pike forth, they will not spare to pull it forth with both their hands, and draw it through their bodies, therewith to set vpon them that gaue them the wound, and to be reuenged on them.

The King may not iudge nor execute those Nayros openly, for if they haue deserued death, he causeth them by other Nayros to be put to death. The daughters of the Nayros, may not haue the companie of any man, but onely of Nayros, although secretly they haue the company of many Portingales and Christians, but if the Nayros once perceiued it, or find them in the deede doing, they might kill them without further question. In euerie

rie place where they dwell, they haue a pit or Well digged, wherein they doe holde water, which standeth openly in the way, where euerie man passeth by, wherein euery morning when they ryse, they wash themselues all ouer, beginning first at the foote and so rysing vp to the head, as well men as women, without being ashamed to be seene of such as goe by, or loke vpon them, and the king himselfe likewise: which water is so greene, slymie and stincking, that a man can not chuse but stop his nose as he goeth by it: and they certainlie beleeue, that when soeuer they should forget to wash themselues in that water, that they should then be whollie vncleane and full of sinne: and this washing or making cleane must not be done in any running water, but it must be in a place where the water standeth in a pit or Well, and by their Bramenes coniured with many words and ceremonies, otherwise it were of no vertue but wholly vnprofitable, for their Idolatrous seruices. They are like the other Heathens, and are burned when they are dead: their sonnes may not be their heyres, because they haue no wiues, but vse al womē, where and when they will, doubting which is their owne sonne: for the Bramenes also haue the kings wyues at their pleasures, and doe him great honour when it pleaseth them to lye with their Quéene. Their heyres are their sisters sonnes, for they say, although they doubt of their fathers, yet they know their sisters are the mothers of them. This much touching the Nayros and Gentlemen or Soldiers.

The other common people of the Malabares, called Polyas, are such as are the coūtrie husband men and labourers, men of occupations, fishers, and such like: those are much contemned and dispised, they liue very miserably, and may weare no kind of weapon, neyther yet touch or be cōuersant with the Nayros, for as the Nayros go on the stréetes, and they heare him call, they step aside, bowing their armes, and stooping with their heades down to the ground, not daring so much as once loke vp before the Nayros be past: in other thinges they obserue the customes of the other Indians, for that euery man followeth the occupation of his Elders, and may not change it for any thing.

The 43. Chapter.

Of the Moores and Iewes in *India*.

THere are great numbers of Moores and Iewes in al places of India, as at Goa, Cochin, & within the land, some coming out of other places, and the rest borne of Iewes and Moores in that country, and so by birth right Indians, who in times past by conuersation and company of those Iewes & Moores, haue bene brought to their sect and opinion. In their houses and apparell they follow the manner of the land wherein they are resident: amongst the Indians they haue their Churches, Synagogues and Mesquitas, wherein they vse all ceremonies according to their law: but in the places where the Portingales inhabite and gouern, it is not permitted vnto them to vse them openly, neither to any Indian, although they haue their families and dwelling houses, and get their liuings, and deal one with the other: but secretly in their houses they may doe what they will, so that no man take offence thereat: without the townes and where the Portingales haue no commandement, they may frély vse and exercise their ceremonies and superstitions, euery one as liketh him best, without any man to let or deny them: but if they be founde openlie doing it in the Portingales townes and iurisdictions, or that they haue any point of Christian ceremonies mingled among theirs, both men and womē die for it, vnlesse they turne vnto the christian faith, as it oftentimes happeneth without the towne of Cochin, where the King kéepeth his Court: there the Iewes and Moores haue frée libertie to vse their sects and ceremonies openlie, for there the Iewes haue made and built very fair stone houses, and are rich marchants, and of the king of Cochins néerest Counsellers: there they haue their synagogue with their hebrue Bible, and Moses Lawe, which I haue had in my hand: they are most white of colour, like men of Europa, & haue many faire women. There are manie of them that came out of the country of Palestina & Ierusalem thether, and speake ouer all the Exchange verie perfect and good Spanish: they obserue the Saboth day, and other iudiciall ceremonies, and hope for the Messias to come.

The Moores like wise haue their Mesquitos, wherein they pray, and aboue the Church they haue manie sellers and galleries, where they learne their children their

principles of Religion before they goe to Church: they wash their feet, for the which purpose they haue alwaies a cesterne with water standing without the Church, & leaue their Alparcos (which are their shoes) standing at the Church doore before they goe in, and being in the Church they fall flat on the ground vpon their faces, and so with their armes & handes lifted vp, make manie counterfait faces. They are also circumcised like the Iewes, & eate no hogges flesh, and when they are dead they are buried. In their churches they haue not any Images, but onelie some stones or round pillers standing vpright with certaine Chaldean letters (out of their Alcaron) grauen vpon them. As I and a friend of myne chãced to go out of the town, we were desirous to see their Mahometicall Church, and their manner of seruice, which was denyed vs by the keeper of the doore, that had vs put off our shoes, but because wee would not, he said it was not lawfull for vs to enter in that sort into the Church: but to let vs see it, he suffered vs to stand within the doore, and opened some of the windowes, that we might see what was within it: then the Portingale asked him for their God & their Saintes which they vsed to pray vnto, because he sawe the Church emptie, as I sayd before: then the Moore answered him, that they vsed not to pray to stockes and stones, but to the liuing God, which is in Heauen, and said that the proude Portingale Christians, and the Heathens were all of one Religion, for that they prayed to Images made of wood and stones, and giue them the glorie which onely appertaineth to the liuing God: with the which answere the Portingal was so angrie, that he began to chide & make a great noyse, and to giue him manie hard words, wherewith manie Iewes & Moores assembled about them, so that there had growne a great quarrell, had it not bene for me, that got him to hold his peace, and so brought him away, and let the matter rest in that sort. These Moores traffique much with spices to the red sea, and other places, both by water and by land. And although manie of them dwell among the Portingales and traffique much with them, yet secretly they are their most deadly enemies, and doe them much mischief, and are the principal occasion that there are no more Christians conuerted to the faith of Christ, seeking all the wayes and meanes they can to withdraw and dissuade them from it, whereby the Indians doe both vse and followe their customes and Religion.

By the Picture following you may see the state and maiestie of the king of Cochin sitting vpon an Elephant, when he rydeth abroad with his Nayros, or Gentlemen and soldiers that guard and conduct him, also the other Malabares, both men and women, called Polyas, which the Moores and Mahometans that dwell in Cananor, among the Malabares, as I said before. You shall also see the Christians that are called S. Thomas Christians, whereof many dwell among the Malabares, with one great legge, as they are borne, as in the description of the coast I haue alreadie shewed, likewise the picture of the men of Pegu, and the Ilandes of Molucos.

The 44. Chapter.

Of the *Pagodes* and Indian Idoles forming, keeping ceremonies and superstitions in generall, briefflie described.

THe Pagodes and Images are many and innumerable throughout the Orientall countries, whereof some are holden in great reuerence & estimation, more then the cõmon sort, and from all places are sought vnto, and visited both by Indians & Heathens, in manner of pilgrimages to purchase pardons, which aboue all others, are verie costly made and richlie set forth: of those onlie doe I meane to speak as need requireth, that you may know them from the rest. By the towne of Bassaym, which lyeth northwards from Goa, vpõ the coast of India, and is inhabited by Portingalles, there lyeth an Iland called Salsette. There are two of the most renowmed Pagodes, or temples, or rather holes wherein the Pagodes stand in all India: whereof one of their holes is cut out from vnder a hill of hard stone, and is of compasse within, about the bignes of a village of 400. houses: when you come to the foote of the hill, there is a Pagodes house, with Images therein cut out of the very rockes of the same hill, with most horrible and fearefull formes and shapes, whereat this day the Grap Fryers haue made a Cloyster called S. Michaels: and as you goe in vnder the hill, in the first circle you may see many Pagodes, and stepping somewhat higher it hath an other circle or Gallerie of Chambers and Pagodes, & yet higher it hath such an other Gallerie of Chambers and Pagodes, al cut out of the hard rockes: and by these chambers standeth a great cesterne with water, and hath certain holes aboue, wherby ỹ rain water falleth into it; aboue that it hath an other

Gallery

Gallery with Chambers and Pagodes, so that to be briefe, all the chambers and houses within this compasse or foure Galleries, are 300. and are al full of carued Pagodes, of so fearefull, horrible and deuelish formes and shapes, that it is wonderful to behold. The other temple or hole of Pagodes in this Iland, is in an other place, hewed also out of hard rockes, and very great, al ful of Pagodes, cut out likewise of the same stones, with so euill fauored and vglie shapes, that to enter therin it would make a mans hayre stand vpright. There is yet an other Pagode, which they hold & esteem for the highest & chiefest Pagode of all the rest, which standeth in a little Iland called Pory: this Pagode by the Portingals is called the Pagode of the Elephant. In that Iland standeth an high hill, & on the top thereof there is a hole, that goeth down into the hill, digged & carued out of the hard rock, or stones as big as a great cloyster: within it hath both places and cesternes for water, very curiously made, and round about the wals are cut out & formed, the shapes of Elephãts, Lions, tigers, and a thousand other such like wilde and cruel beasts: also some Amazones and many other deformed thinges of diuers sorts, which are all so well and workmanlike cut, that it is strange to behold. It is thought that the Chinos (which are verie ingenious workemen) did make it, when they vsed to traffique in the Countrie of India. These Pagodes and buildings are now wholly left, ouergrowne, and spoyled, since the Portingales had it vnder their subiections. By these places may it bee coniectured, that their Pagodes are still within the land, euen till this day, speciallie where the Kings and gouernours are all of that Religion, and keepe their Courtes and Palaces.

In the Iland of Seylon, whereof I haue alreadie spoken, there is a high Hill called Pico d'Adam, or Adams Hill, vpon the top whereof standeth a great house, as big as a Cloyster: wherein standeth a Pagode of great account. In this place in time past there was a Tothe of an Ape, shrined in Gold and precious stones, and therein was kept this Tothe, which for costlynes and worthynes was esteemed the holyest thing in all India, and had the greatest resort vnto it from all the countries round about it: so that it passed both S. Iames in Galisia, and S. Michaels Mount in France, by reason of the great indulgences & pardons that were there daylie to be had: for which cause it was sought vnto with great deuotion by all the Indians within 400 or 500 miles round about in great multitudes: but it happened an. 1554 whē ỹ Portingales made a road out of India and entred the Iland of Seylon, they went vp vpon the hill, where they thought to finde great treasure, because of the fame that was, spread abroad of the great resort and offering in that place, where they sought the Cloyster and turned vp euerie stone thereof, and found nothing but a little Coffer, made fast with many costly precious stones, wherein laye the Apes toth. This bottie or relique they toke with them vnto Goa, which when the Kings of Pegu, Sion, Bengala, Bisnagar, and others heard of, they were much grieued that their so costly Jewell was in that manner taken from them, wherupon by common consent they sent their Ambassadors vnto the Viceroy of India, desiring him of all friendship, to send them their Apes toth againe, offering him for a ransome (besides other presents, which as then they sent vnto him) 700. thousand Ducats in Golde, which the Viceroy for couetousnesse of the money was minded to doe. But the Archbishop of Goa called Don Gaspar, my Lords predicessor, dissuaded him from it, saying, that they being Christians, ought not to giue it them againe, being a thing whereby Idolatrie might be furthered, and the Deuill worshipped, but rather were bound by their profession, to rote out and abolish all Idolatrie and superstition, as much as in them lay. By which meanes the Viceroy was perswaded to change his mind, and flatly denied the Ambassadours request: hauing in their presence first burnt the Apes toth, the Ashes whereof hee caused to bee throwne into the Sea. Whereupon the Ambassadors fearing some further mischief, toke their leaue and departed, being much astonished that hee refused so great a summe of money, for a thing which hee so little esteemed that hee burnt it, and threw the Ashes into the Sea. Not long after there was a Beniane (as the Benianes are full of subtiltie) that had gotten an other Apes toth, and made the Indians and Heathens beleue, that hee had miraculously found the same Apes toth, that the Viceroye had, and that it was reuealed vnto him by a Pagode in a vision, that assured him it was the same, which hee said the Portingales thought they had burned, but that he had bene there inuisible and taken it away, laying an other in the place. Which the Heathens presently beleued, so that it came vnto the King of Bisnagars eares, who thereupon desired the Beniane to send it him, and with great ioy receiued it, giuing the Beniane a great summe of Golde for it, where it was againe holden and kept in the same honour and estimation, as the other that was burnt had bene.

An Apes Tooth had in great estimation

A pagod

In the kingdome of Narsinga, or the coast called Choramandel, there standeth a Pagode, that is verie great, exceeding rich, and holden in great estimation, hauing manye Pilgrimages and visitations made vnto it from all the countries bordering about it, where euerie yeare they haue many faires, feastes, and processions, and there they haue a Wagon or a Carte, which is so great and heauie, that three or foure Elephants can hardly draw it, and this is brought forth at faires, feastes, and processions. At this Carte hang likewise many Cables or Ropes, wherat also all the countrie people, both men and women of pure deuotion doe pull and hale. In the vpper part of this Carte standeth a Tabernacle or seate, wherein sitteth the Idoll, and vnder it sit the kings wiues, which after their manner play on all instruments, making a most sweete melodie, and in that sort is the Carte drawne forth, with great deuotions and processions: there are some of them, that of great zeale and pure deuotion doe cut peeces of flesh out of their bodies, and throwe them downe before the Pagode: others laye themselues vnder the wheeles of the Carte, and let the Carte runne ouer them, whereby they are all crushed to peeces, and pressed to death, and they that thus die, are accounted for holy and deuout Martyrs, and from that time forwardes are kept and preserued for great and holy Reliques, besides a thousand other such like beastly superstitions, which they vse, as one of my Chamber fellowes, that had seene it, shewed me, and it is also wel knowne throughout all India.

Upon a time I and certaine Portingales my friends, hauing licence from the Viceroy were at a banket and meeting, about fiue or sixe miles within the firme land, and with vs wee had certaine Decanijns, and naturall borne Indians, that were acquainted with the countrie, the chiefe cause of our going, was to see their manner of burning the deade Bramene, and his wife with him, being aliue because we had beene aduertised, that such a thing was to be done. And there among other strange deuises that we saw, wee came into some Villages, and places inhabited by the Indians, where in the way, and at euerie hil, stonie Rocke or hole, almost within a Pater noster length, wee found a Carued Pagode, or rather Deuils, and monsters in hellish shapes. At the last wee came into a Village, where stode a great Church of stone, wherein wee entered, and found nothing in it but a great Table that hung in the middle of the Church, with the Image of a Pagode, painted therein so mishaped and deformed, that more monsterous was neuer seene, for it had many hornes, and long teeth that hung out of his mouth down to the knees, and beneath his Nauel and belly, it had an other such like face, with many hornes and tuskes. Vppon the head thereof stode a triple Crowned Myter, not much vnlike the Popes triple crown, so that in effect it seemed to be a monster, such as are described in the Apocalips. It hung before a Wall, which made a partition from an other Chamber, in manner of a Quier, yet was it close made vp without windowes, or any place for light, in the middle whereof was a little narrow close doore, and on both sides of the doore, stode a small Furnace made within the wall, wherein were certaine holes or Lattisses, thereby to let the smoke or sauor of the fire to enter into that place, when any offering should bee made. Whereof wee found some there, as Rice, Corne, Fruites, Hennes, and such like things, which the Indians dayly offered, but there came so filthie a smoke and stincke out of the place, that whosoeuer went neere it, was almost readie to choke, the said place being all black, smerie and foule therewith. Before this doore being shut, in the middle of the Church, there stode a Calfe of stone, whereon one of our companie leaped, and laughing, began to crie out, which the Bramene that kept the Church, perceiuing, began to call and crie for helpe, so that presently many of the neighbours ranne thether, to see what the cause might bee, but before the throng of people came, we dealt so well with the Bramene (acknowledging our fault, & saying it was vnaduisedly done) that he was well content, & the people went home againe. Then wee desired the Bramene to open vs the doore that stode shut, which after much intreatie, he yeelded vnto, offering first to throw certaine Ashes vpon our foreheads, which we refused, so ỹ before hee would open vs the doore, wee were forced to promise him that we would not enter further in, thẽ to the doore. The doore of their Sancta Sanctorum, or rather Diabolorũ, being opened, it shewed within like a Lime kill, being close vaulted round about, ouer the heade without either hole or window to call in light, but onely at the doore, neither was ther any light in al the Church, but that which came in at the doore we entered by. Within the said cell or vault, there hung at the least 100. burning Lamps, in the middle whereof stode a little Altar and couered ouer with cloth made of cotton wool, & ouer that with pure golde, vnder the which (as the Bramene told vs) sat the Pagode being of cleane golde, of the bignes of a Puppet or a Baby solde in faires: hard by the Church without the great doore, stood within ỹ Earth a great foure cornered or square Cesterne, hewed

he wed out of frée stone, with staires on each side to goe downe into it, full of greene, filthie and stinking water, wherin they wash themselues when they meane to enter into the Church to pray. From thence we went further, and still as we went, in euery place wee found Pagodes hewed out of hard stones, & standing in their holes, of such liuely shapes and figures as wee tolde you before. These stand in the waies vnder certaine couertures, without the Churches, and haue hard by each of them a small Cesterne of water, cut out of the stone to wash their féete, with halfe an Indian Nut, that hath a handle and hangeth there to take vp water withall. And this is ordained for the trauellers, that passe by, who commonly at euerie one of those Pagodes do fall downe and make their praiers, and wash their féete in those Cesternes. By the said Pagodes, commonly doe stand two little Furnaces, with a Calfe or Cow of stone, before the which they set their offerings, which are of such things, as are to be eaten, euerie man as his deuotion serueth, which they think the Pagode eateth in the night, but it is taken away by the Bramene. We found in euerie place such offerings standing, but we had little desire once to taste therof, it loked so filthily, and as we had sufficiently beholden their mishapen figures and monstrous Images, we returned againe vnto the village, wherein we saw the stone Church, because the Bramene had aduertised vs, that the same day about Euening, the Pagode should be caried in procession, to sport it selfe in the fieldes, and to fetch a circuite, which we desired to sée. And about the time which he appointed, they rung a little Bell, which they had gotten of the Christians, wherewith all the people began to assemble, and toke the Pagode out of his diabolicall Cell, which with great reuerence, they set in a Palamkin borne by the chiefe men of the towne, all the rest with great deuotion following after, with their vsual noyse and sounds of Trumpets and other instruments, wherewith they went a reasonable way round about a field, & then brought him to the stone-Cestern, where washing him verie cleane (although he were verie filthy stinking) they caried him againe into his Cel, leauing him shut herein withall his Lampes, to make good cheare, and hauing made a foule smoke and stincke about him, and euery man left his offering behind him, they went home to their houses, leauing the Bramene alone, who in stéed of the Pagode, made good cheare at their costs, with his wife and family.

This is the maner of their ceremonies and daily superstitions, worshipings of false gods, wherein the Deuill hath so blinded them, that thereby they are without all doubt perswaded to obtaine eternall life, and tell many miracles of their Idols, whereby wee are mooued and put in mind, to call to remembraunce how much herein we are bound to God, and to giue him thankes, that it hath pleased him to illuminate vs, with the truth of his holy Gospel, and that we are not borne or brought vp among those Heathens, and diuelish Idolaters, and to desire God that it would please him of his gracious goodnesse, to open their eyes, and to giue them the truth of his holy word among them, as hee is our onely truth, for they are in all things like vs, made after Gods owne Image, and that when his good pleasure is, hee will loose them out of the bands of Sathan, and giue both them and vs that which is most necessarie for our soules, Amen. The better to vnderstand the maner of their diuelish shapes and figures of Pagodes, I haue hereunto annexed the picture thereof, euen as they openly stand in the high waies or hilles, with a Cow or Calfe of stone by them, also their Church called Meskita, belonging to the Mahometans and Moores, dweling in Malabar, with the Cesterne of water wherein they wash themselues.

The 45. Chapter.

Of all the kinde of beastes, Cattell, and foules in India.

There is ouer all India great store of Cattell, as Oxen, Kine, Shéepe, Hogges, Goates, Kids, and such like, and verie good cheape, and in great aboundance, although the flesh is not of so good a taste as that in Europe, which procéedeth from the heate of the countrie, & therfore it is not much estéemed. A man may buy the best Cow in Goa, for fiue or sixe Pardawes. Oxen are there little killed to eate, but are most kept to til the land, all other things as hogges, shéepe and goates, are sold after the rate. Mutton is little estéemed of, and not much vsed to be eaten, for it is forbidden to such as are sicke, & the Hogs flesh is much better & sounder, which is rather permitted vnto sicke persons then Mutton. There are shéepe in that countrie of fiue quarters in quantity, for that the taple is as great, & hath as much flesh vpon it, as any of the quarters, there are many Buffles, but nothing good to be eaten, vnles it be by poore people, but their Milke is very good, and is very well solde and ordinarily eaten, for you shall sée the slaues & Canarijns in great numbers, all day going about the strétes to sell the Milke of Buffles,

and

and Goates, and excellent sweete Creame, and fresh butter in small peeces. They make likewise some small white Cheeses, but they are very salte and drie: wilde Boares, some Hares, Conies, Harts and Hindes are there also to be found, but not many. Cockes, Capons, Phealantes and Doues are there in great abundance, and good cheape. In the Iland of Goa and there about are Sparrowes, and some other small birdes, yet not many: but on the coast of Cochin and Malabar there are very few Sparrowes, nor any such like small birdes. There are in India many Battes, and some of them so great, that it is incredible to tell. They doe great mischiefe to trees, fruites and hearbes, whereby the Canarins are constrained to set men to watch in their trees, and yet they can hardly ridde them away. The Indians eate them, and say they are as good meat as a Partridge. There is a most wonderfull number of black Crowes, which do much hurt, and are so bold, that oftentimes they come flying in at their windowes, and take the meat out of the dish, as it standeth vpon the table, before them that are set downe to eate: and as I my selfe sate writing aboue in a chamber of the house, the windowes being open, one of those Crowes flew in at the window, and picked the cotton out of mine Inke horne, and blotted all the paper that lay on my table, do what I could to let him. They sitte commonly vppon the Buffles backes, and pecke off their haire, so that you shal find very few Buffles that haue any haire vpon their backes, and therefore to auoide the Crowes they get themselues into marishes, and watrie places, where they stand in the water vppe to the neckes, otherwise they could neuer be rid of them. There are likewise great numbers of Rattes, and some as bigge as young Pigges, so that the Cattes dare not touch them. Sometimes they digge downe the houses, for that they vndermine the walles & foundations through and through, wherby many times the houses fall downe and are spoyled. There is another sort of Rattes, that are little and reddish of haire. They are called sweet smelling Rattes, for they haue a smell as if they were full of Muske. Of Ants or Pismires there is so great abundance throughout al India, and so noysome, that it is incredible to such as haue not seene it: for that men may set nothing whatsoeuer it be, that is to be eaten, or fattie, nor yet their clothes nor linnen, but you shall presently find at the least a thousand vpon it, and in the twinckling of an eye they wil presently consume a loafe of bread: wherefore it is the manner throughout India, to make all the Cubbords wherein they kéep their victualls, and chests, where their linnen and apparrell lyeth, with foure féete or pillers, and vnder euery foot or piller a stone or wodden Cestern full of water, and place the Cubbord or chest in the middle of the rowme, not neere the wall, whereby they cannot come at it, otherwise it would be spoyled, and if they do neuer so little forget to powre water into the Cesternes, if it be but a Pater noster while, presently ther will be so many Pismires crawling all ouer it, that it is wonderfull: so that it seemeth to bee a curse or plague of God sent vppon that countrey. There are some likewise that vse such Cesternes of water vnder their bedsteed, because they wold not be troubled with them as they lie in their beds, and also vnder their tables. Some men which keep Canary birds, or such small fowles (that are brought thither from Portingall, or out of Turkey and Persia for their pleasures) are forced to set them on a sticke or pearch made for the purpose, with a Cesterne of water vnder it, otherwise it would presently be killed by the Pismires: and though it hangeth in the top of the house, yet they will come at it, if it haue a string, to hold it by. The soldiers and powre people that haue not the meanes to buy Cubbordes with Cesternes) put the bread and other victuailes which they leaue (which is not ouer much) into a cloth tyed on knots, and hang it on a nayle against a wall, and make a circle about it of Charcoale, so that the Pismires cannot get ouer, nor come at it. There is another sorte of Pismires which are almost a finger long, and reddish of colour: they runne into the fields & do great hurt to the herbes, fruites and plants. Moathes & wormes which créepe and eate through mens cloathes, are there in great aboundance, whereby men must vse no more cloathes nor linnen in those countries then that he necessarily and dayly weareth on his back, otherwise they are presently moath-eaten and spoyled. They can hardly kepe any paper or bokes from wormes, which are like eare wormes, but they do often spoyle & consume many papers & euidences of great importance. There are also many Wall-lyce. There is a kind of beast that flyeth, twice as bigge as a Bée, and is called Baratta: These creatures also do much hurt, and are commonly in Sugar, Hony, Butter, Oile, and al fatte wares and sweet meats. Many of them likewise come into their chestes among their clothes and linnen, which they doe also spoyle and spot. They are in great numbers and verie hurtfull. There can bee nothing so close shut or made fast, but they wil get in & spoile it, for where they lie or be, they spot all things with their egges, which stick as fast as strop vpon a paper, so that they may bee esteemed as

They are called Wall-lyce, because they breede in walls: In true English they are called Midges in Latin Cimices.

as a plague like to the Pismires.

Within the lande there are also Tigers: other cruell beastes, as lions, beares and such like there are fewe or none: but venimous beastes, as Snakes, Lizartes and such like there are many, for the Lizardes will clime and crepe vpon the wals in their houses, and oftentimes fall vppon men, as they lie in their beds and sleepe, and therefore many men that are of abilitie, doe hang testers and curtines ouer and about their beds. There are likewise many Camelions, which are sayd to liue by the ayre, but they are not hurtfull.

The *Camelion* (saith *Plinie*) is like a little *Lyon*, in bignes like a *Lyzarde*: the length of it from the head to the point of the taile is about 7. or 8. fingers. The height of the body about 5. fingers: the length of her feete 3. fingers and a halfe, verie rugged, full of knots, with a sharpe backe, she changeth her colour into euery thing that toucheth her: most of them are bleake and blackish, and haue a thinne & cleare skinne, which doeth easily change into all colours, except redde. It turneth the eyes rounde about very swiftly, and hath no eye-lids. Among all other beasts this onely neuer eateth nor drinketh, but liueth by the ayre, and dew of the earth.

There are many Monkies or Marmosets, that do great hurt to the Palme trées, wherin the Indian Nut or Cocus doth grow. In those trées you shall commonly see certaine little beastes, called Bichos de Palmeyras, that is, beasts of the Palme trées: They are much like Ferrets, wherewith men vse to hunt and catch Cunnies, and haue a taile like the Penner of an Inkehorne, & grayish speckled haire: they are prettie beastes to keepe and to passe the time withall. Parrats are there in great numbers, and flie abroade in the woods. There commeth into India out of the Island of Molucas beyond Malacca, a kind of birdes, called Noyras: they are like Parrattes, but they haue many red feathers, and speake like Parrattes: they are worth in India 20. or 30. Pardawes the peece: they are very faire to loke on, and speake sweetly: they clawe or tickle men with their tongues vppon their heades and beardes, and make them cleane at the rootes, as also their ears and their teeth, so that they are very pleasant to keepe in a house, for that both in colour & beauty of feathers they surpasse all birds and Parrats whatsoeuer: but there coulde neuer yet bee any of them brought liuing into Portingal, although they haue sought and vsed al the means they could to bring them for a present to the king, which he greatly desireth: but they die vppon the way, for they are very delicate, and will hardly be brought vp.

The 46. Chapter.

Of the Elephant.

ELephantes are in many places of India, spetially in the Countrey of Æthiopia, lying behind Mosambique among the blacke Caffares, where commonly they kill and eate them, and sell their teeth vnto the Portingalles. They are found also in India, and in Bengala, & in Pegu great numbers, where they vse to hunt them with great troupes of men, and tame Elephantes, and so compasse, and get into a heape a thousand or two at the least, whereof they chose out a hundreth or more as they neede, and let the other go, that the Countrey may alwaies haue great store. Those they doe in time bring vp, and learne them to trauel with them, and to indure hunger and thirst, with other inuentions, so long that they beginne to vnderstande men when they speake. Then they annoint them with Oyle, and wash them, and so do them great good, whereby they become as tame and gentle as men, so that they want nothing but speech. In the kingdome of Sion there are also very many, where they say there was a white Elephant, which the men of Pegu prayed vnto, and called it the king of Elephantes, holding it in honor and estimation like a God: for the which Elephant there rose great warre betweene the Countrey of Pegu and Sion, as in the description of those Countries I haue already declared. In the Island of *Seylon* there are also great numbers, which are esteemed the best and sensiblest of all the worlde, for whereseuer they meet with any other Elephantes (the Indians report for a truth, that they haue tryed it) those Elephants of other Countries do reuerence and honor to the Elephants of Seylon. The most seruice that they vse them for in India, is to draw their pipes, buttes, packes, and other goodes, and to ship them, all which they do with Elephants. They are kept at the kings charges, and he that needeth them, speaketh to their keepers, and agreeth with them for a price to haue their labour: Then the keeper getteth vpon the necke of the Elephant, and thrusteth his feet vnder his eares, hauing a hooke in his hand, which he sticketh on his head, where his stones lye, that is to say, aboue betweene both his eares, which is the cause, that they are so well able to rule them: and comming to the thing which

they are to drawe, they binde the fat or packe fast with a rope that he may feele the waight thereof, and then the keeper speaketh vnto him: whereuppon hee taketh the corde with his snout, and windeth it about his teeth, and thrusteth the end into his mouth, & so draweth it hanging after him, whether they desire to haue it. If it be to be put into a boate, then they bring the boate close to the shore of the Key, and the Elephant putteth it into the boate himselfe, and with his snout gathereth stones together, which he laieth vnder the fat pipe, or packe, & with his teeth striketh & thrusteth the packe or vessell, to see if it lie fast or not. It will draw any great shot or other Iron worke, or mettall being made fast vnto it, be it neuer so heauie, they draw fustes, small Gallies, and other great boats, as Caruels, and such like, as easily out of the water vpon the land, as if no man were in them: so that they serue their turnes there, euen as our slids or carts with horses doe here to carrie our wares and marchandises, their meat is rice and water, they sleepe like kine, oxen, horses, and all foure footed beastes, and bow their knees and all their members as other beasts doe. In winter when it beginneth to raine, then they are vnquiet, and altogether mad, so that their keepers cannot rule them, and then they are let some whether out of the towne to a great tree, and there tyed vnto it by the legs with a great iron chaine, where they carry him meate, and so hee lieth in the open aire, as long as he is mad, which is from Aprill to September, all the Winter time when it raineth, and then he commeth to him selfe, and beginneth to serue againe as tamely, that a mã may lie vnder his bellie, so you doe him no hurt: but he that hurteth him, hee must take heede, for they neuer forget when any man doth them iniurie, vntill they be reuenged. Their teeth which is the Iuor bone, is much vsed in India, specially in Cambaia, whereof they make many curious peeces of workemanship. the women weare manillas, or arme bracelets therof, ten or twelue about each arme, whereby it is there much worne, and are in great numbers brought out of Aethiopia, Mosambique and other places. In the Iland of Seylon and Pegu, they fight most vpon Elephants, and bind swords vpon their teeth, they haue likewise wodden Castles vppon their backes, wherein are fiue or sixe men, that shot out of them with bowes, or peeces, and also cast out wildfire. They do no other hurt but onely serue to put the enemie out of order, and to scatter them out of their rankes, but if any one of them once turneth his backe, then they all begin to turne & runne ouer their owne people, and put them all out of order. They are very fearefull of a rat or a mouse, and also of the Pismyres, because they feare they would creepe into their snouts. They are likewise afraide of gunne shot and of fire, vnlesse by length of time they be vsed vnto them. When they haue the companie one of the other, the male Elephant standeth vpon the higher ground, and the female somewhat lower. As they goe along the way, although you see them not, you may heare them a farre off by the noyse of their feet and clapping of their eares, which they cõtinually vse. They are as swift in going almost as a horse, and are very proud, and desirous of honour. When there is any great feast or holiday kept in Goa, with solemne procession, commonly the Elephants go with them, the yong before, and the old behind, and are all painted vppon their bodies with the Armes and Crosses of Portingall, & haue euery one fiue or six trumpetters or players vpon the Shalmes, sitting vppon them that sound very pleasantly, wherewith they are as well pleased, and goe with as great grauitie, and in as good order as if they were men. It hapned in Goa, that an Elephant should draw a great fust out of the water vnto the land, which fust was so great and heauie, that hee could not doe it alone, so that they must haue another to help him: whereupon the keeper chid him, vsing many hard words, saying, that he was idle and weak, and that it would be an euerlasting shame for him, that they must fetch another to helpe him, wherewith the Elephant was so desperate, that he thrust away his fellow (which was brought to help him) and began freshly againe to draw, with so great a force, more then hee was well able to doe, that with extreame labour hee burst and fell downe starke dead in the place. At such time as I was to make my voyage frõ Cochin to Portingall, the Rudder of our ship was out of order, so that it must of force be brought on land to make it fit againe, and so it was drawn to the riuer side at the sterne of the boat, which the Elephant should draw on land vppon two bordes, that it might slide vp, and because it was heauie, (as the Rudder of a ship of 1400. or 1600. tunnes requireth) as also that the Elephant was as yet but yong, and not growne to his full strength, so that he could not draw it out alone, yet he did the best hee could: but seeing hee could not doe it, he fell on his fore legges, and began to crie and weepe, that the teares ran out of his eyes, and because many of vs stode vpon the shore to behold this sight, the keeper began to chide him, and with hard words to curse him, because he shamed him thus in presence of so

many

many men, not to be able to draw vp such a thing: but what strength or labour soeuer the Elephant vsed, he could not doe it alone, but when they brought another Elephant to help him, they both together drewe it halfe out of the water, so that it lay partly vppon the bordes. The first Elephant, perceiuing that with his head and teeth thrust the other Elephant away, and would haue no more helpe, but drew it out himselfe: whereby it may bee considered, that they are in vnderstanding, and desire of commendation like vnto men.

They are likewise very thankefull and mindfull of any good done vnto them. When new yeares day cõmeth, their keepers vse of cõmon custome to aske new yeres gifts of the Viceroy, the Archbishop, and other gouernours and Gentlemen, and then the Elephants come to the doore and bow their heads downe, and when any thing is giuen, they kneele on their knees with great lowlinesse, and thankefulnesse, for the good deedes so done vnto their keepers (which they thinke to bee done vnto themselues.) They vse as they passe by such houses, to bow their heads at the doores, as also when they passe by the Church dores, and by Crosses, which their Masters teach them. They haue a custome that they goe often into the market where herbes are sold, as Reddish, Lettice, Colworts, and such like stuffe, and those that are liberall to the Elephant, doe vse to throw something before him. Among the rest there was one Hearb wife which alwaies vsed to throw something of her wares before the Elephant. Now whē the time came on that the Elephant groweth mad, as I said before, they vse to goe with them three or foure dayes or a weeke about the streets before they bind them vp, (beeing as then but halfe mad) to aske something of euery body for the feeding of the mad Elephãt in the winter time. And going thus about the stretes, the master is not able to rule him. for hee runneth about with his head downeward, and by his roaring giueth the people warning to beware, and when he findeth or seeth no man, hee leapeth and ouerthroweth whatsoeuer he meeteth withall, whereby hee maketh great sport and pastime, much like to the baiting of Oxen in Spaine, which neuer ceaseth, vntil one, two, or more of them be slaine, the like rule is kept with the mad Elephant in India. It chanced in this running about, that the Elephhnt ran through the streets, and in haste at vnwares came into the market, throwing downe all that was in his way, whereat euery man was abasht, and leauing their ware, ranne to saue themselues from being ouer run by the Elephant, and by meanes of the noyse and preasse of people, they fell one ouer another, as in such cases is commonly seene. Among them was this woman, that alwaies vsed to giue the Elephant some thing to eat, which had a little childe in the market lying by her in a basket, and by the hastie rising vp and throng of the people, the woman ran into a house, not hauing time to snatch vp her Child, and take it with her, and when the Elephant was alone in the market place, where he roared vp and downe, ouerthrowing all thinges that were before him, hee came by the child (that as I said) lay still in the market, and as euery man loked, specially the mother, which cried out, & verily thought that the Elephant had taken it and cast it on his shoulder and spoiled it as he did all other thinges. Hee on the contrarie notwithstanding all his madnesse, beeing mindfull of the good will and liberalitie of the childes mother daply vsed vnto him, toke vp the child handsomlie and tenderly with his snout, and layde it softly vpon a stall by a shop side, which done, hee began againe to vse the same order of stamping, crying, and clapping as he had done at the first, to the great wondering of al that beheld it, specially to the ease and ioy of the mother, that had recouered her child sound and well againe. These and such like examples do often happen in India, which would be too long to rehearse, and therfore I thought good onely to set these three or foure before your eyes, as things worthy memorie, thereby to teach vs to bee mindfull of all good deeds done vnto vs, and with thankfulnes to requite them, considering that these dumbe beastes doe shew, vs as it were in a glasse, that wee should doe so as they doe, not onley when they haue their sence and vnderstanding, but (which is more to bee wondred at) when they are out of their wits & starke mad: whereas men many times hauing all their vnderstanding, and their fiue wits sound, do cast the benefits, which they haue receiued behind their backs, yea, and at this day doe reward all good deedes with vnthankfulnesse,

God amend it.

The 47. Chapter.

Of the Abadas or Rhinoceros.

THe Abada or Rhinoceros is not in India, but onely in Bengala, and Patane. They are lesse and lower than the Elephant. It hath a short horne upon the nose, in the hinder part sowhat big, & toward the end sharper, of a browne blew, and whitish colour, it hath a snout like a hogge, and the skin vppon the vpper part of his body is all wrinckled, as if it were armed with Shields or Targets. It is a great enemie of the Elephant. Some thinke it is the right Unicorne, because that as yet there hath no other bin found, but only by hearesay, and by the pictures of them. The Portingales and those of Bengala affirme, that by the Riuer Ganges in the Kingdome of Bengala, are many of these Rhinoceros, which when they will drinke, the other beasts stand and waite vpon them, till the Rhinoceros hath drunke, & thrust their horne into the water, for he cannot drink but his horne must be vnder the water, because it standeth so close vnto his nose, and muzzle: and then after him all the other beastes doe drinke. Their hornes in India are much esteemed and vsed against all venime, poyson, and many other diseases: likewise his teeth, clawes, flesh, skin and blood, and his very dung and water and all whatsoeuer is about him, is much esteemed in India, and vsed for the curing of many diseases and sicknesses, which is very good and most true, as I my selfe by experience haue found, but it is to be vnderstood, that all Rhinocerotes are not a like good, for there are some whose hornes are sold for one, two, or three hundred Pardawes the peece, and there are others of the same colour and greatnes that are sold but for three or foure Pardawes, which the Indians know and can discerne. The cause is that some Rhinocerotes, which are found in certaine places in the countrie of Bengala haue this vertue, by reason of the hearbes which that place only yeeldeth and bringeth foorth, which in other places is not so, and this estimation is not onely held of the horne, but of all other things in his whole body, as I saide before. There are also by Malacca, Sion, and Bengala some goates that are wild, whose hornes are esteemed for the best hornes against poyson, and all venime that may bee found: they are called Cabras de Mato, ỹ is, wilde Goates. These hornes are of great account in India, and much esteemed, and are oftentimes by experience found to bee verie good, wherof I my self am a good witnes, hauing proued the same. In the yeare 1581. as king Phillip was at Lisbone, there was a Rhinoceros and an Elephant brought him out of India for a present, and he caused them both to be led with him vnto Madril, where the Spanish Court is holden. This shal suffice as touching beastes and birdes in those countries, although there are many others which are not so well knowne: therefore I haue heere set downe none but such as are dayly seene there in the land, and well known by euery man in the countrie.

The 48. Chapter.

Of the Fishes and other beastes in the Seas of India.

FIsh in India is verie plentifull, and some very pleasant and sweete. The best Fish is called Mordexiin, Pampano, and Tatiingo. There is a fish called Piexe Serra, which is cut in round peeces as we cut Salmon, and salt it. It is very good, and will indure long to carie ouer sea in ships for victuals. Most of their fish is eaten with rice, that they seeth in broth which they put vpon the rice, and is somewhat sowre, as if it were sodden in gooseberries, or vnripe grapes, but it tasteth well, and is called Carriil, which is their dayly meat, the rice is in stead of bread: there are also good Shads, Soles, and other sortes of fishes. The Garnaten is the best & greatest that euer I saw any, for that with a dozen of them a man may make a good meale. The Crabs and Creuishes are verie good and maruellous great, that it is a wonder to tell, and that which is more wonderful, when the moone is in the full, here with vs it is a common saying, that then Crabbes, and creuishes are at the best, but there it is cleane contrarie: for with a full moone they are emptie and out of season, and with a new moone good and full. There are also Muskles and such like shelfishes of many sorts, oysters very many, specially at Cochin; & from thence to the cape de Comoriin. Fish in India is very good cheape, for ỹ with the valew of 2 stiuers of their money, a man may buy as much fish and rice to it, as will serue fiue or sixe men for a good meale, after the Spanish manner, which is very good cheape, in respect of

of their victuals in Spaine and Portingall.

There is in the riuers, and also in the Sea along the coast of India great store of fishes, which the Portingalls call Tubaron or Hayen. This fish doth great mischiefe, and deuoureth many men that fish for pearles, and therefore they dare not swimme in the riuers for feare of these fishes, but doe vse to bath themselues in cesternes, made for the same purpose, as I said before. As our ship lay in the Riuer of Cochin, readie to sayle from thence to Portingall, it hapned that as we were to hang on our rutter, which as then was mended, the master of the ship, with 4 or 5. saylers, went with the Boat to put it on, and an other Sayler beeing made fast with a corde about his middle, and tied to the Ship, hung downe with halfe his body into the water to place the same vpon the hookes, and while he hung in the water, there came one of those Hayens, and bit one of his legs, to the middle of his thigh, cleane off at a bit, notwithstanding that the Master stroke at him with an oare, and as the poore man was putting downe his arme to seele his wound, the same Fish at the second time for another bit did bite off his hand and arme aboue the elbow, and also a peece of his buttucke.

The Master and all the Saylers in the Boate not being able to help him, although they both stroke and flang at it with staues and oares, and in that miserable case the poore man was carried into the Hospitall, where we left him with small hope of life, and how he sped after that, God knoweth, for the next day we set sayle and put to Sea. These and such like chances happen dayly by those fishes in India, as well in the sea, as in the Riuers, specially among the Fishers for Pearles, whereof many loose their liues.

In the Riuer of Goa in Winter time when the mouth of the Riuer was shut vp, as commonly at that time it is, the fishermen tooke a fish of a most wonderfull and strange forme, such as I thinke was neuer seene eyther in India, or in any other place, which for the strangenes therof was presented to my Lord the Archbishop, the picture whereof by his commandement was painted, and for a wonder sent to the King of Spaine.

It was in bignes as great as a middle sized Dogge with a snout like a hogge, small eies, no eares, but two holes where his eares should bee, it had foure fêet like an Elephant, the tayle beginning somewhat vpon the backe broad, and then flatte, and at the verie end round and somewhat sharpe. It ranne a long the hall vppon the floore, and in euerie place of the house snorting like a hogge. The whole body, head, taile, & legs being couered with scales of a thumb breadth, harder than Iron, or steele: Wee hewed and layd vppon them with weapons, as if men should beate vpon an Anuill, and when wee stroke vppon him, hee rouled himselfe in a heape, head and fête altogether, so that hee lay like a round ball, wee not beeing able to iudge where hee closed himselfe together, neyther could wee with anie instrument or strength of hands open him againe, but letting him alone and not touching him, hee opened himselfe and ranne away as I said before.

And because I am now in hand with Fishes of India, I will here declare a short and true History of a Fish, although to some it may seeme incredible, but it standeth painted in the Viceroyes Pallace in India, and was set downe by true and credible witnesses that it was so, and therefore it standeth there for memorie of a wonderfull thing, together with the names and surnames of the ship, Captaine, day, & yere when it was done, and as yet there are many men liuing at this day, that were in the same shippe and aduenture, for that it is not long since, and it was thus. That a ship sayling from Mosambique into India, and they hauing faire weather, a good fore winde, as much as the Sayles might beare before the winde for the space of fourtéene dayes together, directing their course towards the Equinoctiall line, euery day as they tooke the height of the Sunne, in stead of diminishing or lessening their degrées, according to the Winde and course they had and held, they found themselues still contrarie, and euery day further backewards then they were, to the great admiration and wondering of them all, and contrarie to all reason and mans vnderstanding, so that they did not only wonder therat, but were much abasht beeing stedfastly perswaded that they were bewitched, for they knew very well by experience, that the streame or course of the water in those countries did not driue them backe, nor withholde them contrarie to all Art of Nauigation, whereupon they were all in great perplexity and feare, standing still and beholding each other, not once knowing the cause thereof.

At ỹ last the chiefe Boteson whō they call the maskers mate, looking by chance ouerboord towards the beakhead of the ship, he espied a great broad taile of a Fish that had winded it selfe as it were about the beakehead, the body therof beeing vnder the keele,

and the heade vnder the Ruther, swimming in that manner, and drawing the shippe with her against the wind and their right course: whereby presently they knewe the cause of their so going backewards: so that hauing at the last stricken long with staues and other weapons vppon the fishes taile, in the ende they stroke it off, and thereby the fish left the ship, after it had layne 14. dayes vnder the same, drawing the ship with it against wind and weather: for which cause the Viceroy in Goa caused it to be painted in his pallace for a perpetuall memory, where I haue often read it, with the day and time, and the name both of the shippe and Captaine, which I can not well remember, although it bee no great matter.

There are many other fishes in those seas and riuers. In the Riuer of Bengala called Ganges, and by Malacca there are Crocodiles, and other sea Serpents of an vnspeakeable greatnes, which often times doe ouerturne smal fisher boates and other scutes, and deuoure the men that are therein: and some of them crēping out of the water vnto the lande do snatch vppe diuers men, which they hale after them, and then kill them and eate them, as it dayly happeneth in those Countries. There are by Malacca certaine fish shelles found on the shore, much like Scalop shelles, so great and so heauie, that two strong men haue enough to doe with a Leauer to draw one of them after them. Within them there is a fish which they of Malacca do eate. There were some of those shelles in the ballast of the shippe that came from Malacca, & kept company with vs from the Iland of S. Helena, to the Ilande of Tercera, where the shippe was cast away, and some of the shelles taken out of her, which the Iesuites of Malacca had sent vnto Lisbone, to set in the wals of their church and Cloyster, which they there had caused to bee made, and most sumptuously built. The like happened to a shippe called S. Peter, that sayled from Cochiin towardes Portingall, that fell vpon a sande, which at this day is called after the same ships name S. Peters sande, lying from Goa South Southeast vnder 6. degrées vpon the South side, where it was cast away, but all the men saued themselues, and of the woode of the shippe that was cast away, they made a small Barke or Caruell, wherewith they all arriued in India: & while they were busied about building of their ship, they found such great Crabbes vpon that sand, and in so great numbers, that they were constrained to make a sconce, and by good watch to defend themselues from thē, for that they were of an vnreasonable greatnes, so that whomsoeuer they got vnder their clawes, it cost him his life: this is most true and not long since done, for that in the same shippe wherein I came out of India into Portingal, there were two of the Saylors that had beene in the same shippe called S. Peter, and affirmed it for a truth, as it is likewise paynted in diuers places in Goa, for a perpetual memory, which I thought good to set downe, to shewe the strangenesse of those fishes: and it is to be thought that there are many other fishes and sea monsters, as yet to vs not known, which are dayly found by such as continually vse to sea, and do often meete with them. And this shall be sufficient for the fishes & sea monsters of India.

The 49. Chapter.

Of all fruits, trees, plants, and common hearbs in *India*, and first of a certain fruit called *Ananas*.

ANanas by the *Canarijns* called *Ananasa*, by the *Brasilians Nana*, and by others in *Hispaniola Iaiama*: by the Spaniards in *Brasilia Pinas*, becausse of a certain resemblance which the fruite hath with the Pine apple. It commeth out of the Prouince of *Santa Croce*, first brought into *Brasilia*, thē to the Spanish *Indies*, and afterwardes into the East *Indies*, where nowe they grow in great abundance, of the bignes of *Citrones*, or of a common *Melon*. They are of a faire colour, of a yellow greene, which greennes when it is ripe vadeth away. It is sweet in taste, & pleasant in smell, like to an *Abricot*, so that by the very smell of them a man may know the houses wherein these fruites are kept. A far off they shew like *Artichokes*, but they haue no such sharpe prickes on their leaues: the plants or stalkes whereon they grow are as bigge as a Thistle, and haue a roote also like a Thistle, wheron groweth but one Nut in the middle of the stalke, and rounde about it certaine small stalkes whereon some fruite likewise doeth often times grow. I haue had some of the Slips here

Annota. D. P.

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in my garden, that were brought mee out of *Brasilia*, but our colde countrey could not brooke them. This fruite is hot and moist, and is eaten out of wine like a *Peach*, light of disgesture, but superfluous in nourishing: It inflameth and heateth, and consumeth the gums; by reason of the small threedes that run through it. There are many sortes of this fruite among the *Brasilians*, which according to the difference of their speeches haue likewise differēt names, whereof three kindes are specially named and written of. The first called *Iaiama*, which is the longest & the best of taste, and the substance of it yellow. The second *Boniama*, that is white within, and not very sweet of taste. The thirde *Iaiagna*, which is whitish within, and tasteth like Renish Wine. These fruites likewise do grow some of themselues as if they were planted, and are called wilde *Ananasses*, and some growe in gardens, whereof we now make mention. The wilde growe vppon stalkes of the length of a pike or Speare, rounde, and of the bignesse of an Orange, ful of thorns: the leaues likewise haue sharpe pricks, and round about full of soft thornes: the fruite is little eaten, although they are of an indifferent pleasant taste. The whole plantes with the rootes are ful of iuyce, which being taken about seuē or eight of the clocke in a morning, and drunke with Sugar, is holden for a most certaine remedie against the heate of the liuer and the kidneyes, against exulcerated kidneyes, mattery water and excoriation of the yarde. The *Arabians* commend it to be good against Saynt *Anthonies* fire, and call it *Queura*. He that is desirous to reade more hereof, let him reade *Costa* in the proper Chapter of *Ananas*, and *Ouiedius* in the eight booke, and eighteenth Chapter: and *Theuetius* in his obseruations of *America*, in the six and fortieth Chapter. *Ananas* preserued in Sugar are like *Cucumbers*, whereof I haue had many.

Ananas is one of the best fruites, and of best taste in all India, but it is not a proper fruit of India it selfe, but a strange fruite, for it was first brought by the Portingalles out of Brasille, so that at the first it was sold for a noueltie, at a Pardaw the peece, and sometimes more, but now there are so many growen in the Countrey, that they are very good cheape. The time when they are ripe is in Lent, for then they are best and sweetest of taste. They are as bigge as a Melon, and in forme like the heade of a Distaffe, without like a Pine apple, but softe in cutting: of colour redde and greenish: They growe about halfe a fadome high from the grounde, not much more or lesse. the leaues are like the Hearbe that is brought out of Spayne, called Aloe, or Semperviua, because it is alwayes greene, and therefore it is hanged on the beames of houses,) but somewhat smaller, and at the endes somewhat sharpe, as if they were cut out. When they eate them, they pull off the shell, and cutte them into slices or peeces, as men desire to haue them dresse. Some haue small kernelles within them, like the kernelles of Apples or Peares. They are of colour within like a Peach, that is ripe, and almost of the same taste, but in sweetenesse they surpasse all fruites. The iuyce thereof is like sweete Muste, or newe Renish Wyne: a man can neuer satisfie himselfe therewith. It is very hotte of nature, for if you let a knife sticke in it but halfe an houre long, when you draw it forth again, it will bee halfe eaten vppe, yet it doeth no particular hurte, vnlesse a man shoulde eate so much thereof, that hee surfet vpon them, as many such greedie and vnreasonable men there are, which eate all thinges without any measure or discretion. The sicke are forbidden to vse them. The common way to dresse the common Ananasses, is to cut them in broad round cakes or slyces, and so being steeped in wine, it is a very pleasant meat.

The 50. Chapter.

Of *Iaqua* or *Iaacca*.

Annota. D. Pall.

THis fruite groweth in *Calecut*, and in some other places of *India*, neere to the Sea, and vpon ryuers or waters sides. It is a certaine fruite that in *Malabar* is called *Iaca*, in *Canara* and *Gusurate*, *Panar* and *Panasa*, by the *Arabians*, *Panax*, by the *Persians*, *Fanax*. This fruite groweth vpon great trees, not out of the branches like other fruites, but out of the body of the tree, aboue the earth, and vnder the leaues. The leaues are as bigge as a mans hand, greenish, with a thick hard veine that goeth cleane thorough the length of them. The smallest of this fruite, specially that which groweth in *Malabar*, and is the best of all, is greater then our greatest Pumpians, (I meane of Portingall.) They are without couered with a hard shell, of colour greene, otherwise it is much like the Pine apple, saue onely that the shell or huske seemeth to be set ful of pointed Diamants, which haue certaine greene and short hookes at the endes, but at the verie points are blackish, and yet are neither sharpe nor pricking although they seeme so to be. These fruites are like *Melons*, and sometimes greater, outwardly greene, and inwardly Yelow, with many soft prickles, apparrelled (as it were) like a Hedgehog. Those that grow in *Goa* are not so good, nor of so good a taste as those in *Malabar*. This fruit being ripe, which is commonly in December, smelleth very sweete, and is of two sorts, wherof the best is called *Barca*, the other *Papa*, which is not so good, and yet in handling it is soft like the other. The best cost about 40. *Maruedies*, which is somewhat more then a Ryall of plate, and being ripe they are of a blackish colour, and with a hard huske, the outward part thereof which compasseth the *Nut*, is of many tastes, some times it tasteth like a *Melon*, somtimes like a Peach, and somewhat pleasanter, (but in taste it is most like vnto the Peach) somtimes like a Hony Combe, sometimes like a Citron, but they are hard to digest, & doe commonly come vp againe out of the stomacke vndigested, euen as they were eaten. This fruit being cut vp and opened longwise in the middle, is white within, and full of meate, with many partitions ful of long Nuts, thicker and greater then Dates, with a graye skin, the Nut white, like our Chesnuts. Being greene they eate earthy, and sharpe of taste, and ingender much Wine, but being rosted or soden they are like our Chesnuts & are verie pleasant. they increase lust, for the which cause they are most vsed to bee eaten: They stop the Flux of the belly, the skin about them is heauie for the maw, and corrupting therein, doth breed many euil and pestilent humors, wherof such as eate much of this fruit, doe easily get the Plague, which the *Indians* call *Morxi*. He that desireth to see more hereof, let him Reade *Lodouicus Romanus*, in his fifth Booke and fifteene Chapter of his Nauigations, and *Christopherus a Costa* in his Cap. of *Iaca*, & *Gracia ab Horto*, in the second booke and fourth Chapter.

Iaacas grow on great trées like Nut trées, & onely on the sea shores, that is to say, in such countries as border on the seas, cleane contrarie vnto al other fruites, for they grow aboue the earth, vpon the trunkes or bodies of the trées, & vpon the great thick branches, but where the branches spread abroad, being small and full of leaues, there groweth none: they are as big as a great Melon, and much like it of fashion, although some of them are as great as a man can well lift vp, and outwardlie are like the Ananas, but smoother, and of a darke greene colour, the fruit within is in huskes, like Chesnuttes, but of an other forme, and euerie huske hath a Nutte, which is half white, the rest yealowish, and sticketh to a mans handes like honnie, when it is in the béehyues among the ware, and for toughnesse & in taste for sweetnes not much vnlike. The fruite is on the out side like a Chesnutte, and in forme or fashion like an Acorne, when the greene knob that groweth vnder it is taken away, and of that bignesse vnd some what bigger: this fruite that is out-

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most being eaten, the rest is good to be rosted or sodden, and are not much vnlike in taste to the Chesnuts of Europa. There are of these huskes in euery Iaacca a hundreth and more, according to the greatnes thereof. There are two sorts of them, the best are called Girasal, and the common and least esteemed, Chambasal, although in fashion and trées there is no difference, saue that the Girasals haue a sweéter taste. By this name Girasal & Chãbasal, the Indians doe make difference of their Ryce, and other things: they call the best Girasal and the worst Chambasal, after the which names they haue their prices: the Iaaccas continue all the yeare.

The 51. Chapter.

Of *Mangas*.

MAngas growe vppon great trees like *Iaca* trees, they haue many branches, and are of quantitie as bigge as a great Goose Egge, and in some places of *India* doe weigh two pounds, and more the peece. And many times there are of seuerall colours vpon one tree, some being alight green, others Yelow, & some a reddish green, and for smel and taste pleasant, and not being perished, are of better tast then any Peach. As touching their name, they are commonly called *Mangas*, in *Canarijn Ambo*, of the *Turkes* and *Persians*, *Amba*. They beare fruit vpon the trees, from Aprill to Nouember, according to the situation of the place, they growe in many places, but the best in *Ormus*, where before all other fruites they are desired, next vnto them are those that grow in *Gusarate*, which for their goodnes are called *Gusarates*, they are smaller then the other, but of better taste & sauor, within they haue a small Nut, or kernell. A thirde sort there is that groweth in *Balagatte*, and those are the greatest, for there are of them that waigh two pound & a quarter, of a verie pleasant taste. Euen so are those that grow in *Charanna*, *Quindor*, *Madanagor*, and *Dultabado*, being the chiefe townes in the kingdome of *Nisamoxa*, and like vnto them are the *Mangas* of *Bengala*, *Pegu*, and *Malacca*. The shel of them being taken off, is eatẽ in slices with wine, and also without Wine, as wee eate Peaches, they are also preserued, the better to keepe them, either in Suger, Vineger, Oyle, or Salt, like Oliues in *Spaine*, and being a little opened with a Knife, they are stuffed with greene Ginger, headed Garlike, Mustard or such like, they are sometimes eaten only with Salt, and somtimes sodden with Rice, as we doe Oliues, and being thus conserued and sodden, are brought to sell in the market. This fruite is colde and moyst, although commonly they esteeme it to bee hotte, & say, it ingendereth a paine and griping in the maw, of such as eate it, and more ouer the Heathen Physitians say, it is hotte, and reiecte, or refuse it, because it ingendereth Saint Anthonies fire, Carbuncles, hotte burning Feauers, and swellings, with scabbes and scuruines: which I thinke happeneth to men that eate this fruite, and being eaten, lyeth corrupted in their Mawes, or rather by reason of the great heate and season of the yeare. At the time when this fruite is ripe, many doe fall into the forenamed diseases, although they eate none of this fruite. Before this fruite is fully ripe, it is somewhat hard of taste, specially the inner part next to the Nut, but being ripe, verie sweete and sauorie. The Nut that is within it, hath a hard huske or shell, with hard threeds about it, wherein groweth a long Nut, as big as an Acorne, white within, and outwardly couered with a thin white skin. Being raw it is bitter of tast, therefore it is good against wormes, and looseness of the belly: against wormes when it is eaten raw, and against looseneſſe of the belly when it is rosted, and then it tasteth like a rosted Acorne. There is an other kinde of this fruite without stones which is very pleasant. There is also a third sorte, which is wilde, called *Mangas Brauas*, and is verie poyson, wherewith they poyson each other, for whosoeuer eateth but a small quantitie thereof, dyeth presently. They doe some-

nota. Pall.

ſometime mingle Oyle with it, to make it ſtronger, and being taken in that ſort, howſoeuer it be, it killeth very quickly, and as yet there was neuer any remedie found againſt it. This fruite is light greene, and ſomewhat bright, full of white milky Iuice, and but a litle meate. The Nut is couered with a hard ſhel as bigge as a Quince.

Mangas groweth vpon trées like Iaaca trées: they are as big as a great Peach, but ſomewhat long, and a little croked, of colour clére, gréen, ſomewhat yealowiſh, and ſometimes reddiſh: it hath within it a ſtone bigger then a Peach ſtone, but it is not good to be eaten: the Mangas is inwardly yealowiſh, but in cutting it is wateriſh, yet ſome not ſo much: they haue a verie pleaſant taſte, better then a Peach, and like the Annanas, which is ỹ beſt & ỹ moſt profitable fruit in al India, for it yéeldeth a great quãtity for food & ſuſtenance of the countrie people, as Oliues do in Spaine and Portingale: they are gathered when they are gréene, and conſerued, and for the moſt part ſalted in pots, and commonlie vſed to be eaten with Rice, ſodden in pure water, the huſke being whole, and ſo eaten with ſalt Mangas, which is the continuall food for their ſlaues and cõmon people, or elſe ſalt dryed fiſh in ſtéed of Mangas, without bread, for Rice is in diuers places in ſtéed of bread. Theſe ſalted Mangas are in cutting like the white Spaniſh Oliues, and almoſt of the ſame taſte, but ſomewhat ſauorie and not ſo bitter, yet a little ſowre, and are in ſo great abundance, that it is wonderful: there are others that are ſalted and ſtuffed with ſmall péeces of gréene Ginger, and Garlike ſodden: thoſe they call Mangas Recheadas or Machar: they are likewiſe much vſed, but not ſo common as the other, for they are coſtlie and more eſteemed: theſe are kept in pots with Oyle and Vineger ſalted. The ſeaſon when Mangas are ripe is in Lent, and continueth till the Moneth of Auguſt.

The 52. Chapter.

Of *Caions*.

THis fruite groweth on great trees, not much vnlike Apple trees (but the yong trees haue leaues, like Lawrell or Bayleaues) they are of a pale greene and thicke, with white bloſſoms like Orenge trees, but thicker of leaues, yet not ſo ſweete of ſmell. The fruit is in greatneſſe and forme like a Gooſe Egge, or a great Apple, verie yellow & of good ſauor, moyſt or ſpungie within, and ful of Iuice, like Lemmons, but without kernels: ſweete of taſte, but yet harſh in a mans throate, they ſeeme not to haue beene common in Eaſt *India*, but brought thether from *Braſillia*, where thoſe Nuts are much eaten, although *Theuet* in his deſcription of *America* (61. Chapter) writeth otherwiſe. At the end of this fruit groweth a Nut, of forme like the Kydney of a Hare, whereof I had many brought me by a Pylot of Portingall of an Aſh colour, or when they are ripe of a reddiſh Aſh colour. Theſe Nuts haue two partitions, betweene which two partitions, there is a certain ſpongious fattie matter like Oyle, hotte and ſharpe, but in the innermoſt part thereof is a white kernell very pleaſant to eate, like *Piſtaccios*, with a gray skin ouer it, which is pulled off. Theſe Nuts being a little roſted are eaten in that ſort, & vſed to prouoke luſt. The fruit and alſo the Nuts are vſed in bankets, being eaten with wine & without wine, becauſe of their good taſte. They are good for the weakneſſe of the Maw, and againſt perbreaking, and loathing of meate, but ſuch as will not vſe them to that ende, doe eate them only dipped or ſteeped in a little water, the ſharpe Oyle betweene both the partitions is verie good for Saint Anthonies fire, and flaſhing in mens faces. The *Braſilians* vſe it againſt ſcurffes, this tree was at the firſt planted of the very Nut but the firſt and greateſt fruite, had neither ſeede nor kernell, ſome thinke it to bee a kind of *Anacardij*, becauſe it is very like it, for the ſharpe iuyce that is betweene the partitions. Reade more hereafter in *Carolus Cluſius* his obſeruations vppon *Graciam*. (firſt Booke and third Chapter.)

Cajus groweth on trées like apple trées, and are of the bignes of a Peare, at one end by the ſtalk ſomewhat ſharp, and at the head thicker, of a yelowiſh colour, being ripe they are

are soft in hādling: they grow very like apples, for wher the apples haue a stalke, these Cajus haue a Chesnut, as big as the fore ioynt of a mans thumb: they haue an other colour and fashion then the Chesnuts of Iaqua, and are better & more sauorie to eate, but they must be rosted: within they are white like ỹ Chesnuts of Europa, but haue thicker shelles, which are of colour blewish and dark grēne. When they are raw and vnrosted, you must not open them with your mouth, for as sone as you put them to your mouth, they make both your tongue and your lippes to smart, whereby such as know it not are deceiued: wherefore you must open their shelles with a knife, or rost them, and then they will pele. This fruite at the end wher the stalke groweth, in the eating doth worke in a mans throate, and maketh it swel, yet it is of a fyne taste, for it is moyst and full of iuice, they are commonlie cut in round slices, and layd in a dish with water or wyne, and salt throwne vpon them, for so they do not worke so strōglie, but are verie good and sauorie to eate: the time when they are ripe is in Lent, and in Winter time, like Mangas, but not so good as Mangas or Ananas, and of lesse account. They are likewise in great numbers ouer all India.

The 53. Chapter.

Of *Iambos*.

IN *India* ther is an other fruit that for the beautie, pleasant taste, smell, and medicinable vertue thereof, is worthie to bee written of, and is of great account in *India*, being first brought out of *Malacca* into *India*. The tree whereon this fruite groweth, is as great as the greatest Orange tree in all *Spaine*, with manye branches which spread verie broade, and make much shadow, and is faire to behold. The bodie and great branches thereof haue an ash-colour-gray barke, the leaues are faire & soft, longer then the breadth of a hand, they are somewhat like the point of a Speare or Pike, with a thicke threed or veine in the midle, and many small veines or branches in the sides: outwardly verie greene, and inwardly somewhat bleaker, with blossomes of a liuely darke Purple colour, with many streekes in the middle, verie pleasant to beholde, and of taste like the twynings or tendrels of a Vine. The fruite is as bigge as a Peare, or (as some are of opinion) of the bignesse and colour of a great Spanish Wal-nut, they tooke their name of a King. Ther are two sorts of this fruit, one a browne red, seeming as though it were blacke, most part without stones, and more sauory then the other which is a palered, or a pale Purple colour, with a liuely smell of Roses, and within it hath a little white hard stone not verie rounde, much like a Peach stone, white, and couered with a rough skin. This is not ful so great as the other, yet are they both fit for such as haue daintie and licorous mouthes. They smel like sweete Roses: they are colde and moyst, and altogether soft, couered with a thinne Rinde, which cannot be taken off with a knife. The *Iambos* tree taketh deepe roote, & within foure yeares after it is set, doth beare fruit, and that many times in one yeare, and is neuer without fruite or blossomes, for that commonly euerie branch hath both ripe and vnripe fruit, and blossomes all at once, contrarie to the nature of all other trees: and euerie day as the blossomes fall (whereby the earth vnder it seemeth to bee painted red) there growe new on, and when some of the fruite begin to grow, then others are almost ripened, and others being ripe are greater. The tree being lightly shaken, the ripe fruit falleth easily off, by reaching the nether bowes. This fruite is ordinarily eaten, before other meate be set vpon the Table, and also at all times of the day. The *Malabares* and *Canaryns*, call this fruite *Iamboli*, the Portingales inhabiting there, *Iambos*, the *Arabians*, *Tupha Indi*, the *Persians Tuphat*: the *Turkes Alma*, the trees are called by the Portingales *Iambeiro*. The blossomes and the fruite are conserued with Suger, and are vsed for hotte Agues to cole mans thirst.

The trées whereon the Iambos do growe are as great as Plumtrées, and verie like vnto them: it is an excellent and a verie pleasant fruite to loke on, as bigge as an apple: it hath a red colour and somewhat whitish, so cleare and

and pure that it seemeth to be painted or made of ware: it is very pleasant to eate, and smelleth like Rose water, it is white within, and in eating moyst and waterish, it is a most daintie fruite, as well for bewtie to the sight, as for the sweet sauour and taste: it is a fruite that is neuer forbidden to any sicke person, as other fruites are, but are freelie giuen vnto sicke men to eate, that haue a desire thereunto, for it can doe no hurt. The blossomes are likewise very faire to the sight, and haue a sweet smell: they are red and somewhat whitish of colour. This tree beareth fruite three or foure tymes euery yeare, and which is more wonderfull, it hath commonly on the one side or halfe of the tree ripe Iambos, and the leaues fallen off, and on the other side or half it hath all the leaues, and beginneth againe to blossome, and when that side hath fruite, and that the leaues fall off, then the other side beginneth again to haue leaues, and to blossome, and so it continueth all the yeare long: within they haue a stone as great (and very neere of the same fashion) as the fruite of the Cipres tree.

The 54. Chapter.

Of other fruites in India.

THere is a fruite called Iangomas, which groweth on trees like Cherrie trees: they are in bignes like smal round plumes of a darke red colour, they haue no stones in them, but some small kernels: they are of taste much like plumes, whereof there are very many, but not much esteemed of.

Annota. D. Pall.

The fruit *Iangomas* groweth on a tree not vnlike in greatnesse and fashion to our Plum trees, as also in leaues and white blossoms, saue onely that these trees are ful of Prickles or thornes, they grow of them selues in euerie place, & also in gardens at *Bachaim*, *Chaul* and *Balequala*, the fruits are like *Sorben* smal and round, they are harsh in the throat like Slowes or vnripe Plums, and haue no stone within them, but some small kernels, when they come first out, they are like *Pistaccios*. The fruit being ripe, must first bee brused and crushed with mens fingers, before it can bee eaten, yet it looseth thereby none of his vertue of binding, and therefore they are thought good to stop the Flux withall, although they are but little esteemed by the *Indians*. They say, that this fruite is eaten by certaine foules, and being voyded out againe & set in the ground together with the same Birdes dung, it wil grow the sooner and be the fruitfuller.

There is an other fruite called Carambolas, which hath 8 corners, as bigge as a smal aple, sower in eating, like vnripe plums, and most vsed to make Conserues.

The fruite which the *Malabares* and Portingales call *Carambolas*, is in *Decan* called *Camarix*, in *Canar*, *Camarix* and *Carabeli*: in *Malaio*, *Bolumba*, and the *Persians Chamaroch*. It groweth on trees that are like Quince-trees, hauing leaues greater and longer then our apple-trees, verie greene and bitter of taste, with small blossomes, of fiue leaues a peece, reddish without any white, and of no speciall smel, but faire to the eye, and of taste like Sorrell. The fruit is like a great *Hondts bey*, long and yellow, and as if it were parted into foure parts, the Coddes are somewhat deepe, & presse the fruite together, in the middle they haue some small kernels, which for the sharp tast are pleasant to eate. This fruit is conserued in Suger, & much eaten in medicines, and with meate. The ripe are vsed for hotte Feauers, insteede of Sirop of Vineger, which wee vse in these countries. The *Canarijns* vse the Iuyce with other medicines, there growing which are mixed with it, to make colours thereof, wherewith they take spots and blemishes out of mens eyes. *Costa* writeth that he knew a midwife in *India*, which vsed this fruite dryed and beaten to poulder, with *Bettele* leaues, to make women to auoide their dead fruite out of their wombes, this fruite is also kept in pickle, because it is pleasing to the taste, and procureth an appetite.

Annot D. Pa

There are yet other fruites, as Brindoijns, Durijndois, Iamboloens, Mangestains, and other such like fruites, but because they are of small account, I thinke it not requisite to write seuerallie of them, but onelie of two of them.

There is also in East *India* a fruit called

Annot D. Pa

led *Brindoijns*, which outwardly is a little red, and inwardly bloud red, verye lowre of taste. There are some also, that are outwardly blackish, which proceedeth of their ripenesse, and not so sower as the first, but yet as red within. Many *Indians* like well of this fruit, but because of the sowrenesse, it is not so well accepted of. The dyers doe vse this fruite.

The Barkes of these trées are kept and brought ouer sea hither, and are good to make Vineger withall, as some Portingales haue done.

Of the fruit called *Iamboljns*.

The trees that beare this fruit, haue a barke like *Lentiscus* or the *Mastick* tree to the shew much like a *Mirtle*, but in leaues, like the *Arbutus* of Italy. It groweth of it self in the wilde fields, the fruit is like great ripe Oliues of *Cordoua*, and harsh in a mans throate. This fruite is little vsed by Physitions, but is much kept in pickle, and eaten with sodden Ryce, for they procure an appetite to meate, but this fruit (as also *Iaka*) is by the Indians not accounted among wholesome fruits.

There is also a fruite that came out of the Spanish Indies, brought from beyond ỹ Philippinas or Lusons to Malacca, & frõ thence to India, it is called Papaios, and is very like a Mellon, as bigge as a mans fist, and will not grow, but alwaies two together, that is male and female: the male trée neuer yéeldeth any fruite, but onely the female, and when they are deuided, & set apart one from the other, then they yéeld no fruits at all. It is a trée of the hight of a man, with great leaues. This fruite at the first for the strangenes thereof was much estéemed, but now they account not of it. There are likewise in India some fig trées of Portingal, although the fruite doth neuer come to good perfection. Oranges, Lemons, Citrons, and such like fruite, are throughout all India in great abundance, and for goodnes and taste surpasse those of Spaine. Grapes are not ther to be found, but onelie vpon some houses, as we haue thẽ in netherlãd: yet against Christmas and Lent, there are raysins brought into Goa, by the Decanaes and Indians out of the firme land, and from Ballagate, but they are not so good as those in Spaine, and verie fewe they are, but for price as good cheape as other fruites. There are also in India manie Melons, but not so good as those in Spaine, for that they must be eaten with Suger, if you wil haue any sweetnes in thẽ: but ther is an other sort like Melons, called *Patecas* or Angurias, or Melons of India, which are outwardlie of a darke greene colour, inwardlie white with blacke kernels: they are verie watersh and hard to byte, and so moyst, that as a man eateth them, his mouth is full of water, but yet verie swéet, and verie cold and fresh meat, wherfore manie of them are eatẽ after dinner to cole men. Cucumbers and Radishes are there in great numbers, also Colewortes, but not so good as in Europa, for the Colewortes neuer grow to their full growth, but are loose with their leaues open. They haue likewise some sallet hearbs, but verie little: hearbs whereof men make Partridge are not there to be had, nor manie swéet smelling hearbs nor flowers, as Roses, lillies, rosemary, or such like sorts of flowers & plants there are none, yet they haue some fewe Roses, and a little Rosemarie, but of no great smell. The fields neuer haue any other flowers in them, but onelie grasse, and that is in Winter when it rayneth, for in Sũmer it is cleane burnt off with the exceeding heat of the Sunne. There is onelie a kinde of blossomes of trées, which grow all the yeare long, called Fulle, that smell verie swéet: the women doe ordinarily throw them among their Lynnen and apparell to make them swéet. They likewise make Collers or strings ful of them, which they weare about their necks, and strew them in their beds, for they are verie desirous of swéete sauors, for other sorts of swéet flowers & hearbs, whereof thousands are found in Europe, they are not in India to be had: so that when you tell them of ỹ sweet flowers and herbes of these countries, they wonder much thereat, and are verie desirous of them.

By these pictures you may sée the formes and fashions of the fruites called Iaacka, Ananas, Mangas, Caius, & Iambos, which are the fyue principallest & most estéemed fruites in all India, for others are but of small account: of Ginger also as it groweth, whereof in an other place I will say more, when I make mention of the spices and drie wares of India: all which are set down according to the life, although the leaues are not altogether so proportionable with their strings and veynes, as they should be, or as the Physitions and Doctors in their Herbals haue described them, hauing onely shewed the forme and growth of the fruites, as I haue seene and vsed them,

The 55. Chapter.

Of the Indian Figges.

INdian Figges there are manie & of diuers sorts, one better thē the other, some small, some great, some thicke, some thin, &c. but in generall they are all of one forme and colour, little more or lesse, but the trées are all one, and of the height of a mā: the leaues are of a cadoine long, and about 3 spannes broad, which the Turkes vse in stéed of browne paper, to put pepper in. In the trée there is no wood, but it may rather be called a réed then a trée. The bodie of the trée (I meane that which couereth the outward part when it beginneth somewhat to grow) is in a manner verie like the inner part of a spue made of hayre, but in shew somewhat thicker, and is (as it were) the barke of it: but when you open it, it is ful of leaues, closed and rouled vp together, of the bight of half a mans length, and somewhat higher. These leaues do open and spread abroad on the top of the trée, and when those that are within the bodie doe in their time thrust themselues forth vpwardes out of the innermost part of the trée, then doe the outmost leaues begin to drie, and fall off, vntill the trée be come to his full growth, and the fruite to their perfect ripenesse. The bodie of the trée may be a span thicke at the most. The leaues haue in ỹ middle of them a very thick & gray vein which rūneth clean through them, and deuideth them out of the middest of the leaues, which are in the innermost part of the trée at their springing vp, there cometh forth a flower, as big as an Estrige egge, of colour russet, which in time groweth to be long, with a long stalke, and it is no wood, but rather like a Coleworte stalk: This stalke groweth full of figges, close one by the other, which at the first are in fashion like grēne beanes, when they are yet in the huskes, but after growe to half a span in length, and 3 or 4 inches broad, as thicke as Cucumbers, which stalke beareth at the least, some two hundreth figges, little more or lesse, and grow as close together as grapes: the clusters are so great as two men can scarcely beare vpon a staffe, they are cut off when they are but half ripe, that is to say, when they are as yet half grēne, and half yealow, and hanged vp in their houses vpon beames, and so within 4 or 5 dayes they will be fullie ripe and al yealow. The trée or plant yéeldeth but one bunch at a time, which being ripe, they cut the whole trée down to the ground, leauing only the rote, out of the which presently groweth an other, and within a moneth after beareth fruite, and so continueth all the yeare long, and neuer leaueth bearing: they are in all places in so great abundance, and so common throughout all India, that it is wonderfull, being the greatest meat and sustenance of the countrie: they are of a marueilous good taste: when they eate them, they pul off the shelles, for that they haue shelles somewhat like the coddes of beanes, but thynner and softer, within whitish, and soft in byting, as if it were meale and butter mixed together, and swéetish, so that in bréef, they are very good and pleasant of taste: they may serue both for bread & butter, and a man may verie wel liue thereon, without other meate, if nēd were, as manie in India doe liue therewith, & haue but little other things to eate. The most and commonest sort are by the Portingals called Figos dorta, that is, garden figges, those are somewhat thicke, there are others which are smaller, and thyn without, and are called Senoriins, which are of the best sort: they smell well, and are very good of taste. There is an other sort called Cadoliins, which are likewise well estéemed, but the best of all are called Chincapoloyns, and are most in the countrie of Malabar: these are but a little yealow, but they continue commonlie on the outside grēne, and are small and long, with a speciall swéet smell, as if they were full of rose water. There are yet manie other sorts, some that are verie great, about a span long, and in thicknes correspondent: these grow much in Cananor, and in the coast of Malabar, and are by the Portingales called figges of Cananor: and by reason of the great quantitie thereof are dried, their shelles being taken off, and so being drie are caryed ouer all India to be sold. These when they are ripe are most roasted, for they are but seldome eaten raw, as other figges are, they are somewhat hatth in swallowing, and inwardly red of colour, and being roasted they are shalled or pilled like the others, and so cut in slices, which done, they cast some beaten Sinamon vpon them, steeping them in wine, & thē they taste better then roasted Quinces, they are cut vp in the middle, as all the other kynde of figges vse to be, and then boyled or fryed in Suger, which is a very daintie meat, and very common in India: to conclude, it is one of the best and necessaryest fruites in all India, and one of the principallest sustenances of the common people, they are found in all places of the Indies & Oriental countries, as also in Mosambique, Ormus, on the coast of Abex, Malabar, Malacca, Bengala, &c. The Gusurates, Decanijns, Canarijns,

and Bengalers call them Quelli, the Malabares, *Palan*, and the Malayens of *Malacca*, Pysan. They are also found in Arabia and are called Musa, as also in Jerusalem, Damasco, and Cayro, as I haue beene truly informed by credible persons, which dayly trauell and traffique into India. And they do beleeue that this is the same fruite, which Adam did eate when hee sinned first, but I should rather thinke this Figge tree to be of the same, whereof we reade in the old Testament in the bookes of Moses, which the spies that were sent out by the children of Israel, brought out of the land of promise, hanging vpon a staffe, & born by two men, & are taken for grapes, which I many times thought of, when I saw them brought in that maner for a present to my Lords house, for it is altogether in forme and fashion like a bunch of grapes, yet I meane not to be iudge therein, but leaue it vnto others of greater experience and trauell then my selfe.

Indian Figges are by the *Arabians* called *Moris* and not *Musa*, not *Amusa*, and the tree *Daracht Moris*, by the *Brasilians Pacona*, and the tree *Paquouer*, by *Brocardus* in his description of the holy land, Paradise Apples, by *Ouiedus* in the Historie of *India*, in his eight Booke and first Chapter *Platanus*, in *Guinea Bananas*, in *Malauar Patan*, in *Malayen Pican*, in *Canara*, *Decan*, *Gusurate*, and *Bengala*, *Quelli*, *Auicenna*, *Serapio*, and *Rhasis* haue likewise written certaine Chapters heereof. *Auicenna* in his second Booke and 491. Chapter, writing of the properties and qualities of this fruite, sayeth, that it yeeldeth but small sustenaunce, that it ingendereth Choller and Flegme, and that it spoyleth the stomake, wherefore he counselleth such as are of a hotte constitution, after they haue eaten these Figges, to take some Honie and Vineger, sodden together with cold seeds. They are good against heate in the stomake, Lungs, and Kydnies, and prouoke Vrine. *Rhasis*, of the same in his thirde Booke of Physicke, and twentie Chapter, sayth also, that they are hurtfull for the maw, which I also found being in *Syrie*, when I vsed them, they make men to haue an euill appetite to their meate, & a desire to ease their bodies, and doe qualifie the rawnesse of the throate. *Serapio* in The 1. Booke.

Annota. Pall.

his Booke of Phisicke in the 84. Chapter sayth, that this fruit is in the ende of the first degree warming, and moystning, and that they are good against the heate of the stomake and Lungs, but for him which eateth many of them, they breede a heauinesse in his Mawe, but by meanes of their hastie ripening, they are good for the Kidnies, prouoke Vrine, and make men apt for leacherie. The *Indian* Phisitians doe vse this fruit in medicines for Feauers and other diseases. The opinion, (as I thinke) why this fruite is called Paradise Apples, is partly for the pleasantnes of taste, smell and colour, for the taste is betweene sweete & sower, the smell somwhat like Roses, and the colour a faire yelow and green: & partly also becaus this fruit being cut in the middle, haue certaine veines like a crosse, whereon the Christians in *Siria* doe make many speculations and discourses, which many strangers that haue trauelled in those countries doe verifie. He which desireth to reade more heereof, let him reade the worthie and learned Commentaries of *Carolus Clusius* vpõ *Garsia ab horto*, wher he shall receiue good contentment and satisfaction.

There grow in India many Iniamos and Batatas. These Iniamos, are as bigge as a yelow rote, but somewhat thicker and fuller of knots, and as thicke on the one place, as in the other, they grow vnder the earth like earth Nuts, and of a Dun colour, and white within like earth Nuts, but not so sweete.

Iniamos were this yeare brought hether out of *Guinea*, as bigge as a mans legge, and all of a like thickneſſe, the outward part is Dun coloured, within verie white, rosted or sodden they are verie pleasant of taste, and one of the principal meates of the Black-Moores.

Annotat. D. Pall

The Batatas are somewhat red of colour, and of fashion almost like the Iniamos, but sweeter, of taste like an earth Nut. These two fruits are verie plentifull, specially Iniamos, which is as common and necessarie a meate as the Figges, they eate them for the most part rosted, and vse them commonly for the last seruice on the borde, they seeth them likewise in an other sort for porrage, and seeth them with flesh like Colworts or Turnops, the like doe they with Batatas.

The 56. Chapter.
Of the Palme trees, whereon the Indian Nuts called Cocus doe grow.

THese Trées are commonlie called by most of the Indians, Persians, and Arabians, Maro, & the nuts Narel. The Malabares call the Trees Tenga Maran, and the fruite being ripe, Tenga, but vnripe, and being as yet greene, Eleui. In Goa Lanha, the Portingalls cal ithis fruit Coquo, by reason of the three holes that are therein, like to a Munkies head. Auicenna calleth these Iausial-Indi, that is, Indian nuts. The Malayans of Malacca call the trées Trican, and the fruit Nihor. This is the most profitable trée of all India, as in order I will declare vnto you the profit that ariseth thereby, they grow most in the Islands of Maldiua, and in Goa, and the countries round about them, as also through the whole coast of Malabar, whereby they traffique with them into all places, as to Cambaia, Ormus, &c. The trée wareth very high and straight, of the thickenes of a small spanne little more or lesse, it hath no branches but in the vppermost part thereof, & in the top grow the leaues, which spread like vnto Date trées, and vnder the leaues close to the tree grow the Coquos together, commonly ten or twelue one close by another, but you shall seldome finde one of them growing alone by it self. The blossome of this fruite is very like the blossome of a Chestnut. The wood of the tree is very sappy like a spunge, and is not firme, they doe not grow but on the sea sides, or bankes of riuers close by the strand, and in sandie grounds, for there groweth none within the land. They haue no great rootes, so that a man would thinke it were impossible for them to haue any fast hold within the earth, and yet they stand so fast and grow so high, that it maketh men feare to sée men clime vppon them, least they should fall downe. The Canarijns clime as nimbly, and as fast vpon them, as if they were Apes, for they make small steppes in the trées like staires, whereon they step, and so clime vp, which the Portingales dare not vēter, their planting is in this manner. They first plant the Coquos or Nuts whereof the trées doe spring, and when they are about the height of a man, in winter time they plant them againe, and dung them with ashes, and in summer time water them. They growe well about houses, because commonlie there they haue good earth, and beeing well looked vnto and husbanded, they yeeld fruit in fewe yeares, which is the Canarijns liuinges that dwell here and there among those trées, and haue no other occupation but onely to dresse those trees, which they farme of the Landlords, and by the fruite thereof doe get their liuinges. Those trees are more aboundant with them then Oliue trées in Spaine, or willow trées in the Low countries. The profits they reape thereby are these. First the wood is very good for many things, although it be spungious and sappy, by reason of the length of it, for in the Islandes of Maldiua they make whole ships thereof, without any iron nayles in them, for they sow them together with the cordes that are made of the said Cocus or Nut, the ropes and cables beeing likewise of the same tree, as also the sayles which they make of the leaues, which leaues are called Olas. They serue likewise to make the Canarijns houses, and for hattes which they vse to carrie ouer their heades, for the sunne or the raine, they make also mattes or Tents that lie ouer the Palamkins when it raineth, to couer the women when they are caried abroad, and such like thinges: they likewise make thereof very fine Hattes, that are much esteemed, and cost three or foure Pardawes the péce, which they weare in Summer for lightnes. They farme or hire those trées for two causes, one for the Coquos or fruit to eate it, the other to presse wine out of them, thereof to drinke. The nuts are as great as an estrige egge, some smaller, and some greater, and are outwardly couered with a Huske or Shell, which as long as it groweth on the trée, is gréene without, like an Acorne with his huske or cup.

The Indian nuts are couered ouer with two sortes of huskes or shels, whereof the vttermost is hayrie, and of it they make Cairo, that is, all their cables and ropes, and stop and make their ships close with it in stead of Ocam or tow, for that it keepeth the ships closer in saltwater then our Ocam or Tow, because in salt water it closeth and shutteth it selfe closer together. Of the other they make not onelie drinking cups, in India, but here with vs also, for that the common people beleeue there is a certaine vertue in them against stirring of the body, but it is not so.

This Huske beeing drie and pulled off, is haire like hempe, whereof all the cordes and Cables that are vsed throughout al India are made, as well vppon the land as in the ships. it is of colour verie like the ropes of Sparta in Spaine, they are very good but they must be kept in salt water, whereby they continue very long, but in fresh or raine water they doe presently rot, because they are not dresst with pitch, and tarre as our ships are. The ship wherein I came out of India into Portingall,

tingall, had no other ropes nor cables, nor any such kinde of stuffe, but such as were made of the Indian Cocus, called Cayro, which continued very good, sauing only ỹ we were forced euery fourteene dayes to wash our cables in the Sea, whereby they serued vs as well as cables of hemp. The fruit when it is almost ripe is called Lanha, and within is full of water, and then it is white of colour, thin and soft, and the longer the Cocus is on the tree, the more the water groweth and changeth into white, which is the meat of the nut within, and tasteth much like a hasel nut, but somewhat sweeter. The Lanhos haue within them a good draught of water, which is very cleare, sweet, and coole to drink. It is at the least halfe a Can full, & when men walke abroad and are thirstie, they go vnto the Canarijns, who presently with a great knife in their handes come vp the tree, and cut off as many Lanhos as a man desireth, selling them for a Basaruco or a two peece, which they make very ready and cleare to be drunke, the first shell that is ouer the inward fruit (which as the nut is come to his full ripenes, becometh almost to bee wood, is then but thin and soft, and very pleasant to eate with salt, and do taste almost like Artichokes, a man may drinke as much of this water as hee will for it will not hurt him, but is a verie pleasant drinke, when the fruit is ripe, there is not so much water in it, and is white within, and somewhat thicker of substance, and then the water is not so good as it was before beeing Lanhos, for then it becommeth somewhat sower. These Cocus being yet in their husks, may be carried ouer the whole world, and not once hurt or bruised, and it happeneth oftentimes that by continuance of time, the water within the Cocus doth conuert, and congeale into a certaine kinde of yellow apple, which is verie sauorie and sweet. The huske beeing taken off, the shel serueth for many vses, as to make ladles with woodden handles, and also certaine little pots, which beeing fastned to a sticke, they doe therewith take and lade water out of their great pots, they make thereof also small vessels to beare wine in when they walke into the fieldes, and a thousand other thinges. These shelles are likewise burnt, & serue for coales for Goldsmithes, which are very good and excellent. Of the white of these nuts in India they make porrage, and dresse meate withall, straining and pressing out the milke, wherin with many other mixtures they seeth their rice, & to bee short, they neuer dresse any rice, which they cal Carryl, & is the sauce to their meate thereunto, but they put some of their Cocus milk into it, els the Cocus is but little eaten, for there it is not esteemed of, but serueth for meate for the slaues, and poore people. They likewise breake the Cocus in peeces, and taking off the shell they drie the fruit or white meat that is within it, and it is caried in great quantities out of Malabar to Cambaia and Ormus & to the Northern coastes and quarters beyond Goa, as also to the countrie of Ballagate, & traffique much therewith. Of this white substance they make Oyle, which they stampe in cesterns like Oliues, and it maketh verie good oyle, as well to eat as to burne, which is likewise very medicinable.

There are two sortes of Oyle made of these nuts, one out of the fresh or greene nuts, stamped and mixed with warme water, which beeing pressed foorth, the oyle swimmeth aboue the water: this oyle is vsed to purge the maw and the guts, for it purgeth very gently, & without hurt some mixe therewith the iuyce of Thamarindes, & maketh thereof a verie wholesome medecine, the other Oyle is prest out of the dried Cocus, which is called Copra, & is good also to purge the maw and against the shrinking of the sinews, as also for old aches and paines in the ioyntes and lims. Annota. D. Pal.

This dried Cocus which is so caried abroad, is called Copra. When they desire to haue no Cocus or fruite thereof, they cut the blossomes of the Cocus away, and binde a round Potte with a narrow mouth, by them called Callao, fast vnto the tree, and stop the same close round about with pot earth, so that neyther wine nor aire can eyther enter in, or come forth, & in that sort the pot in short space is full of water, which they call Sura, & is very pleasant to drinke like sweet whay, & somewhat better.

This water being drunke, is very good against the heate of the liuer and the kidnies, and cleanseth the yard from corruption and filthie matter. Anota. D. Pal.

The same water standing but one houre in the sunne, is very good viniger, and in India they haue none other. This Sura beeing distilled, is called Fula, or Nipe, & is as excellent aqua vitæ, as any is made in Dort of their best rēnish wine, but this is of the finest kinde of distillation. The second distillation thereof is called Vraca, which is verie good wine, & is the wine of India, for they haue no other wine. It is very hot & strong, yet ỹ Indians drinke it as if it were water, & the Portingales vse it in this sort. They put it into vessels, and to a pipe of Vraca they put 3. or 4. Hands of reasons that are brought for marchandise into India from Ormus, euerie Hand is 12. pounds, which beeing washed they put into the vessell leauing the bung opē & the pipe not being full, for if it were it wold burst, by reason of the heat, because therewith

it seetheth in the Pipe like water on the fire, and boyling so, it is stirred euery day for the space of fourteene or fifteene dayes, in which time the Vraca getteth as faire a redde colour, as if it were Portingall wine, and differeth not much in taste, but yet sweeter, and hotter of it selfe, howbeit it is altogether as fayre, and of as good a colour as their Portingall Wyne, so that they can hardly bee discerned one from the other: this Wine is called Wine of Passa, or Reasons. With this Wine there is great traffique vsed to Bengala, Malacca, China and other places, and euery Pipe thereof costeth within Goa 30. Pardawen the peece, little more or lesse. Of the aforesaide Sura they likewise make Sugar, which is called Iagra: they seeth the water, and set it in the Sun, whereof it becommeth Sugar, but it is little esteemed, because it is of a browne colour, and for that they haue so great quantitie and abundance of white Sugar throughout all India. The innermost parte of the tree or trunke is called Palmito, and is the pith or hart of the same trunke, which is much esteemed, and sent for a present vnto men of great account. It is as thinne as Paper, and also white, and is as if it were plaited or prest together, as they vse to plait & presse womens hupkes in the Low countries: it is also long and slender, and hath sometimes 50. or 60. foldes or plaites in it like a paper booke. This the Indians vse for paper, and bookes, which continueth in the same foldes, whereon they write when it is greene, and so let it drie, and then it is impossible to get the letters out againe, for it is printed therein with a kind of Iron instrument: The Indians cal it Olla, whereof all their bookes, writinges, and Euidences are made, which they can seale, and shutte vp as we doe our letters. Of this Paper with the Indian writing vpon it, you may see some at D. Paludanus house, which I gaue him for a present. These trees are for the most part in the Illands of Maldiua, where there are Cocus Nuttes, that are excellent good against poyson.

Garsius and *Costa* esteeme this for a fable. *Costa* writeth that he hath searched into it many times but found it contrarie, as I likewise haue done, and can finde no such great effect.

Those Illandes haue no other dealing or liuing, but with Cayro, whereof they make ropes and Cables, and with the Copra, or the white substance of the Cocus, whereof Oyle is made, so ỹ they doe oftentimes come into India, whẽ the ship & all the furniture, victuaile and marchandise is onely of those Palme trees, whereby it is wel to be red, that it is one of the greatest & principall traffiques and victuails in all India, shall suffice for the description of the particular commodities of this tree, the liuely whereof is here to be seene, together with Cocus or Nuttes, and the pottes hanging the same, to draw ỹ water out of them, the growing and sprowting of the Fig as well with fruit as with blossoms, all ly set downe.

The 57. Chapter.

Of the *Duryoens*, a fruit of *Malacca*.

DVryoen is a fruit ỹ only growes in Malacca, and is so much esteemed by those which haue proued the same, that there is no fruite in the world to bee compared with it: for the firme, that in taste and goodnes it excelleth all kind of fruits, and yet when it is first opened it smelleth like rotten onions, but in the taste the sweetnes and daintinesse thereof is the best. It is as great as a Mellon, outwardly like the Iaacka, wherof I haue spoken, but somewhat sharper or pricking, and much like the huskes of Chesnuttes. It hath within three or foure partitions like the Iaacka, wherein the fruit groweth, being of the greatnesse of a little Hennes egge, and therein are the Nuts as great as Peache stones. The fruite is of colour and taste like an excellent meat, that is vsed in Spaine, called Mangiar Blanco, which is made of Hennes flesh, distilled with Sugar: The trees are like the Iaacka trees, the blossoms white, and somewhat yellow, the leaues about halfe a spanne broad, somewhat sharpe at the end, within light greene and without darke greene.

In *Malacca* there is a fruit so pleasant both for taste and smell, that it excelleth all other fruites both of *India* and *Malacca*, although there are many both excellent and very good. This fruit called in *Malayo* (which is the Prouince wherein it groweth) *Duriaoen*, and the blossomes *Buaa*, and the tree *Batan*: it is a very great tree, of solide and firme wood, with a gray barke, hauing many braunches, and exceeding great store of fruit: the blossome is white and somewhat yellow: the leaues halfe a hand full long, & two or three fingers broad,

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rounde and somewhat hollowe: outwardly darke greene, and inwardly light greene, and somewhat after a red colour. It beareth a fruit of the bignes of a *Mellon*, couered with a harde husk, with many smal and thicke sharpe prickles: outwardly greene, & with strikes downe along the sides like the *Mellon*. They haue within them foure holes or partitions according to the length thereof, in each of the which holes are yet three or foure cases: in each case or shell a fruite as white as milke, and as great as a Hennes egge, but better of taste and sauour, like the white meat, which the Spaniardes make of Ryce, Capons flesh, and Rose water, called *Mangiar Blanco*, yet not so soft nor slymie, for the other that are yellow, and not white within, are either spoyled, or rotten, by euill aire or moysture: they are accounted the best which haue but three Nuttes in each hole, next them those that haue foure, but those of fiue are not good, & such as haue any cracks or cliftes in them. There are likewise very seldome) more then twenty nuts in one apple, and in euery Nutte is a stone like a Peach stone, not rounde, but somewhat long, not ouer sweet of taste, but making the throat harsh, like unripe Medlers, and for that cause are not eaten.

This fruit is hot and moist, and such as will eat them, must first treade vpon them softly with his foote, and breake the prickes that are about them: Such as neuer eate of it before, when they smell it at the first, thinke it sauoureth like rotten Onyon, but hauing tasted it, they esteeme it aboue all other fruites, both for taste and sauour. This fruite also in such account with the learned Doctors, that they think a man can neuer be satisfied therwith, and therefore they giue this fruite an honourable name, and write certaine Epigrammes thereof, & yet there is great abundance thereof in *Malacca*: & the apples cost not aboue four Meruedies the peece, specially in the Monthes of Iune, Iuly and August, at other times the price is high.

Here you must note a wonderful

contrarietie, that is betweene this fruit *Duriaoen*, and the hearbe *Bettele*, which in truth is so great, that if there were a whole shippe, shoppe or house full of *Duriaoens*, wherein there lay certayne leaues of *Bettele*, all the *Duriaoens* wold presently rotte and bee spoyled. And likewise by eating ouer many of those *Duriaoens*, they heat the Maw, & make it swell, and one leafe of *Bettele*, to the contrarie, being laide colde vppon the hart, will presently cease the inflamation, rising or swelling of the Maw. And so if after you haue eaten *Duriaoens*, you chance to eat a leafe or two of *Bettele*, you can receyue no hurt by the *Duriaoens*, although you haue eaten neuer so many. Hereupon, and because they are of so pleasant a taste, the common saying is, that men can neuer be satisfied with them.

The 58. Chapter.

Of the tree *Arbore de Rays*, that is, root tree, and the *Bambus* or reede of *India*.

THere is a tree in India called Arbore de Rays, that is to say, a Tree of rootes: this tree is very wonderfull to beholde, for that whē it groweth first vp like all other trees, and spreadeth the branches: thē ỹ branches grow ful of roots, & grow downwards again towards the earth, where they take roote againe, and so are fast againe within the ground, and in length of time, the broader the tree is, and that the branches doe spreade themselues, the more roots doe hang vpon the branches, and seeme a farre off to bee cordes of Hempe, so that in the ende the tree couereth a great peece of ground, and crosseth one roote within the other like a Mase. I haue seene trees that haue contayned at the least some thirtie or fortie pates in compasse, and all out of the rootes which came from aboue one of the braunches, and were fast growne and had taken roote againe within the earth, and in time waxed so thicke, that it could not be discerned, which was the chief or principal trunke or body of the tree: in some places you may creepe betweene the rootes, and the more the tree spreadeth, so much the more doe the rootes spring out of the same

branches, and still growe downe til they come to earth, and there take rote againe within the ground, and still increase with rotes, that it is a wonder. This tree hath no fruit that is worth the eating, but a small kind of fruite like Olives, & good for nothing but for birdes to eate.

Annota. D. Pal.

Carolus Clusius that hath written very diligently of this tree, nameth it by authoritie out of *Plinie*, the Indian Fig tree, and saith, it groweth very high, first out of a straight thicke trunke, or body that afterwarde yeeldeth many small and thinne twigges, which being young and tender, are of a gold yellow colour, and growing downewardes towardes the earth, doe waxe againe like young Rushes, and so make as it were new trees again, which in time become as thicke as the first, so that they cannot easily be discerned one from the other, sauing onely for the compasse thereof, which in the ende proceedeth to the thicknesse of three mens fadomes: out of the which roundnesse or circuit on euery side there groweth other rootes, and so to an innumerable number, so that this tree doth cover sometimes a little Italia[illegible] onely spread from the lowest branches down againe into the ground, but also from the highest, whereby that one tree seemeth to be a thicke woode. The Indians that they may go through this tree, do cut away some of the branches, and make as it were galleries to walke vnder, and to keepe them from the heate of the Sunne, because the tree is so full of branches, that the Sun cannot shine through it, and by reason of the many crookinges and wayes that are vnder this tree, there are many soundes of a great Eccho heard vnder the same, so that in many places it will repeate a mans words three or foure times together. He that tolde *Clusius* of this tree, saide, hee had seene 800. or 1000. men (whereof hee himselfe was one) hide themselues vnder one of those trees, saying further, that there were some of those trees which might well couer 3000. men vnder it: the leaues which the new branches bring forth, are like the leaues of the Quince trees: the outside green, the inside whitish & rough, as if they were couered with Wooll: whose leaues are much desired by Elephants, who therewith are nourished: the fruit is like the first ioint of a mans thumbe, and haue the fashion & forme of little small figges, reddish both within and without, and ful of little greines like common figges: sweet of taste and good to be eaten, but not so pleasant as our common figs: they grow between the leaues & the new branches, as our Figges doe: it groweth in *Goa*, and in some places bordering on the same: also *Clusius* saith out of *Curtius*, *Plinius* and *Strabo*, that those trees were also knowne of the auncient writers. Hee that desireth to know more hereof, let him reade *Clusius* in his Chapter of Indian Figges.

There are in India other wonderfull and thicke trees, whereof shippes are made: there are trees by Cochim, that are called Angelina, whereof certaine scutes or Skiffes called Tones are made: there are of those Tones that will lade in them at the least 20. or 30. Pipes of water, and are cut out of one peece of wood, without any peece or seame, or any iointes: whereby men may well coniecture the thicknesse of the tree, and it is so strong and hard a woode, that Iron in tract of time would bee consumed thereby, by reason of the hardnesse of the woode. There are also ouer all India many Sugar Canes in all places, and in great numbers, but not much esteemed of: & all along the coast of Malabare there are many thicke Reeds, specially on the coast of Choramandel, which Reedes by the Indians are called Mambu, and by the Portingales Bambu: these Mambus haue a certain matter within them, which is (as it were) the pith of it, such as Quilles haue within them, which men take out when they make them pennes to write: the Indians call it Sacar Mambu, which is as much to say, as Sugar of Mambu, and is a very medicinable thing much esteemed, and much sought for by the Arabians, Persians, and Moores, that call it Tabaxiir.

Tabaxyr is a Persian word, & signifieth no other thing but a certaine white or milke moisture, for any sap or moisture cleauing together is called *Sacar Mambu*, because the reeds or branches, which bring forth the same are called *Mambu*: the trees whereon *Tabaxyr* groweth, are some as great

Annota. D. Pal.

as

as a Popler, and some smaller, commonly hauing straight vpright branches, sauing that some of the fayrest of them are bowed for their galleries, Arbours, and other walking places: they haue many ioyntes, each of a spanne length, hauing leaues somewhat longer then the leaues of the Oliue tree: betweene euery ioynt there is a certain sweete moysture, white and cleauing together like Starch, sometimes much, sometimes little: euery tree or branch doth not bring forth such sweet moisture, but such onely as grow in *Bisnagar*, and in some prouinces of *Malabar*.

And therefore commonly in Persia and Arabia, it is weighed against siluer, and is a marchandise much vsed & esteemed among ỹ foresaide nations: this groweth within the ioynts of the reed, & is white, and sometimes blackish, and sometimes Ash colour.

It is not therefore reiected or cast away, because it is blackish: for this blackishnesse proceedeth either by reason of the superfluitie of the moysture, or that it was too long inclosed within the tree, & not by burning of the tree, as some are of opinion. *Rhases* writeth hereof in his third book, and 36. Chap. and *Serapio* in his booke of phisicke, in the 342. Chapter, and *Auicenna* in his 2. booke and 617. Chapter, who are of opinion, that *Tabaxir* is made of burnt rootes, but his opinion is hereby proued to be false.

The Indians vse it against the payne in their priuie members, or such like secrete diseases, as also against hotte or burning feauers, the Colerica passio, and the redde Malison, and laskines, with such like diseases. Those reeds grow most in the coast of Choramandel in Bisnagar, and Malacca in many places, and in great abundance: they growe very high, and are diuided in each ioynt one knot from another, at the least a spanne and a halfe, and rather more, and are as thicke as a mans leg aboue the knee: they do commonly grow vpright, and most of them as high as the highest house in the Low-countries: they bow them many times in growing, that they may bring them into a forme or fashion to serue for their Pallamkins, wherein the Portingalles and Indian Lordes are caried, as I saide before: the leaues of those reedes or Bambus growe wide one from another, and haue almost the fashion of an Oliue leafe.

Of the tree or reede called *Bambus*, some of the Indians make scutes or little Skiffes, wherein two men may sitte, which they doe not altogether make hollow within, but leaue two knots or partitions vncarued. In those scutes the Indians sit naked, at ech end one, crosse legged, & in each hand an oare, wherewith they rule the boate and driue her swiftly against the streame, specially in the riuer called *Cranganor*: and they are of this opinion, that those Scutes are neuer ouerturned by the *Crocodiles* (although they come about them) as others are, but for these it was neuer heard of. Annnota. D. Pal.

The 59. Chapter.

Of the tree called *Arbore Triste*.

THe Tree called *Arbore Triste*, that is, the sorrowfull tree, is so called, because it neuer beareth blossoms but in the night time, and so it doeth and continueth all the yeare long: it is a thing to be wondred at: for that so sone as the Sunne setteth, there is not one blossome seene vppon the tree, but presently within halfe an houre after, there are as many blossomes vppon it, as the Tree can beare: they are very pleasant to behold, and smell very sweet, and so sone as the day commeth on, and the Sunne is rising, presently all the blossomes fall off, and couer all the ground, so that there remayneth not one to be seene vpon the tree: the leaues shut themselues close together, so that it seemeth as though it were dead, vntill euening commeth againe, and then it beginneth to blossome as it did before: the tree is as great as a Plum tree, and is commonly planted behinde mens houses, in their gardens for a pleasure, and for the sweet smell: it groweth very quickly vp, for that many young plantes do spring out of the roote, and as sone as those young plantes be aboue halfe a fadome high, they haue presently as many blossoms vppon them as the branches on the trees, and although they cut the tree down to the ground, yet within lesse then halfe a yeare there will branches spring out of the roote, and likewise if you breake a branch off from the tree & set it in the earth, it will presently take root and grow, & within few dayes after beareth blossoms: the blos-

soms

ſomes are in a manner like Orange tree bloſſomes, the flowre being white, and in the bottome ſomewhat yellow and reddiſh, which in India they vſe for Saffron, therewith to dreſſe their meats, and to die with all as wee doe with our Saffron, but it is neyther ſo good nor of ſo pleaſant a taſte, yet it ſerueth there for want of the other.

Annota. D. Pal. Some ſay, that the water of this tree being diſtilled, is good for the eyes, ſteeping linnen clothes in it, and ſo laying them to the eyes.

This tree is found in no place but in Goa, and Malacca, & in ſome other places, where the Portingalles inhabiting, haue planted them, for that they firſt came out of Malacca into India, but within the land there is none, they are called in the Malayan tongue Singady, in Decaniin, Pariſatico, in Decan, Pul, of the Arabians Guart, of the Perſians and Turkes Gul. The cauſe of this name, as the Indians ſay, is, that a Gentleman called Pariſatico had a faire daughter, of whom the Sunne became amorous, and in the end obtained his pleaſure of her, but not long after he fell in loue with another, & forſook her, wherupon ſhe falling into diſpaire killed herſelfe, and according to the cuſtome of the countrie her body was burnt, of whoſe aſhes they ſay this tree ſprang vp, and for the ſame cauſe was called *Pariſatico*, and therefore they ſay by reaſon of the hatred it beareth vnto the Sunne, it neuer bringeth foorth bloſſome or flowre, but by night, and in the day time for griefe they preſently fall off.

Annnota. *D*, Pal. The deſcription of this Tree by Chriſtopherus de Coſta is ſet downe in this manner: that it is of the greatnes and ſimilitude of a plumme tree, with many ſmall branches, ſeperated by diuers knots and partitions, the leaues growing two and two together, and as bigge as plumme tree leaues, ſoft and rough on the out ſide, verie like to leaues of Sage, and inwardlie greene, and ſomewhat ſharp, but not ſo vneuen on the ſides as plumme leaues, neyther yet ſo full of veines. In the middle betweene the two leaues there groweth a little ſtalke, whereon are fiue ſmall heads, & out of them foure little rough leaues, out of the middeſt wherof there doe ſpring fiue ſmall white bloſſomes, of the greatneſſe and forme of Orange bloſſomes, but ſomewhat ſmaller, fairer, and ſweeter. The ſtalke ſeemeth more red than yellow, wherewith the Indians colour their meate, as wee doe with Saffron. The greene fruite is of the greatnes of a Lupyne, and in faſhion like a little hart, ſomwhat long and deuided in the middle, hauing two places wherein the ſeed doth lie, which is alſo like a hart, and as bigge as the ſeeds of Saint Iohns bread, couered with a greene Skin, and ſomewhat bitter. Of all other Trees theſe are the pleaſanteſt of ſmell, ſo that they bee not handled, for if they be, they doe preſently looſe their ſweetnes and ſmell. The Indians are of opinion, that theſe flowers doe quicken and comfort the heart, but they are ſomewhat bitter, the Heathens likewiſe doe account the ſeede among their medicines that ſtrengthen the hart. The flowers may be vſed in meat, the ſeed hath oftentimes bin caried into Portingall, and there ſowed, but neuer would grow, what meanes ſoeuer they vſed, the flowers fall off when the ſunne riſeth as Cluſius ſaith, eyther by reaſon of ſome contrariety, or becauſe of the ſubtill nature of the ſap, which the beames of the Sunne doe drie and conſume: for thoſe wheron the Sunne ſhineth not, ſtay ſomewhat longer on the tree. Theſe flowers are very carefully gathered, whereof a very ſweet and pleaſant water is diſtilled, which is called water de Mogli, ſome of this ſeede was brought me out of India by Iohn Hughen, which I ſowed in the groũd, but it came not forth.

The 60. Chapter.

Of the Bettele leaues, & the fruit Arecca.

THe leaues called Bettele or Bettre, which is very common in India, and daply eaten by the Indians, doe grow in all places of India, where the Portingals haue diſcouerd, not within the countrie, but only on the ſea coaſt, vnleſſe it bee ſome ſmall quantitie. It will not growe in cold places, as China, nor in ouer hot places, as Moſambique and Sofala, and

becauſe

because it is so much vsed, I haue particularly set it downe in this place, although it is already spoken of in many other places. You must vnderstand that this Bettele is a leafe somewhat greater and longer out than Orange leaues, and is planted by sticks, whereupon it climeth like Iuie or pepper, and so like vnto pepper, that a farre off growing each by other, they can hardlie bee descerned. It hath no other fruite but the leaues only, it is much dressed and looked vnto, for that it is the dayly breade of India. The leaues being gathered doe continue long without withering, alwaies shewing fresh and greene, and are sold by the dozen, and there is not any woman or man in all India, but that euery day eateth a dozen or two of the same leaues or more: not that they vse them for foode, but after their meale tides, in the morning and all the day long, as likewise by night, and as they goe abroad in the streetes, whersoeuer they be you shal see them with some of these leaues in their handes, which continually they are chawing. These leaues are not vsed to bee eaten alone, but because of their bitternesse they are eaten with a certaine kinde of fruit which the Malabares and Portingales call Arecca, the Gusurates and Decanijns, Suparii, and the Arabians Fauffel. This fruite groweth on trees like the Palme trees that beare the Nut Cocus in India, but they are somewhat thinner, with the leaues somewhat longer, and smaller. The fruit is much like the fruit that groweth on Cipresse trees, or like a Nutmeg, though some of them are on the one side flat, & on the other side thicker, some being somewhat greater and very hard. They cut them in the middle with a knife, and so chaw them with Bettele, they are within ful of veines, white, and somwhat reddish. There is a kinde of Arecca called Cechaniin, which are lesse, blacker, and very hard, yet are likewise vsed with Bettele, and haue no taste, but onlie of the wood, and yet it moysteneth the mouth, and coloureth it both red and blacke, whereby it seemeth that the lips and the teeth are painted with blacke blood, which happeneth when the Arecca is not well dried. There is another sort which in the eating or chawing beeing swallowed downe, maketh men light in the heade, as if they had drunke wine all the day long, but that is sone past. They vse yet another mixture which they eate withall, that is to say, a cake or role made of a certaine wood or tree called Kaate, and then they annoint the Bettele leaues with chalke made of burnt oyster shelles, which can doe no hurt in their bodies, by reason of the small quantitie of it, all this being chawed togeather, and the Iuice swallowed downe into their bodies, for all the rest they spit forth. they say it is very good for the maw, and against a stinking breath, a souereigne medecine for the teeth, and fastning of gummes, and very good against the Schorbucke, and it is most true that in India verie few men are found with stinking breathes or toth aches, or troubled with the Scorbuch or any such diseases, and although they be neuer so old, they alwaies haue their teeth whole and sound, but their mouthes and teeth are still as if they were painted with black blod, as I said before, and neuer leaue spitting reddish spittle like blood. The Portingale women haue the like custome of eating these Bettele leaues, so that if they were but one day without eating their Bettele, they perswade themselues they could not line: Yea, they set it in the night times by their Beddes heades, and when they cannot sleepe, they doe nothing els but chaw Bettele and spit it out againe. In the day time whersoeuer they doe sit, goe, or stand, they are continually chawing thereof, like Oxen or Kine chawing their cud: for the whole exercise of many Portingale women, is onely all the day long to wash themselues, and then sal to the chawing of their Bettele. There are some Portingales that by the common custome of their wiues eating of Bettele, doe likewise vse it. When the Indian women go to visit one an other, the Bettele goeth with them, and the greatest pleasure or entertainement they can shew one to the other, is presently to present them with some Bettele, Arecca, and chalke in a wodden dish, which they keepe onely for that purpose. This Bettele is to bee sold in euery corner, and streete, and shoppe of the towne, as also in euery high way for trauellers and passengers, and is ready prepared, that is to say, so many Bettele leaues, one Arecca & some chalke, and many times some Cate for such as desire to haue it, which they commonly keepe in their houses, or beare in their hands in a wodden painted dish, and so eate in this sort, first a peece of Arecca, and Cate, which they chaw, after that a leafe of Bettele, and with the naile of their thumbe, which they purposely weare sharpe and long, not round as wee doe, they pull the veines or stringes out of the leafe, and so smeare it with chalke, and rowling it together, they thrust it in their mouthes and chaw it. The first lap thereof they spit forth, and say that thereby they purge the head and the maw of all euill, and flegmaticke humors, and their spittle being as fowle as blacke blood, which colour proceedeth from the Arecca, the rest of the Iuice they swallow downe.

The Indians goe continually in the streetes

ſtrétes and waies with Bettele and the other mixtures chawing in their handes, ſpecially whē they go to ſpeake with any man, or come before a great Lord, therby to retaine a good ſmell, and to keepe their breathes ſwéet, and if they ſhould not haue it in that ſort with them whenſoeuer they meete or ſpeake with any man of account, it were a great ſhame for them.

Annota. D. Pall.

The women likewiſe when they accompany ſecretly with their husbands, doe firſt eat a little *Bettele*, which (they think) maketh them apter to the game. All the *Indians* eate it after their meales, ſaying that otherwiſe their meate wold vpbraide them, and riſe in their ſtomakes, and that ſuch as haue vſed to eate it, and leaue it, doe preſently get a ſtincking breath. They doe at certaine times forbeare the eating of *Bettele*, as when any of their neereſt friends die, and alſo on certain faſting daies, as likewiſe ſome *Arabians* and the followers of *Ali*, Mahomets brother in lawe, doe vpon their faſting dayes. In *Malabar*, this leafe is called *Bettele*, in *Decam Guſurate*, and *Canam*, it is called *Pam*, in *Malaion*, *Siri*, by *Auicenna*, *Tambul*, but better by others. *Tambul*, *Auicenna* ſayeth, that *Bettele* ſtrengthneth the maw, and faſtneth the fleſh of the Gummes, for which purpoſe the *Indians* doe vſe it, but where he affirmeth thoſe leaues to be cold in the firſt degree, and drying in the ſecond, it is not ſo, for either his Booke is falſe printed, for hee was deceiued therein, for thoſe leaues are hotte and drie in the end of the ſecond degree, as *Garcius ab Horto* himſelf hath found out, likewiſe the taſte and ſmell therof doe affirme it to be ſo. This *Bettele* is like a Citron leafe, but ſomewhat longer, ſharpe at the ende, hauing certaine veines that runne along the leafe. The rypeſt are holden to bee the beſt, and are of colour yellowiſh, although ſome women chuſe the vnripe, becauſe they are pleaſanter in the chawing. The leaues doe wither by much handling. The *Bettele* in *Malacca*, beareth a fruit like the tayle of an Efte, which becauſe it taſteth well, is eaten: it is planted like a Vine vpon ſtickes, as Hoppes with vs.

Some for their greater benefit Plant it among Pepper, and among Arecca, and there of doe make a pleaſant Galleric. This *Bettele* muſt be carefully looked vnto, and often watered. He that deſireth to knowe more hereof, let him reade the worthie commentaries of learned *Cluſius*, vppon the Chapter of *Garcius* touching *Bettele*.

The Noblemen and Kings, whereſoeuer they goe, ſtand or ſit, haue alwaies a ſeruant by them, with a Siluer kettle in their hand full of Bettele and their mixtures, and when they will eat, giue them a leafe ready prepared. And when any Ambaſſadour commeth to ſpeake with the King, although the King can vnderſtand them well, yet it is their maner (to maintaine their eſtates) that the Ambaſſadour ſpeaketh vnto them by an interpreter, that ſtandeth there in preſence, which done, he anſwereth againe by the ſame interpreter. In the meane time, the King lyeth on a bed, or elſe ſitteth on the ground, vppon a Carpet, and his ſeruant ſtandeth by, readie with the Bettele, which he continually chaweth, and ſpitteth out the Jupce, and the remainder thereof, into a Siluer Baſon, ſtanding by him, or elſe holden by ſome one of his ſlaues or his wiues, & this is a great honour to the Ambaſſadour, ſpecially if he profereth him of the ſame Bettele that he himſelfe doth eate. To conclude, it is their common vſe to eate it, which becauſe it is their dayly exercíſe, and that they conſume ſo much, I haue made ỹ longer diſcourſe, the better to vnderſtand it, although ſomewhat hath béene ſaid thereof in other places. The Kings & Lords of India vſe pilles made of Arecca, Cate and Camphora, with beaten Lignum aloes, and a little Amber, which they eate altogether with Bettele and Chalke, in ſtéede of Arecca.

Anno D. Pa

Some mixe *Bettele* with *Licium*, ſome and thoſe of the richer & mightier ſort with *Campher*, others with *Lignum aloes*, *Muske* and *Amber Grijs*, and beeing ſo prepared, is pleaſant of taſte and maketh a ſweet breath. There are ſome that chaw *Arecca* either with *Cardamomum*, or with Cloues. Within the lande farre from the Sea, thoſe leaues are ſolde verie deare. It is ſaid, that the King of *Decan Mizamoxa* ſpendeth yearely thereof, to the valew of aboue thirtie thouſand Milreyes. This is their banquetting ſtuffe, and is giuen them

them by trauellers, and the Kings giue it to their Subiects. To the rich they giue thereof being mixed with their owne hands, and to others they send it by their seruants. When they send any man of Ambassage or otherwise, there are certaine Silke Purses full of prepared *Bettele* deliuered vnto him, and no man may depart before it be deliuered him, for it is a signe or token of his passe port.

By the pictures hereafter following you may see the figures of the frutes of Malacca called Duryoens, & ỹ trée Arbore de Rays, or rote trée, likewise the thicke Rédes, named by the Portingales *Bambu*, and by the Indians Mambu, with the trée called Arbore Triste, or the sorrowfull trée, as it is both by day and by night, and the trée whereon Arecca doth grow, as likewise the Bettele. And because Pepper is oftentimes planted at the foote of the Arecca trée, where it groweth and clymeth vp round about the body thereof, I haue set it downe, in the same order as it groweth: The description whereof shall in an other place bee shewed, among the Spices and drugges of *India*, as also the Hearbes, seruing for Physicke, and Apothecarie ware &c.

The 61. Chapter.

Of the Hearbe Dutroa, and a Plant called Herba Sentida, or the feeling Hearbe.

THe Hearbe called Dutroa, is verie common in India, and groweth in euerie fielde: the leafe thereof is sharpe at the ende, like the pointe of a Speare, and is indented on the edges like the leafe of Beares claw, and about that bignesse, hauing in it many long threédes or veines, it groweth without taste, or moysture, and somewhat bitter and smelling like a Raddish. The flower or blossome of this Plant is verie like vnto the blossome of Rose-marie in colour: and out of this blossome groweth a bud, much like the bud of Popie, wherein are certaine small kernels like the kernels of Melons, which being stamped, and put into any meate, wine, water, or any other drinke or composition, and eaten or drunke therewith, maketh a man, in such case as if hee were solish or out of his wittes, so that he doth nothing else but laugh, without any vnderstanding or sence once to perceiue any thing that is done in his presence. And some time it maketh him sléepe as if he were dead, in that sort he continueth for the space of twentie foure houres: but if his féete bee washed with colde water, then hee commeth to himselfe againe before the twentie foure howers be expired. This Herbe the Indian and Portingall women vse much to giue vnto their husbandes, and often times when they are disposed to bee merrie with their secrete louers, they giue it him, and goe in his presence and performe their leacherie together, and taking their husband by the beard, they will call him Cornudo, with other such like iestes, the man not knowing any thing thereof, but sitteth with his eyes open, not doing or saying any thing, but laugh and grin, like a fole, or a man out of his wits: and when the time commeth that he reuiueth out of his transe, he knoweth nothing what was done, but thinketh that hee had slept. This Hearbe the slaues vse likewise to giue their masters and mistresses, therby to robbe them and to breake open their Chests, which is oftentimes done, this Dutroa must bee vsed in measure, because it is a kind of poyson, for if a man giue too much thereof hee may bring a man to his ende, vnlesse some strong and present remedie be taken, by some counterpoyson or Purgation.

The remedy thereof consisteth in medicines which cause vomiting, for he must cast al out of his body, meate or what soeuer is remaining in his *Maw*, & then take diuers purgations and strong Glisters, as also hard rubbing & binding both hands and feete, together with letting bloud in the great toes.

This Hearbe groweth in all places in aboundance, and although it is forbidden to be gathered, or once vsed, neuertheless those that are the principal forbidders of it, are such as dayly eate thereof, for their owne wiues sakes, that thereby they might fulfill their pleasures with other men, which is the common liuing of them all, some few excepted. Some men are so vsed to eate and drink Dutroa, not knowing of it, that talking onely of the Juice of the leaues, they are presently in a transe, and so the wife is well assured, and without all feare to satisfie her lust. This and such like Hearbes there are in India, and are much vsed, for that all the care & studie that ỹ women and wiues of India haue, is day and night to deuise meanes to satisfie their pleasures, and to increase lust, by all the deuises they can imagine, and to make their bodies the apter thereunto. Which to effect they know all the diuelish inuentions and practi-

ses that may bee deuised, as experience dayly maketh it manifestly knowne, by such as trauell in India, as I my selfe haue partly tried. There is yet an other Hearbe in India, called by the Portingales Herba Sentida, or féeling Hearbe, the cause why it is called so, is for that if any man passeth by it, and toucheth it, or throweth either Sand or any other thing vpon it, presently it becometh as though it were withered, and closeth the leaues together, & cõmeth not to it self, & to his first force againe as long as the man standeth by it: but presently when the man is gone and turneth his backe, it openeth the leaues againe, and becommeth stiffe, & faire againe as though they were newly growne: and touching it againe, it shutteth and becommeth withered as before, so that it is a pleasure to see it, and and strange to bee obserued. Also there is a thing to bee wondered at and seemeth impossible to such as haue not seene it: and this it is within the towne and Iland of Goa, at the one end of the towne, where the Kine, Oxen, Sheepe, and all kind of cattle are killed and slaine, to be solde for meate for the inhabitants, called Matauaquas: in that place there lye all the hornes of the saide beastes scattered and throwne about, as if they were altogether vnprofitable, because the Portingals and Indians vse them not, and it is likewise a great dishonour, and iniurie to the Spaniardes and Portingales, to haue anye hornes, or once to shew a horne ech to other, or to throw it before his dore, for reuenge of which act, they would kill each other, and there is sharpe Iustice vsed, if any man doe offend in that sort, by shewing his neighbour the horne, or naming it vnto him, for that thereby they meane he is a man that is made cokolde by his wife. These hornes hauing layne there a certaine time, doe sticke fast in the earth, (I meane the inner part of the horne) and there it taketh roote as if it were a tree, as I my selfe haue seene and pulled forth many of them, that had rootes of two or three spannes in length, which was neuer seene in any place of the world. The cause whereof hath beene sought and searched by many curious speculators of strange things, but they could neuer find it out, and yet the earth is verie stonie. Whereby those of Goa, most oftentimes take it in good part, to heare themselues reported to be the greatest Cornudos, or wearers of hornes in all the world, because hornes in other places may at once be put off but theirs of Goa haue taken roote, and therfore it is impossible to cut them cleane away, for that because of the rootes, they will presently growe vp againe, so that they must with patience beare them as long as they liue. And herewith we will make anend of the description of the trees, plants, and common herbes of India, although there are verie manie, and a thousand sorts more, which in fashions and wonderfull effects doe much differ from the herbes of these countries, because I knowe not the proper names of them, I haue onlie made mention of the commonest and best knowne.

The 62. Chapter.

Of spices, drugges, plants and stuffes for Physitions and Apothecaries, that is the common sort, and such as are ordinarily vsed in India, and of their growing, and in what manner and place they grow, and first of Pepper.

Pepper is of diuers sorts, that is to say, blacke, white, and long. pepper is called Canariin: the blacke is the cõmonest, and is most brought hither, and throughout al places of the world. The white and long are likewise carried into other places, though verie little of it: but the Pepper called Canariin is neuer carried forth of India, for it is not much esteemed: the blacke pepper which is the commonest and the best, groweth most on the coast within the Countrie of Malabar, which Coast beginneth 12 miles Southwards from Goa, and reacheth to the Cape de Comoriin, and is the land lying on the sea coast, betweene the high land of Ballagate and the sea: further within the land there groweth none, and there is the place where all the pepper is yearelie laden, which is carried into Portingale, and from thence spread abroad throughout all Christendome: From thence also it is much shipped by the Mahometanes to the red sea, and vpon the land inwards beyond Ballagate, as also to Persia, Arabia, and all the countries bordering vpon the same: And although it be expreslie forbidden by the Portingales, & great care taken, and for the same cause coast and seas along the shore are watched, that it be not shipped or sent out without their licence, yet is there great quantities carried forth, and some times with the Saluo-conducto, or passeport from the Portingals themselues. There groweth likewise much black pepper by Malacca, and in the Ilands of Sumatra, Iaua, Sunda, and other places, as in the description of the coast and Ilands I haue alredie declared, where also groweth white Pepper,

per, which is like the blacke, saving the first outmost huske is white and smoth, without any wrinckle, but hath the verie self same vertue and taste that black pepper hath. It cometh oftentimes mingled with the Malacca pepper. The pepper that groweth in the countries about Malacca is many times also brought into Portingal, but verie little, for that it is 2 yeares betweene euery ship that sayleth out of Portingale thither, which being there, taketh in some pepper, but most Cloues and Nutmegges with their flowers and other marchandises of China: But the most part of that pepper is vsed in the same countries, as in Pegu, Syon, & specially in China, and other countries bordering on the same, which deal continually one with an other. Pepper by the Malabares is called Molanga, and in the countries by Malacca Lada: in Arabia, Filfil: the Gusarates of Cambaia and Decaniins of Ballagate cal it Meriche: and they of Bengala, Morois: and the long pepper which groweth onely in Bēgala and Iaua, is called Pelclim. Pepper groweth and is planted at the foote of an other trée, and most part at the foote of the trée called Arecca, or some such like trée, & groweth vpon the trée, like Bettele or Iue. The leaues of pepper are like Orange leaues, but somewhat smaller, they are green and sharp at the ends, in the chawing it biteth the tong, and tasteth much like to Bettele, it growes in bunches like grapes, but a great deale lesser and thynner, yet somewhat thicker then Gooseberries: they are alwaies green til they begin to drie and to ripen, which is in Decēber and January, for at that time they are gathered. The long pepper groweth in Bengala, and some in the Iland of Iaua, and is an other kinde of trée: the long pepper is of the length of a nēdle, or the tagge of a point, but somewhat thicker, and all of a like thickness: it is outwardly rugged, and of an ashie colour, and within somewhat white, with small sēdes, but in taste and vse it is like the other black and white pepper. The white pepper (as I sayd) is like the black, both in taste and forme, yet it is accounted for better & strōger, and is not in so great quantitie as the black. The Pepper called Canariins in the countrie of Goa and Malabar, almost of the fashion of Panike: it is of an ashe colour, and holow within, with some smal kernels, which in eating tasteth and heateth like other pepper, yet it is vsed onely by the poore people, and therefore is called Canariin pepper, that is to say, Countrie mens pepper, or poore peoples pepper: therefore it is neuer laden away, for it is verie course and of little value, neither would it be able to rayse the fraight, and therfore is it left in the countrie. The other pepper is in India and all other Eastern countries, much vsed and spent by the Indians themselues, and that in greater quantitie then yearelie is carried or laden from thence for other places, for they eate not any kinde of meate, but they put therein handfuls of pepper, al vnbeaten, so that they waste the more. In the description of Malabar I haue set downe in what places pepper doth grow, and is cōmonlie laden, and the hauens where the Portingall shippes doe come and fetch it: therefore it needeth not here to be rehearsed: pepper is likewise much vsed, whē it is grēn, to be put in pots with vineger and salt, and so is kept a long time, and in the same manner carryed into Portingal: but it is most vsed in that sort to be eaten in India, and is called pepper in Achar, in which manner they vse to dresse all other sorts of spices in India, and eate it commonlie to procure an appetite. as we doe Capars, Oliues, and Lemons, being pickled.

Pepper is vsed in the kitchen, and in Apothecaries shoppes, although in both places not as a meate or food, but for physicke: it warmeth the mawe, and consumeth the cold flymenes thereof, to ease the payne in the mawe which proceedeth of rawnesse and wind. It is good to eate fyue pepper cornes euerie morning. He that hath a bad or thick sight, let him vse pepper cornes, with annis, fennel seed, and Cloues, for thereby the mystinesse of the eyes, which darken the sight, is cleered and driuē away. The Apothecaries make a confection of 3. sorts of pepper, in this sort; of white, blacke and long Pepper of each 25 drāmes, wilde tyme, ginger, annis seed, of each an ounce, with honnie as much as needeth to make a confection, which is good for such as haue a cold maw the *Nucken*, the paine in the liuer, and the Dropsie.

Annots. D. Pall.

The 63. Chapter.

Of *Cinamom.*

CInamon in Latin is called Cinamomum: by the Arabians, Quirfa: by the Persians Darchina, by the men of Seylon, (where it most groweth) Curdo: of the people of Malacca, Cayfman: and by the Malabares, Camea: the trees are as great as Olive trees, and some lesser, with leaues of Colmi like Baye leaues, but of fashion like Citron leaues, though somewhat smaller. They haue white blossomes, and a

certaine fruite of the greatnes of black Portingall Oliues, whereof also Oyle is made, which is vsed for manie thinges. The tree hath two barkes, but the second bark is the Cinamon, it is cut off in foure square péces, and so laid to dry, at the first it is ashe colour, after as it beginneth to dry, it roulleth together of it self, and loketh of the colour as it commeth hether, which procédeth of the heate of the Sunne. The trée from whence the barke is taken they let it stand, & within 3 yeres after it hath an other barke, as it had before. These trees are in great abundance, for they grow of themselues without planting, in the open fields like bushes: the rote of this trée yéldeth a water, which smelleth like Camphora, it is forbidden to be drawn forth, for spoyling the trees. The Cinamon that is not wel dried is of ashe colour, & that which is ouer much dryed, blackish, but the best dryed is reddish: there is much and excellent water distilled out of Cinamō while it is half grén, which is much vsed in India, & manie times caryed into Portingal, and other places: it is very pleasant both to drinke and to smell, but very hote and strong: it is vsed against the Colicke and other diseases procéding of cold, it is likewise good against a stincking breath, and euill sauor of the mouth. There is likewise a water made of the blossomes of this tree, but not so good, nor so well esteemed as that of Cinamon it self. The places where Cinamon groweth, is most and best in the Ilād of Seylon, wherin there is whole woods full of Cinamon trees: in the coast of Malabar there groweth likewise great store and some woods of Cinamon, but not half so good and lesser trees, the barke being grayer and thicker, and of smal vertue. The Cinamon of the Iland of Seylon is the best and finest, and is at the least three times dearer in the price. The Cinamon of Malabar is called Canella de Mato or wilde Cinamon, and is forbidden to be carried into Portingale: yet there is great quantity shipped, but all vnder the name of Cinamon of Seylon, whereby it passeth, and the King hath his full custome as well for the good as for the bad. When the Cinamon of Seylon is worth in India 50 or 60 Pardawes the Quintale, the wilde Cinamon is worth but 10 or 12 Pardawes: but it is all registred in India, for Seylons Cinamon, and payeth custome in Lisbon, each Quintale 15 or 16 Milreyes, as well the good as the bad, and all other spices after the rate: and there may be nothing shipped in India, no not so much as the slaues, but it must all be registred in Cochin: and if there be any thing found, to be brought into Portingal, and not registred there, it is forfait to the King. There groweth Cinamon also in the Ilands of Iaua, and by Malacca, but very little, and not so good as that of Seylon. The trees which they burne in India, for wood, some of them are like Cinamon in burning, and smell.

Cinamon healeth, it openeth & strēgtheneth all the inward parts, it is somewhat attractiue, stretcheth the mawe, and digesteth the meate, it is also vsed against all kinde of poyson, that may hurt the hart. Cinamon with Pennyroyall and *Binoet* water drunk driueth away the *Volgher*, openeth the matrice, and maketh women haue their flowers: it is likewise good against *Fusten*, and Catharres, that fall downe from the head into the lower parts, also against the Dropsie, and breaking or stopping of the kidneyes &c. The water and Oyle of Cinamon doe greatlie strengthen all the inward parts, as head, hart, mawe and lyuer. &c.

Anno D. Pa

Some ta this wo Volghe the dise called t Mothe

The 64. Chapter.

Of Ginger.

GInger groweth in manie places of India, yet the best, & most caryed abroad, is that which groweth in the coast of Malabar: it groweth like thin and young Netherland rēedes of two or three spannes high, the rote whereof is the Ginger, being greene, it is much eaten in India, for sallets, as also sodden in Vineger, which they call Achar, as I said of pepper, and other fruites that are vsed in that māner throughout al India: the time whē they are most gathered and begun to be dried, is in December and Januarie: they drie it in this sort, that is, they couer it with pot-earth, which they doe to stop and fill vp the holes, and thereby to make it continue the fresher, for the pot earth preserueth it from wormes, without the which it is presentlie consumed by them: it is little esteemed in India, notwithstanding there is much shipped as well to the red sea as to Ormus, Arabia and Asia, but little for Portingal, because it will not saue ỹ fraught and custome: onlie the gunner of the Indian shippes may lade and bring certaine Quintals without paying any custome, which by the King of Portingale was of long tyme granted vnto them, and is yet obserued: and this they may sel to marchants, and so by this meanes there is some brought, otherwise but very little, for that the most part of Ginger brought into Spain, cometh from Cabo verde, the Ilands of S. Thomas, Brasilia, and the

the Ilād of *S.* Domingo in ỹ Spanish Indies, which is much trafficked withall in Spaine: wherefore that of the Portingall Indies is little brought out of the cōntry, because of the lōg way & great charges, & yet it is better thē other Ginger: as also all other spices, mettals, and stones, that are brought out of the Orientall Indies, that is out of the Portingales Indies, are for goodnesse and vertue better then any other, which the continuall traffique hath sufficiently made knowne. There is likewise much Ginger conserued in Suger which commeth out of the countrie of Bengala, but the best commeth from China, it is verie good to eate, and much vsed in India, & brought out of Portingal into these countries.

Ginger by the *Arabians*, *Persians*, and *Turkes* is called *Gengibil*, in *Gusurate*, *Decan*, and *Bengala*, when it is freshe and greene, *Adrac*, and when it is dryed *Sucte*, in *Malabar* both dryed & green *Imgi*, in *Malayo Aliaa*. It groweth like water Lillies, or Sword-hearbe, but somewhat blacker, with a stalke aboute two or three handfuls high, and with a roote like a Lillie, not spreading forth as *Antonius Musa* writeth, and is not so sharpe, specially that which groweth in *Bacaim*, because of the ouer great moysture. This roote is cut small and mixed with other rootes, and so eaten for Sallets with oyle, salt and Vineger, it is also sodden with flesh and fish. It goweth in all places of *India*, and is sowed or Planted, for that which commeth vp of it selfe, is not so good. The best and greatest store commeth out of *Malabar*, and by the Arabians and Persians it is much desired, next it is the Ginger of *Bengala*. The third is that of *Dabut* and *Bacaim* and of all the coast along, in the wilde fields and inwardly within the land there is little found. There is also some found in the Ilands of S. *Laurence* and *Comaro*. The vertue and properties of Ginger is, that it maketh a man, to goe easily to the stoole, and restoreth a mans strength that is decayed. But it is found contrary in other Authors, that Ginger stoppeth, for that it causeth good digestion, and so laskements, proceeding of rawmoystnesse, is stopped. It heateth a colde maw, and is good against humors, that darken the eyes, and is vsed in many medicines.

Nota. Pall.

The 65. Chapter.

Of Cloues.

CLoues are by the Turkes, Persians, Arabians, and most part of the Indians called Calafur, and in the Ilands of Maluco, where they are only found and do grow Chamke. These Ilands are fiue, lying vnder the Equinoctiall line, as in the descriptions therof is declared. They haue nothing else but Cloues, which are caried frō thence, through out the world, the trées whereon they grow, are like Bay trées, the blossomes at the first white, then greene, and at the last red and hard. which are the Cloues, and when the blossomes are greene, they haue the pleasantest smell in all the world. The Cloues grow verie thicke together and in great numbers, they are gathered and then dryed, their right colour, when they are drie, is a darke yelow, and to giue them a blacke colour, they are commonly smoked. The Cloues that stay on the trée vngathered are thicke, and stay on till the next yeare, which are those that are called the mother of the Cloues. And in the place where the trées stand, there groweth not any grasse or greene Hearbe at all, but it is wholly drie, for that those trées draw all the moysture vnto them. That which the Portingals call Baston, or with vs the stocke of the Cloue, (and is the stalke whereby they hang on the trées) is gathered with the Cloues and so they are mingled together: for that in *Maluco* they neuer garble their Cloues, but in India they are many times parted, though verie little: for they are most part sold and vsed with dust, and stalkes and all together, but such as are to bee sent to Portingall are seuered and clensed. The Cloues are so hotte of nature, that whensoeuer they are made cleane, and seperated from their Garbish, if there chance to stand either Tubbe or Payle of water in the Chamber where they clense them, or any other vessell with wine or any kind of moysture, it will within two dayes at the furthest be wholly soken out, and dryed vp, although it stand not neere them, by reason of the great heate of the Cloues, that draw all moysture vnto them, as by experience I haue often seene. The same nature is in the vnspunne Silke of China, so that whensoeuer the Silke lyeth any where in a house vpon the flowre, that is to say, vppon bordes, a foote or two aboue the ground, and that the flowre is sprinkled and couered with

water, although it toucheth not the Silke, in the Morning all that water will bee in the Silke, for that it draweth it all vnto it. And this tricke the Indians often times vse to make their Silke weigh heauie, when they sel it, for it can neither be seen nor found in the Silke. But returning to our matter, the Cloues grow about the length of a great shot from the Sea side, and are neither planted nor set, and nothing else is done vnto them, but only when they plucke and gather them, they make the place vnder the trées verie cleane. The trée will not grow verie close to the Sea side, nor farre from it, for these Ilands are altogether compassed about with the Sea. When it is a fruitfull yeare, then the Cloues are in greater abundance then the leaues. When they gather them, they do not pluck them with their hands, but with ropes which they fasten about the branches, and by force they shake them off, and by that meanes the trées are so spoyled, that the next yeare after they yéelde but little fruite: but the second yeare then after ensuing, there grow vp trées of the Cloues that fell vpon the ground, when they gathered them two yeares before, like Chesnut trées, and they growe verie sound, because of the great rayne that falleth in those places: for those Ilandes lye vnder the Equinoctiall line, and yéelde fruite within eight yeares, and so continue aboue a hundreth yeares. The time when they are gathered and dried, is from September to Januarie. When the Cloues are gréene, they make good conserues in Sugar, and are likewise salted in Vineger & so kept in pots, and made of Achar, in which manner they are carried into Malacca and India. They likewise distill water out of the gréen Cloues which is verie cordiall, and vsed in many Medecines. The Indian women vse much to chawe Cloues, thereby to haue a swéete breath, which the Portingales wiues that dwell there, doe now begin to vse, the leaues of the Cloue-trées, are altogether like Bay-leaues.

Annota. D. Pal.

Cloues grow on trees like Bay-trees both in forme and quantitie, saue onely that their leaues are somthing lesser, like Almonds of Willow leaues. They are full of branches, and haue aboundance of blossomes, which doe turne these fruites, and are called Cloues because in forme and shape they doe resemble a Birdes clawes. They growe like the *Mirtle*-tree vpon the vttermost branches. Cloues are much vsed both in meate and in medicines. The people of *Iaua* desire the gray Cloues, that hang a whole yere and more vpon the trees, and are no Males, as *Auia* doth absurdly aduise, and as we of the common sort doe, who couet the thinnest. When they are greene, they vse to salt them, with salt and Vineger in *Maluco*, and some they put in Suger, which are verie pleasant to bee eaten. The water of greene Cloues distilled is very pleasant of smel, and strengthneth the hart, likewise they procure sweating in men that haue the Pox, with Cloues, Nutmegges, Mace, long and black Pepper, some lay the poulder of Cloues vpon a mans head, that hath a paine in it, that proceedeth of colde. They strengthen the Liuer, the Maw, and the hart, they further digestion, they procure euacuation of the Vrine, and stop lascatiuenes, and being put into the eyes, preserueth the sight, and foure Drammes being drunke with Milke, doe procure lust.

The 66. Chapter.

Of Mace, Folie, or flowers of Nutmegges, and of Nutmegges.

The Nutmegge trée is like a Peare trée or a Peach trée, but that they are lesse, and it hath round leaues. These trées growe in the Iland of Banda, not farre from Maluco, and also in the Ilandes of Iauas & Sunda, from whence they are carried to China, and Malacca, and also into India and other places. The fruite is altogether like great round Peaches, the inward part whereof is the Nutmegge. This hath about it a hard shell like wood, wherein the Nut lyeth loose: and this wooden shel or huske is couered ouer with Nutmeg flower, which is called Mace, and ouer it is the fruite, which without is like the fruite of a Peach. When it is ripe it is a verie costly meate, and of a most pleasaunt sauor. This fruite or Apples are many times conserued in Sugar being whole, and in that sort caried throughout India, and much estéemed: for in truth it is the best conserue in all India, and is many times brought ouer into Portingall, and from thence hether. They are likewise salted and put in Vineger, which is much vsed in India. When the Nuttes begin

gin to be ripe, then they swell, and the first shell or huske bursteth in peeces, and the Nutmegge flowers doe continue redde, as any Scarlet, which is a verie faire sight to behold, especially if the trees bee full of fruite. Sometimes also the Mace breaketh, which is the cause that the Nutmegges come all together without the Mace, and when the Nutmegge drieth, then the Mace falleth off, and the red changeth into Orenge colour, as you see by the Mace that is brought hether. The Ilands where they grow, spetially Banda, are very unholesome countries, as also the Ilands of Maluco, many that traffique thether die before they depart from thence, or if they escape, they are in great perill of their liues, by sickenesse, notwithstanding great gaine maketh men to trauell thether. The Nutmegge (by the inhabitants of Banda, where they are most growing) is called Palla, and the Mace or Nutmegge flower, Buna Palla. The Decanijns and Indians call it Iapatry, and the Mace Iayfol.

The trees whereon Nutmegs and Mace do grow, are not vnlike to Peare trees, but shorter and rounder leaues, they are good for paine in the head, for the mother and the Sinewes.

mota. Pall.

The *Nut* is compassed about with three kinds of Barkes. The first & outermost is like the greene shell of an Acorne, and when they are ripe that shel openeth: then you find a thin shell or barke like a Nutte, which compasseth the fruite, and by vs is called Mace, which both in meate and Medicine is verie seruiceable and wholesome. The third shell is harder and more like vnto wood then the first, and is like the Acorne, but that it is blacker, which being opened, you find the Nutmegge therein.

When the fruit is ripe, and that the first shell breaketh open, then the Mace is of a most faire red colour, and when the fruit is drie, the Mace likewise doth change, and becommeth a Golden yellow.

There are two sorts of Nutmegges, one long, which are called Males, the other round, which are better & stronger.

The Nutmeg comforteth the braine, sharpneth the memorie, warmeth and strengthneth the Maw, drieth winde out of the body, maketh a sweet breath, drieth downe Vrine, stoppeth the Laske, and to conclude, is good against all colde diseases in the heade, in the braine, the Mawe, the Liuer and the Matrice.

The Oyle thereof is better then the rest, for all the aforesaid named infirmities.

Mace is specially good for a colde and a weake maw, it procureth digestion of the meate, drieth vp all euill humors and breaketh wind.

The 67. Chapter.

Of *Cardamomum*

Cardamomum is a kinde of spice which they vse much in India to dresse with their meates, and commonly they haue it in their mouthes to chaw vpon. It is very good against a stincking breath and euill humors in the head, and serueth also for other things in medecines: it groweth like other graynes, and is verie like to Panyke, but of a white colour drawing somewhat towards yealow. The huskes are as great as the huskes of Panyke graines, but somewhat smal: within there is about 10 or 12 graines of berryes, which is the Cardamomum. There are two sorts of Cardamomum, that is to say, great and small, and called by the Malabares, Etremilly: the Gusurates, Decanijns & Bengalers call it Hil, and the Moores inhabiting among them, call it Hilachij. This is much vsed in India, and is a marchandise which is caryed into all places of India: most of it groweth in Calecut and Cananor, places on the coast of Malabar: it is likewise in other places of Malabar, and in the Iland of Iaua, and from the countries aforesaid it is most caryed into other places, but little brought into Portingal, because of the great charges, and long way: yet many times the Saylers and other trauellers bring it. They sieth no flesh in India, but commonly they put Cardomomum into the pot, it maketh the meate to haue as good a sauor and a taste as any of the other spices of India.

Auicenna sayth there are two kinds of it, the one he calleth *Saccolaa quebir*, that is, great *Cardamomum*, and the other *Saccolaa Regner*, that is, smal *Cardamomum*: in *Malabar* it is called *Etremelly*, in *Seylan Encal*, in *Bengala Gusaratte*, and *Decan* sometimes *Hil*, & sometimes *Elachi*, but that is by the Moores, for the Heathens throughout all *India* call it *Dors Cardamomum*: to the auncient Grecians, as *Galen*, *Dioscorides*, and others, it was altogether vnknowne: & although *Galen* in his seuenth booke of Simples saith, that *Cardamomum* is not so hot, as *Nasturcium* or water Cresses, but pleasanter of sauour, and smell with some small bitternesse, yet those signes or properties doe not agree with the *Cardamomum* of *India*. *Dioscorides* in his first booke and fift Chapter commending the *Cardamomum* brought out of *Comagens*, *Armenia*, and *Bosphoras* (although hee saith also that such doe growe in *India* and *Arabia*) saith, that wee must choose that which is full, and tough in breaking, sharpe & bitter of taste, and with the smell thereof causeth a heauinesse in a mans head: yet is the Indian *Cardamomum* caryed into those places, from whence *Dioscorides* affirmeth that his *Cardamomum* doeth come, although it bee neyther tough in breaking, nor annoyeth the heade, neyther is bitter of taste, nor so sharpe as Cloues: the great *Cardamomum* hath a shell that is long and three cornered, wherein are certaine pale red kernels with corners: the small *Cardamomum* hath likewise a three cornered huske, yet shorter, and with smaller kernels, parted in the middle with a thinne skinne; & this *Cardamomum* is of three sorts, as *minus*, *medium*, *minimum*, that is, small, smaller, and smallest of all. It heateth the Mawe, digesteth the meat, and driueth away the giddines of the head: it is also eaten with *Bettele*, to purge the head & maw of slime and filthinesse.

The 68. Chapter.

Of Lacke or hard Waxe.

LAcke by the Malabares, Bengalers, and Decaniins, is called Asii, by the Portes Lac: the men of Pegu (where the best is found, and most traffiqued withall) doe call it Treck, and deale much therewith by carrying it vnto the Iland of Sumatra (in time past called Taprobana) and there they exchange it for Pepper, and from thence it is carried to the redde sea, to Persia and Arabia, whereupon the Arabians, Persians and Turkes call it Loc Sumutri, that is, Lac of Sumatra, because it is brought from thence into their countries. The manner how it is made is thus: in *Pegu*, and those places from whence it commeth, there are certaine very great Pismyres with winges, which fly vppe into the trées, that are there like Plum trées, and such other Trées, out of the which trées comes a certaine gumme, which the Pismires sucke vp, and then they make the Lac rounde about the branches of the trées, as Bées make Hony and Waxe, and when it is ful, the owners of the trées come, and breaking off the braunches lay them to drie, and being drie, the branches shrinke out, and the Lac remayneth behinde like a Reede: sometimes the wode breaketh within them, but the lesse wode it hath within it, the better it is: the peeces and crummes that fall vpon the ground, they melt them together, but that is not so good, for it hath filth and earth within it: it happeneth oftentimes that they finde the Pismires winges within the raw Lac. When the Lac is raw, as it commeth from the Tree, it is a darke red colour, but being refined and cleansed, they make it of all colours in India.

They beat the *Lac* to powder, and melt it, and so mixe all manner of colours vpon it as they list, redde, blacke, greene, yellow, or any other colour, & make peeces, thereof, such as are sold here to seale letters withall. Annno D.

Them they dresse their bedsteds withall, that is to say, in turning of the wode, they take a peece of Lac of what colour they will, and as they turne it when it commeth to his fashion, they spread the Lac vpon the whole peece of wode, which presently with the heat of the turning melteth the Waxe, so that it entreth into the cresses & cleaueth vnto it, a-

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bout the thickneſſe of a mans naile: then they burniſh it ouer with broad ſtraw or dry Ruſhes ſo cunningly, that all the woode is couered withall, and it ſhineth like Glaſſe, moſt pleaſant to behold, and continueth as long as the wood, being well loked vnto: in this ſort they couer all kinde of houſholde ſtuffe in India, as Bedſteddes, Chaires, ſtooles, &c. and all their turned woodworke, which is wonderful common and much vſed throughout all India: the fayreſt workemanſhippe thereof commeth from China, as it may be ſeene, by all things that come from thence, as deſks, Targets, Tables, Cubbordes, Bores, and a thouſand ſuch like thinges, that are all couered and wrought with Lac of all colours and faſhions: ſo that it maketh men to wonder at the beautie and brightnes of the colour, which is altogether Lac: they likewiſe vſe Lac to fill their Golde and Siluer workes, that is to ſay, haftes of knines, and other thinges, which they make very fayre outwardly of Siluer, and inwardly full of Lac. The Indians likewiſe are ſo cunning, that they make Ringes of Gold, which to mans ſight ſeeme very fayre and bright, as though they were all of maſſy Gold, inwardly they are hollow and ſtopt with Lac, and cannot bee perceyued, vnleſſe a man bee aduertiſed thereof. There is Lac likewiſe in Ballagatte and Malabar, but very little: the greateſt quantitie which from thence is carryed throughout India, and all other places, commeth out of the kingdome of Pegu.

The 69. Chapter.

Of *Annil* or *Indigo*.

ANnil or *Indigo* by the Guſurates is called Gali, by others Nil: it is a coſtly colour, and much caryed and trafiqued into Portingall: it groweth in India in the kingdom of Cambaia: the hearbe is very like Roſemary, and is ſowed like other Hearbes, and when time and ſeaſon ſerueth, pulled and dryed, and then it is made wette and beaten, and ſo certayne dayes after dryed againe, and then prepared. At the firſt it is a fine greene, but after it is a fayre blew, as you ſee it when it commeth hether, and the cleaner it is from earth and duſt, the better it is to proue if it be good: they burne it with a candle, and if then it fall out like fine meale, it is good; but if it be groſſe like ſande, it is not good: alſo being throwne into the water if it ſwimmeth it is good, but if it ſinke it is not good: this Annil was more accounted of, and commonly more worth then Cloues, both in India and in Portingall: the King not long ſince hath farmed it out, ſo that no man may buy it in India, nor bring it into Portingall but onely the Farmers, as they do with Pepper.

Annil or *Nil*, as the learned Doctor *Camerarius* witneſſeth, which hath had ſome of the plantes within his garden, hath ſky coloured leaues, being like to the leaues of the Hearbe which in Latine is called *Barba Iouis*, in Dutch Donder baert, but ſomewhat broader. Annota. *D. Pal.*

The 70. Chapter.

Of *Amber*, *Muske*, *Algallia* or *Ciuet*.

AMber by ſome men is thought to be the ſome of a Whale fiſhe: others thinke it to bee the filth and dung of the Whale, and others a certain kind of Betumen, which floweth out of a well that ſtandeth on the ſea ſide, and caſteth ỹ Amber vp, but it is to bee thought, that it is neyther of the firſt two, for if it were, men ſhoulde continually finde Amber in theſe Countries, ſpecially on the coaſt of Biſcay, where ſo many Whales are taken, yet is there no Amber found in that place: it were rather to bee beléeued that it is a Betumen or pitch, procéeding out of ſome fountaine or Well, or ſome thing that floweth from the bottome of the Sea, & ſo driueth vpon the water, becauſe it is found in ſome places, and in ſome places not: where it is moſt found, and from whence it dayly commeth, is from the coaſt of Soffala, Moſambique, and on the coaſt of Melinde or Abex: It is likewiſe ſometimes found by the Iſlandes of Maldiua, and the cape de Comorijn, but not much, and not ſo commonly as by Soffala and Moſambique. There are others that thinke it to be a ſpungie earth, of ſome vnknowne Iſland, drought or hidde cliffes, and by force of the ſea in time broken off by peeces, and caſt vpon the ſhore, like

like driftes or such like thinges, for it is often times found floating and driuing in peeces often or twelue, and some of fifty or sixtie pannes broad. They say that in India there hath bin found whole Ilandes of Amber, which being well marked by those that found and discouered them, whereby to come thether againe and lade thereof, when they came to the same place they could not finde them.

An. 1555 In Anno 1555. there was a péece found not far from the cape de Comoriin that weighed 30. quintales, and he that found it, thought it to be pitch, whereupon he sold it for a small price, but afterwardes being knowne, it was greatly esteemed: likewise oftentimes there commeth Amber that is mingled with shels, and all spotted with the dung of Sea foules, that sit theron. There is Amber of a gray colour, with whitish vaines, that is the best: & it is called Amber Griis. There is a kinde of Amber which is perfect blacke, but not so much esteemed as the gray, to proue if the Amber be good they thrust pinnes into it and that which yeeldeth most oyle is the best. It is much vsed among the Indian Noble men, and kinges in their daylie meates, they vse it likewise much to prouoke lust, and to increase nature, thereby to bee the more apt for the same, as also in many faire workes with muske, Ciuet, Benioin, and other sweete thinges mired together, whereof they make fine apples and peares wrought about with siluer & gold, which they beare in their hands to smell vppon, and in haftes of knines, handles of poinyards, and such like, which they make of siluer, and Amber within thē, which in diuers places shineth through them. These and such like workes are very common in India among the rich and mightie men of the countrie, as well Indians as Portingales.

Annota. D. Pal. Ambarium in Latine, Ambar in Arabia, is a kind of pitch, as the Author very well affirmeth, cast vp out of some fountaine that standeth in the bottome of the sea, which being set in the Sunne doth presently become hard like other thinges that are also taken out of the sea, as Corall, &c. This Ambar by reason of the sweet & pleasant smell, doth comfort the head and the heart, and by the drynes thereof, it draweth away & consumeth all watery humors out of the stomacke, and good against all filthie and foulenesse in a mans body. It cureth such as haue the falling sicknes. It is good against the rising of the Mother, being receiued in and thrust vp into the body: to conclude it is good for all old men, and for euery cold complection.

The Almiscar, Mosseliat, or Muskcat cōmeth from China: They are beastes like Fores, or little Dogs, which being killed, and beaten and bruised, they let them lie and rot, blood and flesh together: which done they cut them in peeces both skinne, flesh and blood, all mixed togeather, and therof make diuers purses, which they sowe in a round forme, and are in that sort caried abroad & sold to diuers men. Those purses are cōmonly of an ounce waight the peece, and by the Portingales are called Papos, but the right Papos, and perfect Mosseliat is the ballockes or stones of that beast: the others although they passe among them for Mosseliat, are not so good as the stones: therefore the Chinars, who in all thinges are very subtill, and fine workemen, make the purses cleane round, like the stones of the beaste, therewith to deceiue the people, and so the soner to procure them to buy it. This beast hath a very strange nature, and great vnderstanding, for when it is chased, and perceiueth it selfe not able anie longer to continue in breath, it taketh the stones betweene the teeth and biteth them off, and so casteth them away, as if it would say, if you come for them there they are, & while the huntsman is busie to looke for them, shee oftentimes escapeth away and saueth her life. The Chinaes are very deceitfull in selling of Mosseliat or Muske, for they falsifie it verie much, sometimes with Oren and Cowes liuers, dried and beaten to powder, and so mired with the Mosseliat, as it is dayly found by experience in searching of it. When the Mosseliat beginneth to decay and loseth the smel, they take it out of the purse and beate it verie small in a morter, and that done being moistned with the vrine of a childe, and so put into an earthen pot that is leaded and cloase stopped, it will presently be good againe, if there were any goodnes or strength left within it.

Some are of opinion, that muske groweth at certaine times of the yeare about the nauell of a certaine beast, as if it were swolne. The pale yellow is the best, it strengtheneth the trembling cold hart, & all diseases of the same, beeing drunke or swallowed. It cleanseth the white spots of the eyes, it dryeth moist catharres, it comforteth the head, & healeth the old aches thereof, proceeding of fleame.

Algalia or Ciuet is much found in India, that is to say in Bengala, but because they cānot leaue their villanie & falsifying thereof, it is not so much esteemed, by reason they mixe

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ted, but the best Ciuet commeth from Myna in the coast of Guynea, which is very faire and good. It is the sweat that proceedeth frō the Cats called Ciuet Cats, which are many times brought ouer aliue, both into Spaine, and also to these countries, but because it is so sufficiently knowne vnto vs, I will leaue to speake thereof, and proceede to other spices, hearbes, and drugges of India.

Ciuet groweth in the outermost part of the coddes of a certaine beast, which therof hath her name, & is called a Muscat, and as Hughin very well saith, is the sweat that groweth or ingendreth in the hinder part of the beast, and is hotte and moist, being laid vpon a womans nauill, it healeth the rising of the mother, and maketh women apt to leacherie.

The 71. Chapter.

Of Benioin.

BEnioin is a kinde of stuffe, like Frankemsence & Mir, but more esteemed, for it serueth for manie medicines and other thinges.

Benioin by reason of the sweet smell, comforteth the heart, the head, and the braine, it clenseth the head from all superfluous humors, sharpneth the wit beeing smelled vnto, it is good to be vsed when diseases begin to goe away.

As when they make balles or peeces of Amber, and Muske, they must alwaies haue Benioin with it to make it perfect, it groweth much in the kingdome of Syan in the Iland of Sumatra, in the Illands of Iauas, & the countrie of Malacca, they are high trées full of branches, with leaues like lemmon trée leaues, with a thicke & high stemme or stock in the middle, from whence proceedeth the Gumme, which is the Benioin. When the tree is young, then it yeeldeth the best Benioin, which is blackish of colour, and of a very sweet smell, and is called Benioin, de Boninas, that is to say, Benioin of the Flowers, because of the perfect smell. The second Benioin is called *Benioin* Amendoado, that is Benioin of Almondes, because it is mixed with peeces of white *Benioin* among the blacke, like to Almondes that are cut in peeces. This Benioin is not so good, because the white Benioin is of the old trees, and is not so strong nor of so good a smell as the blacke, but is mixed with the blacke, because it should be sold the better. These two sortes of *Benioin* are the best, and much vsed and carried into Arabia, Persia, the land of Ballagate, China, and other places, as also into Portingal. Most part of this Benioin groweth in the country of Sion, and by Malacca, there is other *Benioin* which is worse, and groweth in the Ilandes of *Sumatra*, and Iauas. The inhabitants of the countries where it groweth call it Comingion, the Mores, and Arabians call it Louaniauy (which is as much to say as frankensense of *Iaua*.) The Decaniins and Ballagaters call it Vdo, they cut the trée and branches full of slits, to make the Benioin the better to come foorth, it is much trafficqued withall throughout India, for it is one of the costliest drugges in all the Orient, because it excelleth all other in sweetnes.

The 72. Chapter.
Of Frankensence and Mirre.

FRankinsence groweth in Arabia, and is called *Louan*, and by Auicenna Conder: it is the gumme that floweth out of the bodies of the trées, like Benioin: the best Frankinsence groweth vpon the trées that stande on hilles, and stony rockes, and stony places: for those which growe in the fieldes and in flat grounds yeeld not so good Frankinsence: they haue so great quantitie of it, that oftentimes they marke their sheepe withall, as if it were Pitch, Tarre, or Rosin: from thence it is carried into India, China, and other places in great abundance, and very good cheape.

Frankinsence is of two sorts, one white, that is round and like vnto drops, which is the best, and called the masle: the other blacke, which is not much worth but only in smell. In *India* and with vs they vse Frankinsence against the loosenes of the bellie, sickenesses of the head, Catarrhes, surfeits, and parbraking, & is good for such as spit blood, it filleth vp hollow swellings & healeth fresh and bloody wounds. *Annota. D. Pal.*

Mirre by the Indians is called Bola, it groweth in the same that *Benioin* and frankinsence doth, and commeth also out of Arabia Fælix, but most out of the countrie of Abexin from the inward parts of the countrie, lying betweene Mosambique, and the red sea, which is called Prester Iohns land, and from thence brought into India, and other places.

Mirre is vsed in medicines, to driue downe the Flowers and the fruite of women, also for old coughes, for laskes, & for bloody Flixes. *Annots. D. Pal.*

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The 73. Chapter.

Of Manna and Rubarbe.

MAnna commeth out of Arabia, and Persia, but most out of the Prouince of Vsbeke, lying behind Persia in Tartaria: the Manna ẏ is brought from thence in glasse Vialles is in pèces as bigge as preserued Almonds, but of another fashion, and haue no other speciall forme, but like broken pèces: it is whitish, and of taste almost like Sugar, but somewhat fulsome, sweetish like Hony: the Persians cal it Xercast, and Xerkest, that is to say, milke of trées, for it is the dew ẏ falleth vpon the trées, and remayneth hanging vpon the leaues, like water that is frozen and hangeth in drops at gutters and pentises: It is also gathered and kept in glasse Vials, and so brought into India, and other Countries, for in India they vse it much in all sorts of purgations. There is another sorte of Manna called Tiriamiabin or Trumgibiin, which they gather frō other leaues and hearbes: that commeth in small pèces as big as Hempeseed, and somewhat bigger, which is red & of a reddish colour. Some thinke this Manna groweth on the bodies of the trées as Gumme doth: it is much vsed in Ormus and Persia for purgations, but not in India so much as the first sort, there is yet another sorte, which commeth in great pèces, with the leaues among it: it is like the Manna of Calabria, this is brought out of Persia vnto Bassora, and so to Ormus, and from thence into India, and is the dearest of all the rest. There commeth also a Manna that is brought in leather bags, or flasks, which in Turkey and Persia they vse to ride withall, & is melted like Hony, but of a white colour, and in taste like the other sortes of *Manna*, being altogether vsed for purgations, and other medicines.

Annota. D. Pal.

Manna very gently purgeth the gall: it easeth and moystneth the harshnes of the throat, the breastes and the stomacke: it quencheth the thirst: but because it purgeth but weakely, it is strengthened with Tyme or Isop mingled with some strong purgations, & maketh them to effect their operations with more perfection and power, by meanes of the sweetnesse thereof, which is apter and more plyable vnto nature.

But because it is no special marchandise, I will speake no more thereof, but for that wee are nowe in hande with medicines to purge, I will say some thing of the roote called Rhubarbe, although there is no certaintie how, or in what sort it groweth, yet it is most certaine, ẏ it is not to be found in any coūtry but in China, and in the farthest parts therof, it is most brought by land through the Prouince of Vsbeke, whereof I spake before: which Prouince lyeth in Tartaria, and bordereth on the one side vpon China, and so reacheth behinde India vnto Persia. Out of this Prouince it cometh vnto Ormus, and from thence into India: yet it is likewise brought by water, but because it is not so good, and doth soner rot and spoyle by water then by land, therefore most part of it is brought by land. That which is most esteemed & best sold, and greatliest desired, cometh in this manner, that is first from China, through Vsbeke, and so through Turkie, from whence it is caryed to Venice, & from thence into all these countries, so that the Rhubarbe of Venice is better, because it cometh ouer land, then that which is brought into Portingall, because it cometh by water, as also all thinges and herbes that belong to Physicke, because they are better preserued by land then by water, they are little brought by sea, but it is a marchandise that is most caryed by land vnto Venice, as also because the Portingales deale not much therein, and are little giuen to curiosities, contēting themselues to deale with such wares as are commonlie knowne to all men, without seeking further, for they trouble not themselues with other things.

The 74. Chapter.

Of the wood called *Sanders*.

THere are 3. sorts of Sanders, that is, white, yelow and red: the white and the yealow, which is the best, come most out of the Iland of Tymor, which lyeth by Iaua. This Iland hath whole woods and wildernesses of Sanders, both of white and yealow, and frō thēce it is caryed throughout all India, and other coūtries, and trafficke much therewith: the red Sanders groweth most in the coast of Choramandel and Tanassariin, which is in the countrie of Pegu: the trees of Sanders are like Nut trees, and haue a certaine fruite vpon them like Cheries, at the first green, and after black, but of no taste nor any thing worth, for it presently falleth off, onlie ẏ wood of ẏ trée is accounted of, which is the Sāders. It is called by the Inhabitants of the coun-

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trie where it groweth Chandanacon, the Decanijns, Gusurates, Canarijns, and other Indians cal it Sercandaa: the Arabians and Persians Sandal, whereupon the Portingalles likewise doe call it Sandalo. The yellow and white Sanders is much used and spent ouer all India, by all the inhabitantes, both Indians, Moys, Heathens, and Iewes, whatsoeuer: they beate it or stampe it in water, till it be as soft as pappe, that done they besmere themselues therewith, and let it drie vpon their bodies, for it coleth very much, & also because all the Indians doe much delight in sweet smelling sauours.

The white & yellow or bleakish Sanders is likewise vsed by vs, with Rose-water, against the hotte paines in the head, annointing it therewith: all those woods as well the red as the white and yellow, are good against hotte feauers, being beaten and drunken into the body, they help the hot stomacke, as also laid vpon the stomacke with Rose water, in burning feauers. This Sanders is not onely good for the purposes aforesaid, but also for strengthening the hart, and therefore with great vse it is put into Cordiall medicines, & such as are made against the beating of the hart.

The red Sanders is little spent in India, but they vse it onely against hot agues, annointing their pulses therewith, as also the temples, & their foreheads, but it is much caryed into other countries, as being very medicinable for many thinges, and the Indians make their Pagodes and Idoles thereof, because they should be the costlier.

The 75. Chapter.

Of *Palo de Cebra* or Snake-wood.

SNakewood is most in the Island of Seylon: it is a lowe Tree: the rote thereof being the Snake-wode is of colour white, shewing somewhat yellowe, very harde and bitter in taste, it is much vsed in India: they stampe and bruse it like Sanders, in water or Wine, and so drinke it, it is very good & well proued against all burning feauers: one ounce thereof bruised and mixed with water is good against all poison and sickines, as the collick, woyms, and all filthie humors and coldnes in the body, and specially against the stinging of Snakes, whereof it hath the name: it was first found by means of a little beast called Quil, or Quirpele, which is of bignesse very like a Ferret (wherewith in those Countries they vse to driue Cunnies out of their holes, and so ketch them) whereof in India they haue many in their houses, which they play withall to passe the time away, as also to kill their Myce and Rattes, and to driue them away. This beast by nature is a great enemie to the Snake, so that whersoeuer she findeth any, she fighteth with them: and because it is often bitten by the Snake, it knoweth how to heale it selfe with this Snake-woode, (whereof there is much in Seylon, where also are many of those beastes, and great store of Snakes) so that if it be neuer so sore bitten, hauing eaten of this wood, it is presently healed, as if it had neuer béene hurt. By this means the inhabitants haue found it out & begun to make account of it, & since that time it is proued and found to be good for many diseases as aforesaid: wherefore nowe it is much traffiqued withall, and carryed into all countries, as also into Portingall, & from thence hether.

Garcius ab horto writeth of three sorts of this wood, whereof you may there reade: two of these sortes of Snake-wood I haue in my house to be shewen, one is that which *Iohn Hughen* writeth to bee the root of a tree, white and bitter of taste, with a rough Ash coloured barke: the other was sent me out of *Siuill*, from the learned Doctor *Simon van Tonar*, which is as thicke as a mans arme, with a barke besprinckled & spotted like a Snake, which inwardlie is white, and bitter of taste.

Annota. D. Pall

The 76. Chapter.

Of the wood *Calamba* or *Lignum Aloes*.

THe Lignū Aloes which in India is called Calamba and Palo D'aguilla, is most in Malacca, in the Islande of Sumatra, Camboia, Sion, and the Countries bordering on the same: the trées are like Oliue trées, and somewhat greater: when it is cut off, it smelleth not so well, because it is gréene, for the dryer it is, the better it smelleth: the best and that which smelleth most, is the innermost part of the wood: some of it is better then the rest, which the

Indians doe presently knowe howe to finde out: the best and finest is called Calamba, and ỹ other Palo Daguilla. Now to know which is the best, you must understand that the wood that is very heaule with black and brown veynes, and which yéldeth much Dyle or moystnesse (which is founde by the fire) is the best, and the greater and thicker that it is, the better it is and hath the more vertue. Of this wood they make many costly thinges, and it hath a speciall and precious smell, so that it is greatly estéemed: specially the Calamba, which if it be good, is solde by weight against siluer and gold. The Palo Daguilla next after the Calamba is much accounted of. There is another kind of Palo Daguilla, which is called Aquilla Braua or wild Aquilla, and is also much esteemed: for the Indians vse it therewith to burne the bodies of their Bramenes, and other men of account, when they are dead: and because it is costly, therefore it is a great honour to those that are burnt therewith, as it is to those that with vs are buried in Tombes of marble stones: but it is not comparable to the other Palo Daguilla, nor the Calamba. The wilde Aguilla groweth most in the Island of Seylon, and on the coast of Choramandel, and the best Palo Daguilla, and Calamba groweth in Malacca. These costly woods are much vsed in India for Beades, and Crucifixes, which are holden in great reuerence, and in truth is very much to be estéemed, for without all doubt it hath an excellent smel, which surpasseth all other woods, and the like can not bee founde but onely in the forenamed places from whence it commeth.

Annota. D. Pal.

Lignum Aloes, Agallochum, Xylo, alias Paradise-woode, by the Arabians called *Agalugen* and *Haud*, by the inhabitantes of *Gusurate* and *Decan*, *Vd* in *Malacca*, *Garro*, and the best *Calamba*. Of this wood I haue many sortes, all very pleasant of smell, speckled with veines and full of moysture, and withall close and very heauie: this wood being taken inwardly, is good for a stinking breath: it is also very good against a watrish and moyst stomacke, which can receyue no meate, but casteth it forth: it is also good for one that hath a weake liuer, that is sick of the red Melison, or of the Plurisie.

The 77. Chapter.

Of the root China.

THe root China came into India, and was there first knowne in Anno 1535. for before that time they knewe it not, for that as then they cured the Pore, which in India is a common disease) with the woode called Guaiacum, that is brought out of the Spanish Indies, and was at that time in a manner weyghed against Gold: and as the land of China, is much subiect to the disease of the Pore, it séemeth that God hath giuen them this roote to cure and help the same, and since it was knowne and found out in India, they would neuer vse any other remedy, because there is great store of it, and the best in all the world, wherby men in those countries doe not once make any account of the Pore, or feare the healing therof, for that it is more easilier healed then any other disease: also it is no shame with them, although they haue had it at ỹ least 3. or 4. times: this rot is now with them in so great abundance, and common vse, that it is very good cheape, for that it is not worth at the most aboue halfe a Pardaw the pound, which in Portingall money is a Teston and a halfe. The sicke persons do vse it in this manner following, they take of the root, & cut it in smalll péeces or slyces, the wayght of an ounce, which they séeth in foure pottes or quartes of water, letting it séeth till it be halfe consumed, whereof they séeth fresh euery day: this water they must drink alone, & eat bisket with nothing els but smal rosted Chickens, without any Butter, suet, salt, or any other sauce, but onely drie with the Bisket, and this must bee their dinner, at night some Reasons, and tosted breade with Hony and nothing els: euery day twice they must lie on their beddes wel couered to make them sweat, euery time an houer, or án houer and a halfe which they must continue for the space of thirtie dayes, alwaies kéeping themselues out of the ayre, and from the wind, and lapping their heads and their eares very close, staying continually within the house, and aboue all thinges abstayning from the carnall company of women. These pointes aforesaid being obserued, without all doubt they shall find great profite: and if the roote doth worke within them, they shall know it by this meanes, for that the paine in their limbs, and specially in their ioyntes, will grieue them more and more, which is a good signe that

that it worketh in their bodies, and thoroughly searcheth the same, and this paine will still increase for the space of 15. or 20. dayes, yea and sometimes vntill 25. dayes, and therefore he that will vse it must not dispaire, for without faile it wil be so as I haue said, within a day, two, or three more or lesse. The 25. dayes at the furthest being passed, then their paine will begin to deminish, with so great a lightnes and ease, that within the other fiue dayes, whereby the 30. dayes will bee accomplished, the whole paine will be gone, so that the body and all the members will be as fresh and liuely as if they neuer had bene sicke, hauing vsed this rule aforesaid. And although the roote China being sodden in the water, causeth a great appetite and a hungry stomacke, nevertheless they must in any sorte beware that they eate but little, and with measure, & that according to the rule prescribed: for if they breake it but one day, nay but one houre, all their labour were lost, and so they must be forced to begin their diet again. It must likewise bee vnderstood that the older and longer of continuance the pockes are, so much the sooner will the roote heale them, as also the older the persons to be healed are of yeares, because that then the humors are not so ripe as in young yeares. When the 30 dayes are expired, they must beware of drinking other drinke, and to that end they must keepe the peeces and slices that were cut and sodden as before, euery ounce by it selfe, and therof take euery day a heape of the same roote so sodden, and seeth them againe in a pot with as much water as they shall need to drinke: but this seething need not to be done as the first seething, with consumption of the water, but only let it seeth vp once and no more. This water must they drinke in this sorte for the space of 20. or 30. dayes more, and beware of fish, or any grose or heauie meates, as Ore, Cow, or Hogges flesh, and such like, as also they must keepe themselues from much aire or winde, whereby their bodies beeing healed may returne to their perfect healthes againe, and after these twenty or thirty dayes are full expired, then they must begin to vse all kinde of meates and drinkes, although when the first thirtie dayes are out, they may well goe abroad, so they bee carefull of themselues, and they shall not neede to sweate any more after the said first thirty dayes: also it must bee remembred, that such as meane to take this diet, for their healthes, it will bee good before they vse it, to take a good purgation, & when the first fifteene dayes are out, then take a second, and so at the end of the thirtie day another, whereby it will worke with more effect, and with Gods help they shall be as lustie and sound as euer they were, as it hath bene proued by many thousandes in India. This roote is not onely good for the Pockes and Piles, but also for crampes and palsies, and all cold diseases, as for limmes that are stiffe and benummed with cold, for the Gout: for the Emperour Charles the fift himselfe did vse the same, and found that it did him good: But it must bee vnderstood that it is not good to vse it at all times of the yeare, for in the dogge dayes, and also in Summer, by reason of the heat it is not good, neyther in winter because of the cold, but it is best to be vsed in Lent and Harueste time: for then it is most temperate weather, yet alwaies with the counsell of the learned Phisition, the better to know the disposition, complection, inclination and age of the persons, together with the time of the yeare, the situation and climate of the countrie. The manner of healing aforesaid is as it is vsed in India: but in China which is a colder countrey, and almost vnder the same degrees that these Countries are vnder, they vse to seeth the water stronger, for there they put 2. ounces or an ounce and a halfe of the wood into so much water, and let it seeth vntill the water be two partes consumed, which in India will not bee borne because of the great heate. It is likewise to be vnderstood, that the person and the disease of the person must be well considered: for that if the sicknes bee not very great, they must take lesse roote, and let lesse water consume in the seething, the younger persons also must haue stronger drinke then old folkes, because they haue more humors in their bodies: And yee must consider, that hee which will take or vse this roote, or the water thereof not beeing sicke, it will waste and consume his flesh and good blood, and doe himselfe great hurt, wherfore good counsell and aduise must alwaies be taken before it be vsed, and also if it bee taken too hotte, and too much, it burneth both the liuer and the lunges, and will fill the body full of pyles, scurffe, and mangies, with other such like diseases, whereby a man shall haue worke enough to driue those new diseases out of his body, and fall out of one sicknes into another, & rather become worse then hee was at the first. This I thought good in briefe to shew you thereby to teach such as knowe it not, the true vse of this roote if it bee done in time, & when neede requireth: for that many doe spende their wealthes, and which is more, ate all their liues long out of hope for euer to recouer their healthes againe, vpon a disease, which with so little cost, is so easilie to be cured. The summe of the foresaid water is likewise good against all scabbes and swellings of the said Morbo Neapolitano, or the

French pockes, the best rootes are the blackest, with few knots and white within: for the reddish are not so good, the wood or tree whereof it groweth is like a Haw-thorne, straight, and about three or foure spannes high, & the roote thereof is called the wood of China, or Pockewood, when they are greene they eate them raw, and being sodden they taste almost like suger canes but not so sweet. The tree hath but few leaues, but they are almost like the leaues of a young Orange tree. These plants or trees in China are called Lamparon, as the Chinos themselues doe say. This shall suffice for this root of China so called because it is found in no place but in China, what is more to be said of it, I leaue vnto the learned Phisitions, & others that deale withall, and haue better experience thereof.

Annota. D. Pal.

The roote of China is commonlie vsed among the Egyptians, not onelie for the pockes, but for many other diseases, specially for a consumption, for the which they seeth the roote China in broth of a henne or cocke, whereby they become whole and faire of face.

This roote drieth much and cooleth sweate, it resisteth euill humors, and strengthneth the liuer, it healeth watery and filthie Vlcers, and scurffes & Leprie. It is good for a man that hath the pockes, and for those that are dried vp, and medicinable against a hard and a great milt.

The 78. Chapter.

Of Amfion alias Opium.

AMsion, so called by the Portingales, is by the Arabians, Mores, and Indians called Affion, in latine Opio or opium: It commeth out of Cairo in Egypt, and out of Aden, vpon the coast of Arabia, which is the point of the land, entring into the red Sea, sometimes belonging to the Portingales, but most part out of Cambaia, & from Decan, that of Cairo is whitish, and is called Mecerii, that of Aden and the places bordering vpon the mouth of the red sea, is blackish & hard. That which commeth from Cambaia and Decan is softer and reddish. Amfion is made of sleepe balles or Poppie, and is the gumme which commeth forth of the same, to ẏ which end it is cut vp and opened. The Indians vse much to eat Amfion, specially the Malabares, and thether it is brought by those of Cambaia and other places, in great abundance. Hee that vseth to eate it, must eate it daylie, otherwise he dieth and consumeth himselfe, when they begin to eate it, and are vsed vnto it, they heate at the least twenty or thirty graines in waight euerie day, sometimes more: but if for foure or fiue dayes hee chanceth to leaue it, he dieth without faile: likewise he that hath neuer eaten it, and will venture at the first to eate as much as those that dayly vse it, it will surely kill him: for I certainely beleeue it is a kinde of poyson. Such as vse it goe alwaies as if they were halfe a sleepe, they eate much of it because they would not feele any great labour or vnquietnes when they are at worke, but they vse it most for lecherie: for it maketh a man to hold his seede long before he sheddeth it, which the Indian women much desire, that they may shed their nature likewise with the man: although such as eate much thereof, are in time altogether vnable to company with a woman, & wholie dried vp. for it drieth and wholly coleth mans nature that vseth it, as the Indians themselues doe witnes: wherefore it is not much vsed by the Nobilitie, but onely for the cause aforesaid.

Anno D. Pal.

Opium is the iuice of blacke Poppie, and is of two sortes, one sweet beeing pressed out of the leaues and heads together, which the Greekes call *Mecconium*: the other floweth or commeth out of the heads being cut, which is the right *Opium*. That which is heauy, close, fast and bitter in taste, that which with the smell of it prouoketh sleepe, & that which easily melteth in the water and is soft, white, and without grossenes or kernels, is the best *Opium*, and is by the Turkes called *Maslac*. They eate thereof daylie the quantitie of a pease, not thereby to prouoke sleepe, but to giue them courage, specially when they goe to war, thinking that thereby they are made more couragious, and that when they sleepe they dreame that they see many pleasant places, and are in company of diuers goodly womē: althogh it is commonly seene, that such as dayly vse *Opium*, are very still and sleepie, and very slow both in wordes and workes, so that men know not how to deale with them.

The

The 79. Chapter.

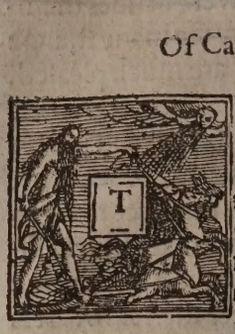
Of Bangue

BAngue is also a common meate in India, serving to the same effect that Amsion doth. It is a séed like Hempséede, but somwhat smaller, and not so white. Also the thing whereon it groweth is like Hempe, but it hath no substance wherof to make any thing. The Indians eate this séede or the leaues thereof being stamped, saying, that it maketh a good appetite, but vseth most to prouoke lust, as it is commonly vsed and sold in the shops, it is mingled with some poulder of the leaues and the séede together: They likewise put grééne Arecca vnto it, therewith to make a man drunke, or in a manner out of his wits: Sometimes also they mixe it with Nutmegs and Mace, which doth also make a man drunke: Others (that is to saye, the rich and welthy persons) mix it with Cloues, Camphora, Ambar, Muske, and Opium, which (as the Moores likewise affirme) maketh a man pleasant, and forgetting himselfe, performing all kind of labour and toyle without once thinking of any paine: but onely laughing, playing, and sléeping quietly. The common women or whores vse it when they meane to haue a mans companie, thereby to be liuely and merrie, and to set all care aside. It was first inuented by Captaines and souldiers, when they had layne long in the field, continually waking and with great trauell, which they desiring to remedie, and againe to comfort themselues, thereby to settle their braines doe vse Bangue, in such manner as is aforesaid. It causeth such as eate it, to réele and loke as if they were drunke, and halfe foolish, doing nothing but laugh and bee merrie, as long as it worketh in their bodies. It is verie much vsed by the Indians, and likewise by some Portingales, but most by the slaues thereby to forget their labour: to conclude it is a certaine small comfort to a melancholy person.

Bangue is likewise much vsed in Turkie and Ægypt, and is made in three sorts, hauing also three seuerall names The first by the Ægyptians is called *Assis*, which is the poulder of Hemp, or of Hemp leaues, which water made in paste or dough, wherof they eate fiue peeces, each as bigge as a Chesnut and some more, such as eate it, for an hower after, are as if they were drunke, without sence, and as it were besides themselues, thinking they see many strange sights, wherein they are much pleased. This is vsed by the common people, because it is of a small price, and it is no wonder, that such vertue proceedeth from the Hempe, for that according to *Galens* opinion, Hempe excesiuely filleth the head. The second they name *Bosa*, which is stronger then *Assis*: It is made of the meale of *Lolium*, by vs called *Dronkaydes* weede or Hearbe, and of Hempseede with water as aforesaid: others presse out the iuice, and eat that. The thirde is called *Bernaui*, which is the right *Bangue*, which they haue readie dressed out of *India* (as *Hughen* writeth) wherof they take about an ounce, & at the first are merie, talking much & singing plesant songs, laughing without measure, and vsing many fooliish toyes: which continueth with them almost an hower. After that they are in a manner furious, giuen to chiding and fighting, which continueth likewise a little space, that done they are possessed with heauinesse, and a certaine kind of feare, that many times they crie out. In the end whē they haue played al these parts they fall in a sleepe, and being awaked, they are as they were at the first. This is much vsedby fooliish Iesters or Iuglers at feasts and banquets, to delight them. The Ægyptians vse also an other sorte called *Bers*, that is to say, health for an hower. It is made of white Pepper, white *Bilzen* seede, of each fiue ounces, and of *Opium* two ounces and a halfe, *Spica Nardi*, *Euphorbium*, *Bertram*, of each one Mitchell, *Saffran*, fifteene Scruples, all beaten in a Marble morter, and mixed with Honnie wherof they make a confection.

The 8 . Chapter.

Of Camphora.



THere are two sortes of Camphora, one of Borneo (which is the best,) the other of China or Chincheu, which is nothing so good: it groweth on trées as great as Nutte trées, and is the gumme which is within the middle of the trée, and by sweating and dropping commeth ou tfrom the same. This Camphora of Borneo, is likewise in the Iland of Sumatra, and Sunda, as also in some other places there abouts. It is of bignesse like a séede called in Portingall Milho, and with vs Barley, of colour whitish. It is of foure sorts, whereunto the Indians vse certaine Siues with holes purposely made in them: the first hauing smal holes, and that which passeth through them, is the worst, the next following it is somewhat greater, and so forth after that rate, as it is said before of Pearles, and so it is prised accordingly. It commeth sometimes all spotted, with some filth or foulenesse, which the Banianers of Cambaia know well how to wash away with water, Sope, and the iuice of Lemons: which done, they set it to drie in some shadow place, wherby it is whiter then it was at the first, and kéepeth the former waight. It is likewise falsified with other Gum or poulder of other rotes, as the Indians can well handle all their wares. This is the right and true Camphora of Borneo, yet I belieue there commeth verie little of it into these countries: but the Camphora of Chyna, which commeth from Chincheu, is in great aboundance, and is brought in cakes or balles, and is much carried into al places, and verie good cheape. For one pound of Borneo is worth a hundred pound of Chincheu, although the Camphora of Chincheu is mixed with Camphora of Borneo, and they know how to giue it a colour, in such sorte that it is both taken and vsed for good, and because it is so much vsed in medicines, I haue particularly set it downe, in this place, as also because it is one of the principallest wares in India.

The 81. Chapter.

Of Tamarinio.

TAmarinio groweth in the most parts of all India, speciallie in the land of Gusurate and the North parts beyond Goa: the Malabares call it Pulii: the Gusurates and the other Indians cal it Ambilii: the Arabians, Tamarindii, because Tamaras in Arabia, are the same that with vs we cal Dates, and because they know not what to liken Tamarinio vnto, better then vnto Dates, therefore they call it Tamarindi, ỹ is, Tamaras or Dates of India, whereupon the Portingales cal it also Tamarinio, and the Dates which are in great abundance brought out of Persia & Arabia into India: they name them after the Arabians, Tamaras. The trees of Tamarinio are almost like vnto Chesnuts, or other nut trees, the branches being full of leaues, with a close & strong wood: the fruite of the Tamarinio is about a finger long, bowing or crooked, hauing greene shelles, or pilles without, and béeing drie are grayish, hauing within certaine kernels of the greatnes of a Beane, which are couered about with that which they call Tamarinio: it sticketh to mens hands (for it is like lime) & therewith they prepare all their compositions throughout India, for it hath a sowrish and sharp taste, and is the best sauce in all India, like vergis with vs, and they neuer sieth Rice but they put Tamarinio into it, wherewith their composition called Cariil is made, as in many places it is alreadie declared: yet those that see it dresst will haue no great desire to eate it, for they crush it through their fingers, whereby it sheweth like rotten Medlers: yet it giueth the Rice & the meate a fine sharp taste. Tamarinio is likewise proued to be a very good purgation, for the poore that are of smal habilitie, and are not able to be at charges of Rhabarbo, Manna, and such like costlie Apothecaries ware, doe onlie vse Tamarinio pressed out into a little water, which water being drunk fasting in a morning, is the best purgation in the world, which is to be done when the Tamarinio is ripe, or when it is greene: it is vsed likewise in dressing meate, to put in among their flesh in steed of Vineger, for it is much sowrer then Vineger, much like grèen gooseberries or grapes: the Physitians vse it in purgations & medecines cõpounded with other herbes

herbes and spices, and it worketh well: it is likewise salted to send for Portingal, Arabia, Persia, & other places, yet the Indians keepe it in their houses, in the huskes, as it commeth from the tree, and it hãgeth on the trées like sheathes of knives, but that they are somewhat bowed, as I said before: there is likewise sugar cõserues made therof, which is verie good. The nature of this tree is to be wondered at, for that the Tamarinio, that is to say, the long crooked huske wherein it is, in the night time shrinketh it self vp vnder the leaues, to couer it from the cold of the night, and in the day time it vncouereth it self again all naked and outright, as I haue often seene and beheld it: when it is caryed abroad or sold, it is out of the shelles or huskes, and beeing put together they make balles thereof, as bigge as a mans fist, but it is clammie and sticketh together. It is not very pleasant to loke on, nor yet to handle, but verie good cheap throughout all India, by reason of the great quanttitie thereof.

Tamarinde, is by the Ægyptians called *Derelside*. The tree wheron it groweth, is as great as a Plumme tree, with thicke branches, and leaues like a *Mirtle*: The flowers white like Orange flowers, from the middle whereof do proceede fower white thinne threeds, which growe out of the huske, wherein the seede and the pith is, which wee call *Tamarindi*. The leaues of the tree doe alwaies turne towards the Sunne, and when it goeth downe, they shut together and couer the huske in the night time. At *Alcayro* in their gardens I saw some of these trees, and one by *Saint Macarius* Cloyster in the wildernesse, where no other Hearbs nor trees doe grow. The Turkes and Egyptians vse this *Tamarinde*, much in hotte diseases and Feauers: they put it into faire water, and so drinke it. I healed my selfe therewith of a pestilent Feuer, being in *Siria*. It is a common Medecine among them, which as they trauel through the drie woods and wildernesse, they doe vse, and also against the Plague and other hot diseases, proceeding of Cholericke burning humors, and against the heate of the Liuer and Kidneyes, it is verie good. I can shewe the whole huske or shell of the *Tamarinde* with the leaues as they grow, and the *Canna Fistula*, which I my selfe gathered in Egypt. The leaues of *Tamarinde* trees, are vsed against Wormes in childrens bellies, and the young huskes, as also the *Cassia Fistula*, are in Egypt vsed to be conserued in Honnie of Saint *Iohns* bread, or Suger, whereof I brought great Pots full ouer.

The Canna Fistula which is likewise much vsed for Purgations, and other such like Medicines is much found in India, as also in Cambaia, Sion, Malacca, and the places bordering on the same: but because there is the like in the Spanish Indies, and many other places, and sufficiently knowne, I will speake no more of it: but follow on with matters of lesse knowledge.

Of these trees I haue seene in Egypt at the least thousands together, specially about *Damiata*, a famous towne in Egypt, lying on the ryuer *Nilus*, euen in like sort as the towne of *Campen* lyeth vppon *Issel* about a mile from the Sea, The Egyptians call it *Cassia Chiarx-Ambar*. The trees whereon *Cassia* groweth, are altogether like our Wallnut trees, both for body, branches, and leaues, only the flowers are Golde-yellow, and of a sweete sauor, out of these groweth the great huskes wherein the *Cassia* lyeth. The huskes being small and without any woode are conserued likewise. The Egyptians vse the huske of *Cassia* with white Suger, & the iuice of *Calissi*-wood, against grauell, and all diseases of the bladder and the Kidnies, also against coughing, and stopping of the brest, with *Agaricum*, also outwardly against hotte inflamations laying the *Cassia* vpon them. Hee that desireth to know more hereof, let him reade *Mathiolus* and other Physitions, that haue written most diligently vpon the same. *Matthiol. D. Pal.*

The 82. Chapter.

Of *Mirabolanes*.

THe Myrobalanes are found in many places of India, that is, in Cambaia, in the land of Ballagate, in Goa, in Malabar, and in Bengalen: whereof there are fiue sortes.

The first by Physitions called Citrinos, and by the Indians Arare, those are round, and are vsed to purge choller. The second which are called Emblicos, and in India *Amuale*, are vsed in India to tanne Leather withall, as Tanners vse Sumach, and when they are ripe and also greene, they eate them for an appetite. The third sort in India called Resonualle, and by the Physitions Indius, are eight cornered. The fourth by the Physitions called Bellericos, and by the Indians Gutij, are also round. The fift & last are in India called Aretean, & by the Physitions Quebulus, those are somwhat long, roundish with points. The trées are almost like Plumme trées, but they haue seuerall sorts of leaues, each trée by himselfe. They are commonly one with the other in greatnesse and fashion like Plummes, but that some of them are squarer and rounder, as I said before. Thrée sorts are onely vsed and estéemed of by the Physitions in India, that is Quebulus, which grow in Cambaia, Bisnagar and Bengala, which are likewise preserued & eaten in that sort, as also carried into diuers places, as well to Portingall as else where, likewise the Cetrinos and Indius, which also are preserued: and they grow in *Malabar*, Batecala and Bengala, they are much vsed, estéemed and carried into other countries. The Mirabolans when they are ripe are almost in taste like vnripe Plummes, but because this matter concerneth Physitions & Apoticaries, I will speake no more thereof, hauing onely set it downe for a common thing in India.

Annota, D. Pal. All these fiue sorts of *Mirabolanes* are brought vs hether out of *India* ready dried, and some conserued in pickle, others in Suger. The first wee call *Citrinas* or *Flauas*, which are yellow *Mirabolans*, and the yellower the better, shewing some thing greene, close, and fast, and gummie with a thicke shell. They purge the stomake from choller, and are good against Tertians, and other hotte burning Feauers, and verie necessarie for a hotte nature. The second wee call *Indus*: these the blacker they are, the better they purge choller, specially black choller, they are good against shaking of the limmes, they cause a faire colour and driue away sadnesse. The third is called *Cepule* or *Chebulæ*, the greater they are the better, blackish and somewhat reddish, heauie, and sinking in the water, they purge fleame they sharpen mens wits, and cleare the sight. They are here preserued in Suger and Honnie, they doe strengthen and purge the stomak, they heale the dropsie, and are good against olde Agues, they likewise giue a man an appetite, and helpe digestion. The fourth wee call *Emblicas*, and the fift *Bellericas*, they haue in a manner one kinde of operation like the other called *Cebulus*. They cleanse the body from fleagme, specially the braines, the Kidnies, and the stomake, they strengthen the hart, giue an appetite, and ease belching. The *Emblice*, are also conserued & eaten to the same ende. All these fruites purge, but in an other kinde of manner then doth *Cassia* or Manna, or such like drugges, but they do it by astriction or binding, thrusting that out which is in the members. They that desire to knowe more hereof, let him reade *Mathiolus*, and *Garcius ab Horto*, and others.

The 83. Chapter.

Of other Spices and Hearbes in India

Piconardus groweth in the countries of Sitor & Mandor, (which are places that border vppon the lands of *Decan*, Dely, and Bengalen) it is sowed and groweth on plants, about 2, or 3. spans high, (like corne) with great veines, wherein the Spiconardus groweth. They doe commonly come close out of the earth by the rote, and by that sort are brought into Cambaia, and other places to sell, and from thence sent into all places.

Anno. D. The Indian Spica comforteth the mawe, being taken inwardly and also outwardly applyed, and consumeth cold humors.

Aloe, by the Arabians called *Sebar*, by the Decaners Area, by the Canarijns Cate Comer, and by the Portingales Azeure, is made of the Iuyce of an Hearbe, when it is dried, the Herbe is called by the Portingales *Herba* Baboza, that is Quil hearbe. There is much of it in *Cambaia*, Bengala, and other places, but in the Iland called Sacotora which

(which lyeth on the mouth of the redde Sea, or the strength of *Mecca*) there is great quantitie, and the best. It is a marchandise that is carried into Turkie, Persia, Arabia, and also into Europe, whereby the Iland is much esteemed, and the Aloes called after the name of the Iland, Aloes Socotrino, or Aloes of Sacotora.

nota. Pall. Aloes purgeth the stomacke from choler, and tough fleagme, specially a watrie and weake stomake: it taketh away all stopping, and consumeth rawe moystures, preseruing it from foulenesse: besides this, it strengthneth the stomake, it is made stronger & of more force by adding to it Cinamon, Mace, or Nutmegges. Aloes is good specially against *Kooren* and rawnesse, and for such persons as haue their stomakes ful of rawmoysture, it is also vsed outwardly against sores that breake forth of the body, and for the eyes.

The fruite called Anacardi, is in manye places of Ihdia, as in Cananor, Calecut, and the countrie of *Decan*, and in diuers other places. The Arabians call it Balador, the Indians Bibo, and the Portingall Faua de *Malacca*, that is Beanes of Malacca, because it is like a beane, but somwhat greater then the Beanes of these countries, they are vsed in India with milke, against a short breath, for the Wormes and for many other things. When they are greene, they make Achar thereof, that is to say, they salt them and lay them in Vineger, as they do with the most kind of fruites and Spices, as in diuers places I haue shewed.

This fruite hath her name from the hart, because in colour and likenesse, it resembleth the heart, specially beeing drie. When the fruites are greene and hanging on the tree (as I haue seene thē in *Sicilia* vpon mount *Æthna*) they are like great Beanes: and are salted like Oliues, being verie good to eate, within them they haue a certaine iuyce, as thicke as Honnie, and as red as bloud, which is good against stains. The same operation that is in prepared *Mirabolanes*, is also in them, they heate & drie, they strengthen the memorie, the braines and sinewes, sharpen the wits, and are good against cold affections of the head.

The Calamo Aromatico called in Gusurate Vaz, in Decan Vache, in Malabar Vasabu, in Malacca Daringoo, in Persia Heger, in Cuncan (which is the countrie of Goa and there abouts Northwards) Vaycan, and in *Arabia* Cassab and Aldirira, is sowed in many places of India, as in Goa, the Countrie of Gusurate and Ballagate, where it is sowed and so groweth, it hath no smell at all, vntill it be gathered. The women vse it much in India, for the mother, also for paine in the Sinewes, it is also much vsed for horses, for when it is cold weather, they giue it horses in the morning to eate, being beaten and mixed with Garlike, Cominseede, salte, Suger, and Butter. This receipt they call Arata, which is allwayes vsed in India for horses, wherewith (as they saye) they doe them great good. The Calamo Aromatico is the stalke or Reede of the Hearbe, but the inward and spungious part is of yelowish colour, the roote of the tree is good for nothing, but onely the stalke or Reede therof, with that which is in the middest of it.

What the right *Calamus Aromaticus* is, my verie good friend Doctor *Carolus Clusius* writeth in his learned Annotations vpon *Garcius ab Horto* in his 127 leafe, whereof certaine peeces were giuen me, which I brought out of Egypt, where it is found in great aboundance, and much vsed. They call it *Cassab Elderira*, it is a thinne Reede, being freshe and vnwithered, of a light Gold yelow colour, with many knots and splinters in the breaking, within spungie like Cobwebbes, white & tough in chawing, and astringent, with a little sharpe bitternesse, as I can shew it, and much therof may be had out of Egypt, where they put it in their Treakle, and vse it many other waies, to driue downe the Vrine, and for the stone. Annota. D. Pal.

Costus which the Arabians call Cost or Cast, the Gusurates of Cambaia Vlpot, and they of Malacca Pucho, whether it is much brought, and also into China and other places. It commeth from Sitor and Mandor aboue named, where Spiconardi is found, and from thence it is brought into Cambaia and India, and so into all other places. They are trees almost like Elder trees with white blossomes, and very strong of smell. The wood and the roote is the Costus, it is a great marchandise in Persia, Arabia, and Turkie, where as it is very much vsed.

Annota. D. Pall.

I haue many kindes of *Costus*, the Indian, described by *Garcius*, with all her tokens. The Arabian and Syrian with her right markes, and also an other sorte, much like Ginger. The Indian *Costus* is the best of them all, it healeth, drieth downe the Vrine and the stone, it cleanseth the Mother, being receiued into the bodie, or thrust vp into it, and maketh women apt to conceiue. It is good against the byting of Snakes, payne in the brest, and the Wormes &c.

Cubebus so called by the Arabians, and also Quabes, by all the other Indians Cubachini, or Cubabchini, because the Chinars before the Portingales comming into India, vsed to bring it out of the Ilandes of Iaua from Sunda, where they grow, and in no other place. For as then the Chinars had Nauigation into all places of India, trafficking throughout all the Orientall Countries, with all kinde of wares, as well on the firmeland as in the Ilandes. The Iauers which are the inhabitants of the place, where it growes call it Cumuc. It groweth like Pepper against a tree, as Iuie doth, the leaues are verie like Pepper leaues, and it groweth in huskes like Pepper but euerie graine hath a stalke of it selfe, whereby it hangeth. The Iauers hold it in so great estimation, that they sell it not, before it is sodden, because the strangers that buy it, should not plant it. It is much vsed specially among the Moores, who put it into their Wine, therwith to make them apter to accomplish their lustes, whereunto they are much giuen: and the Iauers vse it against the coldnesse of the stomacke and other diseases.

Annota. D. Pal.

Cubebus is a fruit like Pepper, about the same bignesse, the best are such as are close, full, heauie and sharpe, although they be lesse then Pepper, but somewhat bitter and smell well, being in a manner sweete. They warme and comfort the stomacke, which is weake by reason of superfluous or windie matter, they cleanse the breast from tough fleagme, they strengthen the Milt, breake winde, and helpe colde diseases of the mother, beeing chawed, with Masticke, they cleanse the braines from fleagm, & strengthē them.

The leaues called Folium Indum, which the Indians call Tamalapatra are like Orange leaues, but somewhat sharper, and of a dark grē colour. They haue 3 veynes that reach vnto the end of the leafe, one in the middle, and two on the sides, that is, on each side one. They haue a sweet smell, almost like Cloues. The trē whereon they grow, is of a reasonable bignesse: they grow alwaies on the side of Lakes, waters, or ditches, and are in manie places of India, but most in Cambaia: the Indians vse manie of these leaues, and cause them to be caryed and sold by whole balles: they say they are good to prouoke vrine, & against a stincking breath: also they lay them betwēne their apparell, cloathes and Linnen, for it kēpeth them from wormes, and say it serueth in all things as Spiconardi doth.

The Latinists haue deriued the name thereof from the Indian word, *Tamalapatra*, and call it *Malabatrium*: the Arabians, Cadegi Indi, that is to say, the Indian leafe: it is likewise much brought hither, speciallie to Venice, and is vsed to prouoke vrine, to strengthē the stomack & to helpe a stinking breath. Anno. D. Pa

Galanga by the Arabians called Galuegian, is of two sortes, one that is small and smelleth well, which is brought out of China into India, and from thence to Portingal and other places: and this sort is in China called Lauaudon: the other beeing greater is found in the Iland Iaua, and by them called Lanquas, and this smelleth not so well, as that of China: they grow on small plants, a spanne or 2 spannes high from the earth, of themselues without setting: that of Iaua is the greatest plāt, about fyue spannes high: it hath leaues like the point of a speare, with a white flower, which bringeth forth seed: although they sowe it not, yet in India they haue planted some in their Gardens for pleasure, and vse it for Sallets, and other medicines, specially the midwyues, (which in India are called Dayas:) it groweth not of the seed, but of the roote which is planted in the earth, like Ginger: they are great & long, and haue knottes like reeds: it is a thing vsed in India for many medicines, & caryed into al places.

Galanga is a roote with many knots, being red both inwardly & outwardly the knottes running about it, smelling well, and sharpe of taste, for sauor and fashion like the *Cyperus* roote, wherefore by some men it is esteemed for *Cyperus* of *Babylon*. It heateth and dryeth in the third degree: therefore it comforteth the stomake, and driueth away Anno. D. P

the

the payne thereof proceeding of cold and windynesse. It healeth a stincking breath: it helpeth the beating of the hart, being drunk with the iuyce of the leafe of *Weghe:* it healeth the Colicke proceeding from wind: it is good also against the windines of the Mother, it increaseih lust, heateth the kidneyes, and euerie morning eating a little therof, it healeth the head-ache which hath long indured.

Of these and such like herbes there are manie in India, and in the Orientall parts, the names and properties whereof are to mee vnknowne, because they are not so common, nor knowne among the meaner sort of people, but onlie by Physitians, Apothecaries, and Herbalistes: therefore I haue onlie spoken of such as are commonlie knowne, and daylie vsed. And this shall suffice for Spices, Drugges, and medicinable herbes.

The 84. Chapter.

Of all sorts of Pearles, both great and small, and of precious stones, as Diamantes, Rubies, Topaces, Saffires, and other such like stones, called Oriental stones, and of the Bezers stone, which is good against poyson, and such like diseases, and in what manner and place they are found.

PEarles by the Portingales are called Perolas, that is, such as are great, and the small Alioffar, in Latin, Margaritas: in Arabia, Lulu: in Persia and India, Motii: and in Malabar, Mutiu. The principall and the best that are found in all the Orientall countries, and the right Orientall pearles are some betweene Ormus and Bassora, in the straights, or Sinus Persicus, in the places called Bareyn, Catiffa, Iulfar, Camaron, & other places in the said Sinus *Persicus*, from whence they are brought into Ormus. The King of Portingale also hath his Factor in Bareyn, that stayeth there onlie for the fishing of pearles. There is great trafficke vsed with them, as well in Ormus as in Goa. There are also other fishings for pearle, as betweene the Iland of Seylon, and the Cape de Comriin, where great numbers are yearelie found, for that the King of Portingale hath a captaine there with certaine soldiers that loketh vnto it: they haue yearlie at the lest aboue 3 or 4 thousād duckers, ỹ liue onlie by fishing for pearles, and so maintaine themselues, whereof euerie yeare many are drowned or deuoured by ỹ fishes called Tubarones or Hayen, whereof I haue alreadie made mētion: these pearls are not so good, nor so much esteemed as the pearles of Ormus and are of a lower price, which they know likewise how to discerne at the first sight. There are also pearles found by the Iland of *Borneo*, and the Iland of Aynon, on the coast of Cauchinchina, but those of Ormus surpasse them all. They are fished for by dukers that diue into the water, at the least 10 12 and 20 fadome deepe. They grow in Dysters, but the great pearls are found in the Dysters that swimme aloft, and the smallest called Alioffar, are commonly in the bottome of the sea. The duckers are naked, hauing a basket bound at their backes, which being at the bottome (to make the more hast) they rake full of Dysters and durt together, and then ryse vp againe, and throwe them into boates, that lie readie for the purpose, with men in them, which presentlie take the Dysters, and lay them on land to drie, where with the heate of the Sunne they open of themselues, and so they find the pearles of *Alioffar* in the fish: and when they haue made an end of fishing for that day, all the Fishers, with the Captaine, Soldiers, labourers and Watchmen for the King, goe together, and taking all the pearles that are caught that day, they diuide them into certaine heapes, that is, one part for the King, an other part for the Captaine and Soldiers, the third part for the Jesuites, because they haue their Cloyster in that place, and brought the Countrie first vnto the Christian Faith, and the last part for the Fishers, which is done with great Justice and equalitie. This fishing is done in Summer tyme, and there passeth not any yeare but that diuers Fishers are drowned by the Cape de Comoriin (which is called the Kings fishing) and manie deuoured by Fishes: so that when the fishing is done, there is a great and pitifull noyse and cry of women and Children heard vpon the land, for the losse of their husbands and frends: yet the nert yeare they must to the same worke againe, for that they haue no other meanes to liue, as also for that they are partlie compelled thereunto by

by the Portingales, but most part are content to doe it, because of the gaine they get thereby after all the danger is past. They finde sometimes many, and sometimes but a few Pearles in one oyster, sometimes two hundred graines and more. The oysters that haue the best Pearles in them are thinne and white, which the Indians call Cheripo, wherof they make spoones and cups to drink in. The Pearles are sold by siues which are made of mettell driuen into thin plate for that purpose, whereof the holes are round. There are many sorts of these siues, the first hath small holes, and the Pearles that passe through them are at one price: the next siue hath greater holes, and the Pearles that fall through it are at higher price, and so foorth at the least seauen or eight siues. The small stuffe that serue for no Pearles, they call Alioffar, and are sold by the ounce, and vsed by Potticaries and Phisitions, and to that end many of them are caried into Portingall, & Venice, and are very good cheape. To giue the Pearles a faire colour, in India they vse rice beaten a little with salt, wherewith they rub them, and then they become as faire and cleare as christall, and so continue. There is yet an other sort of oysters by the Indians called Chancha, & by the Portingales Madre Perola, or in other of Pearle, & are of the shell fishes that wee call inkehornes, which they know how to prepare and make cleane. They bring many of them into Portingale to serue for to drinke in, and to keepe for an ornament, & for pleasure specially those that come out of China and Bengalen, some guilt and painted with colours very faire, some wrought with branches and other figures, as we daply see them brought thether. In India they make diuers thinges of them, as deskes, tables, cubbards, tables to play on, boxes, staues for women to beare in their hands, and a thousand such fine deuises, which are all inlaid and couered with this Chanco or Mother of Pearle, very faire to beholde, & very workmanlike made, and are in India so comm̃, that there is almost no place in those countries but they haue of them. It is likewise much caried abroad, both into Portingale, and els where, but they are most vsed in India, for there the women, speciallie those of Bengala vse to weare manillias, or bracelets of them about their armes, that is to say, those of most account, and they must not take a maidens maidenhead from her that is of any estate or degrée, but she must haue some of these mother of Pearle bracelets about her armes, which at this day is yet much vsed, and obserued, whereby it is verie much worne.

Torteanxes there are likewise in great numbers throughout all India: of their shelles they make many curious deuises, as Combes, Cuppes, and Boles to drinke in, with tablemen and diuers such like thinges, knowing howe to giue it a faire and shining colour most pleasant to behold, and is more estéemed of in India, thē the mother of pearle, by reason of the beautifull colour they set vpon it.

The 85. Chapter.

Of Diamonds.

DIamonds by the Arabians and Mores called Almas, and by the Indians where they grow Iraa, and by the Malagans where they are likewise foũd, Itam. They grow in the Countrie of Decam behinde Ballagate, by the Towne of Bisnagar, wherein are two or three hilles from whence they are digged, whereof the King of Bisnagar doth reape great profitte: for hee causeth thē to be straightly watched, and hath farmed them out with this condition, that all Diamonds that are aboue twenty fiue Mangeleyns in waight are for the king himselfe: (euery Mangelyn is foure graines in waight) and if anie man bee found that hideth anie such, hee looseth both life and goods.

There is yet another hill in the Countrie of Decam, which is called Velha, that is the old Rocke: from thence come the best Diamonds, and are sold for the greatest price, which the Diamand grinders, Jewellers, and Indians can very well discerne from the rest.

These Diamonds are much brought to sell in a Faire that is holden in a Towne called Lispor, lying in the same countrie of Decam betweene Goa, and Cambaia, whether the Banianes and Gusurates of Cambaia doe goe and buy them vp, bringing them to Goa, and other places. They are very skilfull in these matters, so that no Jeweller can goe beyond them, but oftentimes they deceiue the best Jewellers in all Christendome. In this Roca Velha, there are Diamondes founde that are called Nayfes ready cut, which are naturall, and are more estéemed then the rest, specially by the Indians themselues.

In the straight called Tania pura, a countrie on the one side of Malacca there is likewise an old rocke, which also is called Roca-

Velha,

Velha, where many Diamondes are found, that are excellent: they are small, but verie good, and beautie, which is good for the seller, but not for the buyer. Diamonds are digged like gold out of Pynes, and where they digge one yeare the length of a man into the ground, within three or foure yeares after, there are Diamondes founde againe in the same place which grow there. Sometimes they find Diamonds of one hundred and two hundred Mangelyns, and more but verie few.

There is another stone called a Topace for colour which is almost like the Diamond, but darker & of lesse estimation. There are many of them founde, that are of great valew for that kinde of stone, and are likewise digged out of the earth like Diamonds in many places of India. There are also white Saffires and Rubies, which can hardly bee knowne from Diamonds vnles it be by very good and expert Jewellers, and Diamond grinders. There is likewise founde in India a kinde of thing much like to Rock-christall, but indeede it is none: for there is no Christall to be found in India, nor in any of the oriental countries. It is called berylo, and is little different from Christall. It is much found in Cambaia, Pegu, and Seylon, and they make many things thereof, as beades, seales, and diuers other thinges, which they sell vnto the Christians, and vse among themselues.

The 86. Chapter.

Of Rubies, Espinelles, Granades, Emeralds and other precious stones.

RUbies are of manie sorts, but the best are those that are called carbunckles, which are Rubies that waigh aboue 25. quilates, wherof there are verie few and seldome to be found. The best Rubies that are of the best colour, and water are in India called Tockes, which are like Carbunckles, there are others called Ballax, which are of a lower price then the first, and they are red. There are others called Espinellas, that are of colour like fire, and are lesse esteemed then the other two sortes, because they haue not the right water of Rubies. There are Rubies also of manie other sorts, wherof some are white like Diamonds as I said before: other of a Carnation colour or much like white Cherries when they are ripe. There are Rubies found halfe white, halfe red, some halfe Rubies, halfe Safires, and a thousand such other sortes. The cause thereof is because that in the rockes and hils where they grow, their first colour is white, and by the force of the Sunne, are in time brought to their perfection and ripenesse, and beeing perfect they are of colour red, like the Carbunckle and Tockes aforesaid, but wanting somewhat of their perfection, and being digged out before, that time they are of diuers colours as I said before, and how much paler they are, and lesse red then the Tockes, so much are they lesse in valew: for as they are in beautie and perfection, so are they esteemed euery one in their kinde. Those that are halfe Rubies, and halfe Safires, which the Indians call Nilcandi, that is to say, halfe Safier, and halfe Rubie, proceed of this, that the Rubies and Safiers grow alwaies in one rocke, whereby they are oftentimes founde, halfe one, halfe other. The Rubies by the Arabians and Persians are called Iacut, by the Indians Manica. The Safiers are of two sortes, one of a darke blew, the other of a right blew, the Jacinth, Granades, and Robalses are likewise certaine kinds of Rubies, but little esteemed, the Indians call them the yellow and carnation Rubies, and so forth, according to their colour. These Jacinthes, Granadoes, and Robalses, are in so great numbers in Cananor, Calecut, and Cambaia, that they are to sell in euerie Market, and corner of the streets, by whole corgias, each corgia hauing twentie peces at the least in it, they sell the corgia for one siluer or two at the most, as many as you will desire, but you must vnderstand, they are of the smallest sort. The Safier is not of so great estimation as the Rubie, and yet is one of the most precious stones that are next the Diamond, and the Rubie: the Rubies, Safiers, and other stones aforesaid, doe grow and are found in rockes and hilles like Diamonds: they come out of Calecut, Cananor, and from manie places in the land of Bitnaga, but most out of the Iland of Seylon, which are the best: but those of the Countrie of Pegu are esteemed the finest, whereof there is great store.

The Emeraldes which the Indians call Pache, and the Arabians Samarrut, there are none throughout al India, yet it is reported ꝑ some haue bin found there, but verie few & not ofte: but they are much brought thether

Cairo in Ægypt, and are likewise called Orientall: they are much esteemed in India, because there are but few of them. There are many also brought out of ỹ Spanish Indies, and carryed into the lande of Pegu, where they are much worne, and esteemed of, whereby many Venetians (that haue trauelled thether with Emeraldes and bartered them for Rubies) are become very rich, because among them men had rather haue Emeraldes then Rubies: All the said stones are likewise vsed in medicines, and Apoticarie drugges. Turqueses are found in great numbers in the Countrey of Persia, and brought into India from beyond Ormus, by hundreth pounds at once, earth and altogether, which in India are little esteemed, for that the Indians and Portingals do not weare many of them, and make small account of them. The Jaspar is much found in the land of Cambaia, but not much regarded: they make dishes and cups thereof: it is of colour greene like the Emeralde. Chrisolites and Amatistes are many in the Iland of Seylon, Cambaia, and Ballagatte, and the stone called Alakecca, which is also called Bloodstone, because it quickly stancheth blood, and other stones called Milke stones, which are good for women that giue milke or sucke. These and such like stones are in great numbers found in Cambaia and Ballagatte, and are brought to Goa to bee solde, whereof they make Beades, Seales, Ringes, and a thousand such like curiosities: they are much esteemed, for that a seale of such a stone is worth two or three Pardaws the peece: there is also in Cambaia much Alambre, or wherof they make many rings, beades, and such like things, which are much vsed: there are likewise stones, by the Portingalles called Olhos de Gato, that is to say, Cattes eyes, because they are like them (which is the Agat) and are of colour and fashion like Cattes eyes: they come out of Cambaia, but the best out of Seylon and Pegu: they are little brought into Portingal, for there they are not esteemed, and likewise because they are worth more in India then in Portingall, for the Indians esteeme much of them, specially the Chinos, and thether they are carryed, better esteemed, and sold there then any other stones: the Indians say that this stone hath a certaine propertie and vertue to preserue and keepe a man in the riches which he hath, and that they shall not lessen, but stil increase: the Loadstone, which the Portingalles call Pedra de Ceuar is found in great quantity, and in many places of India: the Indians say, that if a man vse dayly to eate a little of that stone, it preserueth him, and maketh him looke yong, and that he shall neuer looke olde: wherefore the Kinges and great Lordes of India vse it in pottes and vesselles, therein to eate and seeth their meate, thereby as they beleeue to preserue their youthes.

The 87. Chapter.

Of the Bezar stones, and other stones good against poyson.

THe Bezar stone commeth out of Persia, frō the land or Prouince called Carastone, and also out of other places in India: they grow within the maw of a shéepe or Goat, about a little straw, that lyeth in the middle of the maw, for by experience the straw is often found within them: the stone is very slicke & smooth without, of a darke greene colour. These Goats or shéepe are by the Persians called Pazan, wherevpon they call the stone Pazar, and the Portingalles by corruption of speech call it Bazar or Besar, and the Indians Pedro do Bazar, which is as much to say, as market stone: for Bezar in the Indian speech signifieth a market or place where all victuailes are kept and solde, and for the same cause they call the smallest money Bazarucos, as if they woulde say market money. This Bezars stone is very costly, and is much vsed in India against all poyson, and other diseases, and is more esteemed then Unicornes horne in Europe, for it is much tryed and sold very deare: The greater and heauier they are, the better and of more vertue they are: the common sorte are of three foure or fiue ounces weight, some more, some lesse: they are much brought into Portingal, and greatly esteemed: the place where they are most found, is (as I said before) in Persia and also in the Iland called Insula das Vacas, or the Iland of Cowes: It lyeth before the mouth of the riuer, entering into Cambaia, hard by the coast where the Portingall naule often putteth in to refresh themselues, and being there, kill diuers of the shéepe or Goates, wherein they finde many of these Bezars stones: likewise in the lande of Pan by Malacca, there are many found: in the same countrey of Pan they find a certaine stone within the gall of a Hogge, which they esteeme more against poyson and other diseases then ỹ Bezars stone: the Portingalles call it Pedra do Porco, that is, Hogges stone: it is much vsed in Malacca,

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it is of cleare redde colour, and bitter in taste, and sauoureth like French sope: when they will vse it and giue it any man to drinke, they throw it into a cuppe of water, and so let it stande a little, which done, they take it out againe, and the water will be bitter, and cleanse all the venime that a man hath in his body, as by experience hath oftentimes bëen found. The Bezars stone is as hard as any stone, but not very heaule: It is thought that these stones doe growe in the mawes of shéepe, and galles of Hogges by vertue of the grasse or hearbes whereon they pasture and féed, as we haue declared of the Rhinoceros, because they doe onely brëede in those places aboue named, and in no place els, where these kinds of beastes are. In the towne of Vltabado in the Countrey behind Goa in Ballagatte, there is a stone found by the Arabians called Hagerarmini, and by the Portingals Pedra Armenia, and because there are many of them found in Armenia, they are commonly called so: it is blew & somewhat light grëene: the Phizes vse it much in purgations and for other diseases: besides these stones aforesaid, there are also many sortes of stones, as well precious stones, as against poyson and other diseases, and of many properties & vertues: but because they are but little knowne, or traffiqued withall, I haue onely made mention of those that are dayly bought and sold, and commonly knowne.

The 88. Chapter.

A briefe instruction how to know and find out the right Diamantes, Rubies, Emeralds, Pearls, & other precious stones, and how to value them by waight, at their right prices and values, & first of the Diamant.

FIrst you must vnderstand that the Diamant is the king of al precious stones, because it is solde by weight, and hath a very certain thickenes, whereby it is ordinarily wrought, for when it is greater, it is nothing worth, and being lesse it will sone be perceyued: by the which thicknesse although it standeth in a ring, they can both sée and gesse how much it weighth, within a little more or lesse, and being out of the ring it is weyghed, thereby to value it truely: there are olde and ancient records found in India, wherein are written the prices of the stones, that is, one Quilat for so much, two Quilates for so much, and thrée Quilates for so much after the rate &c. and so of all prices and weights accordingly: and because they are dayly bought and solde, it is therefore nédefull for a man to haue a memoriall about him, that is, of the prices of the perfect and fayre stones, without fault or spot, for that being vncleane, or hauing any fault or spot, they are hardly to be valued. There are some Princes and great Lordes that desire to know the cause why such precious stones are holden at so great prices, whereunto no other answere is made, but because men buy and sell them so deare, for all thinges are estéemed no otherwise of, then because they are bought and sold at such prices, and so is their manner to sell, for if a Diamant of one Quilat alone, bee worth fiftie Duckets, being perfect, their reason is, that after the same rate a great stone or Diamant may be worth 30. or 40. thousand Duckets, being in greatnesse and perfection correspondent: and the stones as well great as little, that vntill this time haue bëene bought and solde, haue not bëene so light, that they were sold aboue or vnder their value and estimation. Now to value the great Diamant as it ought to be, it is necessarie to know and determine what a Diamant of a Quilat is worth, and a Rubie to match therewith: the like of an Emerald, neyther more nor lesse, & hauing well considered what or how much hinderance the falts and foulenesse of the saide Diamant will be vnto the sale thereof, deducting the same out of the price of the said Diamant, Rubie or Emerald being Orient all, of what greatnesse soeuer they bee, you may value them, and I will first beginne with the Diamant, for that other stones are valued after the rate thereof, and wil declare the perfection which it ought to haue. The diamant yis perfect in all respects, must be of that proportion, that the two squares on the sides must make the breadth of the vpper parte of the stone, and that the vnder part of the stone be no broader, then that thrée of the breadths thereof will make the breadth of the vpper part, and déepe according to the same proportion: and the squares on the side must stande close with the edge of the ring or thing wherin it is set, being of the whole depth, and somewhat longer then square, and yet no more, then that it may be gessed, which is the length and breadth thereof, also it must bee without any falts both in corners and sides, and euery one of the foure corners sharpe and cleane cut, and of a good water, Chrystaline & shining cleare, so that it may not once be perceiued that it drayweth neere any colour, and not of a darke water, but cleare and cleane:

the Diamant with all these perfections is worth 50. duckets being of one Quilat: but because these perfections are not often found, and that few men understand them, therefore I will say that a Diamant of goodnesse and perfection according to the common estimation, being of the waight of one Quilat is worth 40. duckets, and after this rate wee will make our account, and whether it bee a small or great Diamant of what wayght goodnes or foulenesse soeuer it may bee: you must first consider & know what it waigheth, & if they cannot tell you, thē you must gesse by the sight thereof, and alwayes esteeme it at lesse wayght then you think it weigheth, that you may value it within the price, and hauing esteemed the waight, keepe that in your memorie, and say thus, if it were a Diamant of a Quilat waight of this water, and so perfect, or had the corners lesse then these, or any foulenesse in respect of this, and all the qualities, or faultes which a Diamant ought to haue, consider what such a Diamant may be worth, being of qualitie like that you will esteeme, & weighing no more but one Quilat: which hauing wel thought and considered vpon, esteeme it rather lesse then more, & hold ỹ price in your memory as aforesaid, and thinke vppon the waight that it should weigh, be it much or little, & double the same waight adding as much more vnto it, as if it bee two, take other two, and multiply them together, and say 2. times 2. is foure: if it weygh 3. multiply it with thrée, and they make 9. and so according to the number you find, and so you shall multiply all Diamonds, in waight, of what wayght soeuer they be, and multiply them as I said before with as much againe as they bee esteemed, and the production of your multiplication you shall multiply by the summe of money you value the Diamant to bee worth, weyghing one Quilate, and the production of the last multiplication is the value of the Diamant: & if in the waight there be any halfes, as if it waygheд $2\frac{1}{2}$. Quilate, then you shall redeeme them into halfe Quilates, which is 5. halfe Quilates, and then say 5. times 5. is 25. and that shall you multiply with the price of the halfe Quilate, as you esteeme it, and the production thereof is the worth of such a Diamant, and if it chance ỹ the Diamant were so smal, that the waight of a graine should be therein esteemed: then you must reduce all the waight into graines, and multiply as aforesaid, and that which proceedeth thereof is the waight of such a Diamant, as you seeke to value or esteeme. As for example, there is a Diamant that waigheth 2. Quilates, which is of such a qualitie, that being of one Quilate it would be worth 40. Duckets, and being of halfe a Quilate, 10. Duckets, and being of a graine, 2. Duckets and a halfe. Now to know what this Diamant of 2. Quilates is worth, you shall say that 2. times 2. is 4. This 4. you shal multiply with 40. Duckets, which is the value thereof, being of one Quilate, it maketh 160. Duckets, which is the price of that Diamant of two Quilates: now that you haue a Diamant of two Quilates and a halfe, which is flue halfes, you shall say fiue times fiue is 25. this 25. multiplyed by 10. it maketh 250. duckets, because the halfe Quilate cost 10. duckets, which is after the rate of 40. duckets the Quilate, then the Diamant of 2. Quilates and a halfe amounteth to 250. duckets. Now if a Diamant weighed 7. graines, you shall say 7. times 7. is 49. which 49. you must multiply by the value of a graine, which is two duckets and a halfe: so a Diamant of 7. graines is 127. duckets. In this manner you may alwaies know what a Diamant is worth, hauing rated the price of one Quilate: the waight of the Diamant you will esteeme being thus knowne, as by example is shewed, and so you may the easilier make your account. There are some Diamants that are faultie and vnperfect, and are not worth 40. duckets, but of a lesse price according to the faultes, and may be worth 36. 35. 34 & 30. duckets, or any lower price, as the faultes are esteemed, & in that case it is very troublesome to knowe what half a Quilat or grain should be worth: wherin you must do thus: whē you haue esteemed what a Quilat of such a Diamant may be worth, & that in ỹ weight thereof there faileth out a halfe Quilat or grain, then you must first knowe what value it woulde bee worth being of one Quilate, and then make your account ỹ the fourth part of such a price is the value of halfe a Quilate, so that when a Quilate is worth 40. duckets, a halfe Quilate is ten duckets, and one grayne two duckets and a halfe: for foure graines is a Quilate, if the Quilate be 36. duckets, the halfe Quilate is 9. duckets, and one graine two duckets and one Tekon, and so after that rate may you know ỹ price of all Diamants, of what qualitie soeuer they bee. The like reckening is made with thinne Diamantes, Rubies, and Emeraldes, that is made with those which are of greater price, as I shall hereafter shew you. You must vnderstand that a Rubie bee of such a quantitie, that it may accompany a Diamant of one Quilate it is worth 70. duckets, or that there be any which in weight doe accompany a Diamant of halfe a Quilate or grayne, then you must make your account by halfe Quilates, or graynes, and you must alwayes knowe the

price

price of one Quilate, and must understande that the fourth parte of 70. duckettes is the value of one halfe Quilate, and the fourth part of a halfe Quilate is the price of a grain, and so you shall make your reckening of Emeraldes, each one according to his waight and price. There are some Diamantes that are thinne, and yet shew very cleare, which are more worth then they weygh, and lesse then their clearnes sheweth: for a Diamant having a very thinne table and hollow, yet on ỹ vpper side having ỹ perfection in square, as I said, should be in a thick diamant, which is of so good perefection both in sides & hookes: such a Diamant sheweth to be of two Quilates and weygheth but one: wherefore whē your Diamant is of what greatnes soeuer it may be, being perfect in the vpper parte, and thinne vnderneath, you must alwaies make your account, that being thinne vnderneath, it is of lesse wayght then it sheweth for, and if it be not altogether thinne vnderneath, then it weygheth more, yet the waight profiteth it nothing at all: and hauing the vpper table smaller, and the sides greater, it will also weigh more, but the wayght auayleth it not: but you must alwaies esteeme it to weygh but the halfe of that it sheweth for: and not being wholly thin vnderneath, it will weygh more, but to no end: and hauing the table smal, and the sides and corners great, it weigheth more, but the weight auayleth not, but you must esteeme it to weigh but halfe so much as it sheweth for: for that before it bee made ready it will lose much of the waight. Now if there bee a Diamant that hath a great table outwardes, & the corners small, it shall not weigh halfe so much as it sheweth for, yet is it not any thing ỹ worse for that, vnlesse the corners were too small: nowe if there bee a Diamant thinne vnderneath, and square aboue, with the perfections that shoulde belong vnto it, it is worth being of one Quilate 70. duckets, and hauing any faultes or spots, euery man may wel consider what hinderance they are vnto it, and after this manner a man may easily set the price & value of them, and make his account after the rate of thicke Diamantes, his account being made of halfe the weight they seeme or shewe to haue: as if they shew to bee two Quilates, make your reckening of one Quilate: and if it shew three Quilates, make your account of fiue grains, which is the half: and if there be any halfe Quilates, then see the price what a Quilate is worth, and so what a halfe amounteth vnto, and so make your account as aforesaide by thicke Dyamantes, and in graynes the like, for there is no other difference then in the price, for that a perfect and cleare thinne Diamant of one Quilate is worth 70. duckets, and so in more or lesse waight accordingly &c.

The 89. Chapter.

Of Rubies.

When you haue a Rubie to value or esteeme, that is squared table wise, as it should bee, and that such a Rubie is to accompany a Dyamant of the same waight of Quilates and so many Quilates in colour, if it hath foure and twentie Quilates in colour and perfection, like Golde of foure and twentie Quilates, then it is certaine, it is both fine and good. The Rubie is not solde by the waight, because it hath no certaine thickneſſe, for that many of them are made thinne for pleasure to the sight, and the better to lay the grounde or leaues vnder them, and it may very well bee thinne, but not very much, for then it should bee a let and hinderance vnto it: if a Rubie be whole and perfect both in colour, cleanneſſe, thickneſſe, squareneſſe, and forme, it is worth an hundred duckets: but there are very fewe that are perfect in all pointes, specially being great, for they haue alwayes some faultes or spottes that are couered and hidden: but right perfect there are none, or very few, and not many men haue any great knowledge therein: therefore I will say, thereby to make our account, that a Rubie which in common shew is accounted perfect and good, is worth seuentie duckets: so that when a Jeweller or stone cutter doeth aske another for a Rubie, which hee hath not, and sayth onely, there is a Rubie of greatneſſe to accompany a Diamant of so many Quilates, and hath so many Quilates in colour, the other thereby vnderstandeth of what colour and greatneſſe it is. Now hauing a Rubie or Rubies with tables or vnground, and are to value them, or knowe what they be worth, you shall consider with your selfe and say thus: if there were a Rubie that were no greater then this, onely seruing to accompany a Dyamant of one Quilate, and were of such colours, clearenesse, and qualities, as this in quantitie and greatnes, & had the faultes in all respects that this hath, what would it bee worth? and hauing well considered the qualities, goodnes or badneſſe with the faults, how much they imbase the price thereof, and hauing thereafter esteemed

your price, beeing to accompany a Diamond of one Quilate, kéep that price in your memorie, and loke on the Rubie how bigge it is, and what waight the Diamond hath, with the depth which it should be compared vnto: and also if it bee still raw and vnground, consider how much it must be taken away in the grinding, and how bigge it will be when it is squared and fashioned: which hauing done, and knowing the waight of the Diamond it shall accompany, you shal then take as much more waight, & multiplie it with the waight you haue alreadie found, that it should bee accompanying a Diamond of one Quilate, and the production thereof, is the valew of such a Rubie: to conclude, when you haue determined what the waight of a Diamond is, that it may accompanie, you shall make your account as if it were a Diamond, and that which proceedeth of the waight, you shall multiplie with the price which you finde it to be worth, to kéep companie with a Diamond of one Quilate: the Rubies that are vngroũd and can be no tables, it is to be vnderstood that they are better in that sorte then otherwise: Of these you must consider the price after the manner of the Diamond which hee may accompanie, & the height or depth of the stone, after that the colour, goodnes and faults as it falleth out, and make the account or reckoning thereof as of Rubies with tables, and ground, and also of the Diamonds. There are also Diamonds that are not cut square in tables, but haue a good fashion for to set in anie Jewell, as being pointed with thrée corners, harts, and such like sorts, thereby to hide their faultes, and are made in that sort to holde the greatnes and waight thereof, and yet one of these being perfect in that manner, are not so much worth as those with tables: for that many times they haue too much thicknes vnderneath, which maketh the waight not to anie profit, but rather hurt: which if it were whole and thin vnderneath, hauing outwardly all other perfectiõs, it were as much worth as a Diamond, that hath a table being thicke with his whole depth, which is 46. duckets being of one Quilate: so that when you haue any of these you shall deale with them, as with the other, that is to consider, what they may be worth, being of one Quilate, and make your reckoning, as with the others aforesaid.

The 1. Booke.

The 90. Chapter.

Of the oriental & old Emeralds, for that those that are found in the Islandes of the Spanish Indies, are not yet tried nor resolued vpon whether they be fine or not.

The old Jewellers say, that if a man can finde an Emerald perfect in al points, as in colour, clearenes, fashion, and thicknes, that such an Emerald is worth 3. Diamonds, which according to our account shold be 120. duckets, and I beléeue verily that it is most true, but as yet there was neuer any found, eyther little or great that had all those perfections, there are some found that are perfect in colour and fashion, but of clearenes and cleanenes not one, for they haue alwaies some fattines within them like gréene hearbs and such like, wherefore to make our reckoning, wee will say, that an Emerauld of cõmon sort, estimation, and perfection, is worth 80. duckets, being of the bignes, as that hee may compare with a Diamond of one Quilate: for although it haue certaine gréene hearbes within it, if they bee not too many it is neuertheless estéemed perfect, hauing all the other perfections that it should haue: therefore when you haue an Emerald to value whether it be vngroũd or a table, first you must consider the greatnes, and what waight a Diamond should bee that must compare with it, then loke vpon the faults or goodnes that it hath, and considering well what such an Emrauld shold be worth, being no greater than a Diamond of one Quilate, you must make your account as with Rubies: which is, take the waight of the Diamond, whereunto you compare it, and multiplie that with as much more, and the production thereof, multiplie by the price that you haue estéemed the one Quilate to be worth, and the production is the valew of such an Emerauld, and in the same sort shall you doe with all the Emeraulds you haue to valew, whether they be great or small, good or bad, alwaies considering the faults or goodnesse it may haue, and after that esteeme it, and set the price, and if there be half a Quilate or graines in the waight of the Diamõd you compare it vnto, then you must make your account by halues and graines, as I saide before of Diamonds and Rubies. When you will valew any stones, you must looke well vpon them, and consider if it be a Diamond, of what water and fashion it is, if it hath all the

the depth and more, if it be foule or haue anie other fault in the corners or in the squares, & what hurt or disaduantage it bringeth to the stone, that you deceiue not your selfe in valuing the price it may be worth, beeing of one Quilate, thereby to make your reckoning as before: If it be a Rubie, marke well of what bignes it is, and what Diamond in waight it may be cõpared vnto, & rate it alwaies at lesse greatnes, rather then at more, that you deceiue not your selfe, and consider well what colour it hath: If there be any Cassedonia, or vncleanesse, if it be thinne or haue any other fault therein, or any want in the squarenes, & what hinderance those faultes may bee vnto the stone, in the price, perfection, and greatnes of the Diamond wherunto you compare it, and loke you faile not herein, for if you do, you will cleane ouer shoote your selfe: likewise in setting the price what it may bee worth being so great, as to compare with a Diamond of one Quilate, thereby to make your reckoning of the waight, that it maie weigh more or lesse. What I haue saide of Rubies, you must likewise vnderstand of Emeraulds that are Orientale, all after one sort and manner of reckoning. There are other red stones called Espinelles, and of diuers other sortes, whereof some are so perfect in their kinds, that they are like to Rubies, and this is to bee vnderstood of the good and the best. There are others called Espinelles da Rouca Noua, or new Rocket: some of them haue the colour of Rubies, others draw nere the colour of Jacinthes, and it is not knowne whether they be right Espinelles or not: for the good Jewellers esteeme them for no Espinelles, but for Rubalses, and Jacinthes, and so good that they are like to Espinelles: wherfore the stone grinders & Jewellers say, that they are Espinelles, because they would bee better paid for the fashion, and therefore they doe polish them with Espinell dust or polishing. These Espinelles in their polish are Espinelles, but in colour Rubalses, and Jacinthes, and there are manye Rubies, which to polish well, and grinde well, you had nede polish with the polish of Espinelles. If there be an Espinell of the old rocke, which in kind and qualitie is good, being perfect in all parts with a very good table, and were to bee compared with a Diamond of one Quilate, it would bee worth 40. duckets, but hauing any imperfections, euery mã may well consider what hurt and abate they may doe in the price, and after the same rate make his account as hee doth in Rubies, the Ballayeses are likewise sold by waight, but not in that sort as Diamonds and Rubies, but they are esteemed according to the waight, that is the best Balayes that may be found being of one Quilate, may be worth ten duckets, and hauing any faults, eyther in colour or other perfections, is of lesse valew, but beeing perfect as I said alreadie, it is worth ten duckets, and two Quilates twentie duckets, of three Quilates thirtie duckets, and so after the rate as it is, small or great, being of the waight it should bee, and beeing imperfect, euery man of skill may well consider what it is worth, being of one Quilate, & esteeme it thereafter.

The 91. Chapter. Of Orientale Pearles.

THe Orientale Pearles are better then those of the Spanish Indies, and haue great difference in the price: for they are worth more, and haue a better glasse, being clearer, and fairer. Those of the Spanish Indies commonly beeing darker & deader of colour: yet there are some found in the Portingall Indies that are nothing inferiour to the Orientale Pearles, but they are very few: Now to valew them as they should be, I wil only set the good Pearles at a price. A Pearle that in all partes is perfect, both of water, glasse and beautie without knobs, of forme very roũd or proportioned like a pearle without dents, being of one Quilate is worth a ducket, and after this rate I will make my reckoning, as I doe with Diamonds, Rubies and Emeraulds, and if there be any faults in the water, clearenes and fashion, or that it hath any knobs or other defaults, it may well be considered what hurt it may bee vnto the sale thereof, and according to the goodnes, or badnes valew the price therof: which hauing valewed, we must see what it weigheth, and then make the reckoning thereof, as with Diamonds, Rubies & Emeraulds, & if there be a whole string or a chaine full of Pearles, you must loke well vpon thẽ, for where there are many, they are not all alike: the greatest beeing the best, & the other after the rate, for the goodnes of the great wil beare the badnes of the smal: but if it be contrary, then the bargen is not very good. This shall suffice for instruction to such as desire to deale therewith, to haue alwaies in their memorie, and what herein is wanting for the better vnderstanding and knowledge hereof, it may be supplied by true Jewellers and stone cutters that are skilfull in this point, and with these instructions can easily help, so that a mã shall not need wholly to put his trust in those, that for their owne profit will giue them but bad counsell therein.

The 92. Chapter.

Of certaine memorable thinges passed in India during my residence there.

1583. IN the month of December, Anno, 1583. there arriued in the towne and Iland of Ormus foure Englishmẽ, which came from Aleppo in the coũtrie of Suria, hauing sayled out of England, and passed through the straightes of Gibraltar, to Tripoli a towne and Hauen, lying on the sea coast of Suria, where all the shippes discharge their wares, and marchandises, and frome thence are caryed by land vnto Alleppo, which is nyne dayes iourney. In Aleppo there are resident diuers marchants and Factors of all Nations, as Italians, Frenchemen, Englishmẽ, Armenians, Turkes, & Mores, euerie man hauing his Religion apart, paying tribute vnto the great Turke. In that towne there is great trafficke, for that from thence, euerie yeare twyse, there trauelleth two Caffylen, that is, companies of people and Camelles, which trauell vnto India, Persia, Arabia, and all the countries bordering on the same, and deale in all sorts of marchandise, both to and from those Countries, as I in an other place haue alreadie declared. Three of the said Englishmen aforesaide were sent by the Companie of Englishmen, that are resident in Aleppo, to sée if in Ormus they might keepe any Factors, and so trafficke in that place, like as also the Italians doe, that is to say, the Venetians, which in Ormus, Goa and Malacca haue their Factors, and trafficke there, as well for stones and pearles, as for other wares and spices of those countries, which from thence are caryed ouer land into Venice. One of these Englishmen had beene once before in the said towne of Ormus, and there had taken good information of the trade, and vpon his aduise and aduertisement, the other were as then come thether with him, bringing great store of marchandises with them, as Clothes, Saffron, all kindes of drinking glasses, and Haberdashers wares, as loking glasses, knives, and such like stuffe, and to conclude, brought with them all kinde of small wares that may be deuised. And although those wares amounted vnto great summes of money, notwithstãding it was but onlie a shadow or colour, thereby to giue no occasion to be mistrusted, or séen into: for that their principall intent was to buy great quantities of precious Stones, as Diamantes, Pearles, Rubies, &c. to the which ende they brought with them a great summe of money and Gold, and that verie secretly, not to be deceyued or robbed thereof, or to runne into anie danger for the same. They being thus aryued in Ormus, hyred a Shop, and began to sell their wares: which the Italians perceyuing, whose Factors continue there (as I sayd before) and fearing that those Englishmen, finding good vent for their commodities in that place wold be resident therein, and so daylie increase, which would be no small losse and hinderance vnto them, did presently inuent all the subtile meanes they could, to hinder them: and to that end they went vnto the Captaine of Ormus, as then called Don Gonsalo de Meneses, telling him that there were certaine Englishmen come into Ormus, that were sent only to spy the Country, and said further, that they were Heretickes: and therefore they sayd it was conuenient they shuld not be suffered so to depart, without béeing examined, and punished as enimies, to the example of others. The Captaine being a friend vnto the Englishmen, by reason that one of them which had bene there before, had giuen him certaine presents, would not be perswaded to trouble them, but shipped them with all their wares in a Shippe that was to sayle for Goa, and sent them to the Viceroy, that he might examine and trye them, as hee thought good: where when they were aryued, they were cast into prison, and first examined whether they were good Christians or no: and because they could speake but bad Portugale, onlie two of them spake good Dutche, as hauing bene certaine yeares in the lowe Countries, and there trafficked. There was a Dutch Iesuite borne in the towne of Brigges in Flaunders, that had bin resident in the Indies for the space of thirty yeares, sent vnto them, to vndermine and examine them: wherein they behaued themselues so wel, that they were holden & esteemd for good and Catholick Romish Christians: yet still suspected, because they were strangers, specially Englishmen. The Iesuites stil told them that they shuld be sent prisoners into Portingal, wishing them to leaue off their trade of marchandise & to become Iesuites, promising them thereby to defend them from all trouble: the cause why they said so, and perswaded them in that earnest mãner was, for that the Dutch Iesuite had secretlie bene aduer-

aduertised of great summes of money which they had about them, and sought to get the same into their fingers, for that the first vowe and promise they make at their entrance into their order, is, to procure the welfare of their said order, by what means soeuer it be, but although the Englishmen denyed them, and refused the order, saying, that they were vnfit for such places, neuertheless they proceed so farre that one of them, being a painter, (that came with the other three for company, to see the countries, and to seeke his fortune, and was not sent thether by the English marchants) partly for feare, and partlie for want of meanes to relieue himselfe, promised them to become a Jesuite: and although they knew and well perceiued he was not any of those that had the treasure, yet because he was a Painter, whereof they are but few in India, and that they had great need of him to paint their church, which otherwise would cost them great charges, to bring one from Portingal, they were very glad thereof, hoping in time to get the rest of them vñ all their money into their fellowship: so ỹ to conclude, they made this Painter a Jesuite, where he continued certain daies, giuing him good store of worke to doe, and entertayning him with all the fauour and friendship they could deuise, and all to win the rest, to be a pray for them: but the other three continued still in prison, being in great feare, because they vnderstood no man that came to them, nor anie man almost knew what they said: till in the end it was told them that certaine Dutch men dwelt in the Archbishops house, & counsell giuen them to send vnto them, whereat they much reioiced, and sent to me and an other Dutch man, desiring vs once to come and speake with them, which we presentlie did, and they with teares in their eyes made complaint vnto vs of their hard vsage, shewing vs frō point to point (as it is said before) why they were come into the countrie, with all desiring vs for Gods cause, if we might by any meanes, to helpe them, that they might be set at liberty vpon Sureties, being readie to indure what Justice should ordaine for them, saying, that if it were found contrarie, and that they were other then trauelling marchants, and sought to find out further benefite by their wares, they would be content to be punished. With that wee departed from them promising them to do our best: and in the ende we obtained so much of the Archbishoppe, that he went vnto the Vice-roy to deliuer our petition, and perswaded him so well, that hee was content to set them at libertie, and that their goods shuld be deliuered vnto them again, vpon condition they should put in sureties for 2000. Pardaues, not to depart the countrie before other order should bee taken with them. Therupon they presently found a Citizen of the towne, ỹ was their suretie for 2000. Pardaues, where they paide him in hand 1300. Pardaues, and because they say they had no more ready monie, he gaue them credite, seeing what store of marchandise they had, whereby at all times if neede were, hee might bee satisfied: and by that meanes they were deliuered out of prison, and hyred them selues a house, and began to set open shoppe: So that they vttered much ware, and were presently well knowne among all the Marchants, because they alwaies respected Gentlemen, specially such as brought their wares shewing great curtesie and honor vnto them, whereby they wonne much credite, and were beloued of all men, so that euerie man fauoured them, and was willing to doe them pleasure. To vs they shewed great friendship, for whose sake, the Archbishop fauoured them much, and shewed them verie good countenance, which they knew wel how to increase, by offering him many presents, although hee would not receiue them, neither would euer take gift or present at any mans hands. Likewise they behaued themselues verie Catholikely and verie deuoute, euerie day hearing Masse with Beades in their hands, so that they fel into so great fauour, that no man caried an euill eye, no nor an euill thought towards them. Which liked not the Jesuites, because it hindered them from that they hoped for, so that they ceased not still by this Dutch Jesuite to put them in feare, that they should bee sent into Portingall to the King, counselling them to yéeld them selues Jesuits into their Cloyster, which if they did, he said they would defend them from all in troubles, saying further, that he counselled them therein as friend, and one that knew for certaine that it was so determined by the Viceroyes priuie Counsell: which to effect he saide they stayed but for shipping that should sayle for Portingall, with diuers other perswasions, to put them in some feare, & so to effect their purpose. The English men to the contrarie, durst not say any thing to them, but answered, that as yet they would stay a while, and consider thereof, thereby putting the Jesuites in good comfort, as one among them, being the principal of them (called Iohn Nubery) complained vnto me often times, saying hee knew not what to say or thinke therein, or which way he might be rid of those troubles: but in the ende they determined with themselues, to depart from thence, and secretly by meanes

Of this I. Newbery, you may read more in M. Hackluytes boke of Englishe voyages.

meanes of contrarie friends, they imployed their money in pretious stones, which the better to effect, one of them was a Jeweller, and for the same purpose came with them. Which being concluded among them, they durst not make knowne to any man, neither did they credite vs so much, as to shewe vs their minds therein, although they tolde vs all whatsoeuer they knew. But on a Whitsunday they went abroad to sport themselues about three miles from Goa, in the mouth of the ryuer in a countrie called Bardes, hauing with them good store of meate and drinke. And because they should not be suspected, they left their house and shop, with some wares therein vnsolde, in custodie of a Dutch Boy, by vs prouided for them, that loked vnto it. This Boye was in the house not knowing their intent, and being in Bardes, they had with them a Patamar, which is one of the Indian postes, which in winter times carryeth letters from one place to the other, whom they had hyred to guide them: & because that betweene Bardes and the Firm land there is but a little ryuer, in manner halfe drie, they passed ouer it on foote, and so trauelled by land, being neuer heard of againe: but it is thought they arriued in Aleppo, as some say, but they knew not certainely. Their greatest hope was, that Iohn Newbery could speake the Arabian tongue, which is vsed in al those countries, or at the least vnderstode, for it is very common in all places there abouts, as French with vs. Newes being come to Goa, there was a great stirre and murmuring among the people, and we much wondered at it: for many were of opinion, that wee had giuen them counsel so to doe, and presently their suertie seased vpon the goods remaining, which might amount vnto aboue 200. Pardawes, and with that and the money he had receiued of the English men, he went vnto the Viceroye, and deliuered it vnto him, which the Viceroy hauing receiued, forgaue him the rest. This slight of the English men grieued the Iesuites most, because they had lost such a pray, which they made sure account of, whereupon the Dutch Iesuite came to vs to aske vs if we knew thereof, saying, that if he had suspected so much, he would haue dealt otherwise, for that he said, hee once had in his hands of theirs a bagge wherein was fortie thousand Veneseanders (each Veneseander being two Pardawes) which was when they were in prison. And that they had alwayes put him in comfort, to accomplish his desire, vpon the which promise hee gaue them their money againe, which otherwise they shoulde not so lightly haue come by, or peraduenture neuer, as hee openly said: and in the end e he called them heretickes, and spies, with a thousand other rayling speeches, which he vttered against them. The Englishman that was become a Iesuite, hearing that his companions were gone, and perceiuing that the Iesuites shewed him not so great fauour, neither vsed him so well, as they did at the first, repented himselfe, and seeing he had not as then made any solemne promise, & being counselled to leaue the house, & told that he could not want a liuing in the towne, as also that the Iesuites could not keepe him there without he were willing to stay, so they could not accuse him of any thing: he told them flatly, that he had no desire to stay within the Cloyster. and although they vsed all the meanes they could to keepe him there, yet hee would not stay, but hyred a house without the Cloyster, and opened shop, where he had good store of worke, and in the end married a Mesticos daughter of the towne, so that hee made his account, to stay there while he liued. By this Englishman I was instructed of al the waies, trades, and viages of the countrie, betweene Aleppo and Ormus, and of all the ordinances and common customes, which they vsually hold during their Viage ouer land, as also of the places and townes wher they passed. And since those Englishmens departures frō Goa, there neuer arriued any strangers either English or others by land in the sayde countries, but onely Italyans which daylye traffique ouer land, and vse continuall trade going and comming that way.

About the same time there came into Goa from the Iland of Iapan, certaine Iesuites and with them, three Princes, being the children of certaine Kings of that country, wholly apparelled like Iesuites, not one of them aboue the age of sixteene yeares, being minded (by persuasions of the Iesuites, to trauel into Portingall, and from thence to Rome, to see the Pope, therby to procure great profit, priueledges and liberties for the Iesuites, which was onely their intent: they continued in Goa, till the yeare 1584. and then set 1584
sayle for Portingall, and from thence trauelled into Spaine, whereby the King and all the Spanish Nobilitie, they were with great honour receiued, and presented with many gifts, which the Iesuits kept for themselues. Out of Spaine they roade to see the Pope, where they obtained great priueledges and liberties, as in the description of the Iland of Iapen, I haue in part declared. That done, they trauelled throughout Italy, as to Venice, Mantua, Florence, and all other places and dominions of Italy, wher they were

presented

presented with many rich presents, and much honoured, by meanes of the great report the Iesuites made of them. To conclude they returned againe vnto Madril, where with great honor they tok their leaue of the King, with letters of commendation in their behalfes vnto the Viceroye, and all the Captaines and Gouernours of India, and so they went to Lisbone, and there toke shipping in Anno. 1586. and came in the ship called
1586. Saint Philip (which in her returne to Portingall was taken by Captaine Drake: and after a long and troublesome Viage, arriued at Mosambique, where the ship receiued in her lading, out of an other shippe called the Saint Laurence, that had put in there, hauing lost her Maſtes, being laden in India, and bound for Portingall, where the shippe was spoyled: and because the time was farre spent, to get into India, the said Saint Phillip, toke in the lading of Saint Laurence, and was taken in her way returning home, by the Englishmen, as I saide before, and was the first ship that had bene taken coming out of the East Indies: which the Portingales toke for an euill signe, because the ship bare the Kings owne name. But returning to our matter, the Princes and Iesuites of Iapan, the next yeare after arriued at Goa with great reioycing and gladnesse, for that it was verily thought, they had all bene dead: when they came thether, they were all three apparelled in cloth of Golde and Siluer, after the Italian manner, which was the apparell that the Italian Princes and Noblemen had giuen them: they came thether very liuely, and the Iesuits verie proudly, for that by them, their Viage had bene performed. In Goa they stayed till the Monson, or time of the windes came in to saile for China, at which time they went from thence and so to China, & thence vnto Iapon, where (with great triumph and wondering of all the people) they were receiued and welcomed home, to the furtherance and credite of the Iesuites, as the Booke declareth, which they haue written and set forth in the Spanish tongue concerning their Viage, as well by water & by land, as also of the intertainment that they had in euerie place.

In the yeare 1584. in the month of June, there arriued in Goa many Ambassadours,
84. as of Persia, Cambaia, and from the Samorijn, which is called the Emperour, of the Malabares, and also from the King of Cochin: and among other thinges there was a peace concluded by the Samorijn & the Malabares, with the Portingall, vpon condition that the Portingales should haue a Fort, vpon a certaine Hauen lying in the coast of Malabare, called Panane, ten miles from Calecut, which was presently begun to bee built, and there with great costs and charges they raysed and erected a Fort, but because the ground is all Sandie, they could make no sure foundation, for it sunk continually, wher by they found it best to leaue it, after they had spent in making and keeping thereof at the least foure tunnes of Gold, and reaped no profit thereof, onely thinking thereby if the Samorijn should breake his word and come forth (as oftentimes hee had done) that by meanes of that Hauen, they would keep him in where he should haue no place to come abroad, to doe them any more mischiefe. But seeing that the Samorijn had many other hauens and places, from whence they might put foorth to worke them mischiefe, and as much as euer they did, although the Samorijn protesteth not to know of it, as also that he could not let it, saying that they were Sea rouers, and were neither subiect vnto him, nor any man else. They left their Fort, and put no great truste in the Malabares, as being one of the most rebellious and trayterous nations in all the Indies, and make many a traueling Marchant poore, by reason the Sea coast is made by them so dangerous and perilous to saile by: for the which cause the Portingales armie by Sea is yearely sent foorth out of Goa, onely to cleare the coast of them, yet are there many Malabares in diuers places, which by rouing and stealing doe much mischiefe in the Countrie, both by water and by land, which keepe themselues on the Sea side, where they haue their crekes to come forth, and to carie their piles in to hide them in the countrie. They dwell in straw houses vpon stonie hilles, and rocks not inhabited, so that (to conclude) they can not be ouercome, neither doe they care for Samorijns, nor any man else. There is a Hauen belonging to these ryuers, distant from Goa about twelue miles, and is called Sanguisco, where many of those Rouers dwell, and doe so much mischiefe that no man can passe by, but they receiue some wrong by them, so that there came dayly complaints vnto the Viceroye, who as then was named Don Francisco Mascharenhas, Earle of Villa Dorta, who to remedie the same sent vnto the Samorijn, to will him to punish them: who returned the messenger againe with answere, that he had no power ouer them, neither yet could commaund them, as being subiect to no man, and gaue the Viceroy free libertie to punish them at his pleasure, promising that he should haue his aide therein. Which the Viceroy vnderstanding, prepared an armie of fiftéen Foists, ouer whom he made chiefe Captaine a Gen-

tleman

tleman, his nephew called Don Iulianes Mascharenhas, giuing him expresse commandement first to goe vnto the Hauen of Sanguiseu, & vtterly to raze the same downe to the ground, which to effect, this fléete being at Sea, and comming to the said Hauen, the Admirall of the fléete asked counsel what was best to be done, because Sanguiseu is an Iland lying within the coast, the ryuer running about it, with many Cliffes & shallowes in the entrance, so that at a low water men can hardly enter in. At the last they appointed that the Admirall with halfe the fléete should put in on the one side, and the Vice Admirall called Ioan Barriga, with the other halfe should enter on the other side, which being concluded among them, the Admiral entred first, commaunding the rest to follow, and rowed euen to the Firme land, thinking they had come after: but the other Captaines that were all young Gentlemen and vnexperienced, began to quarell among themselues, who should be first or last, whereby the fléete was seperated, & some lay in one place, some in an other, vpon the droughts and shalowes, and could not stirre, so that they coulde not come to helpe the Admirall, neither yet stirre backward nor forwards. And when the Vice Admirall should haue put in, on the other side the Captaines that were with him would not obay him, saying he was no Gentleman, and that they were his betters, vppon these and such like points, most of the Portingals enterprises doe stand, and are taken in hand, whereby most commonly they receiue the ouerthrow: and by the same meanes this fléete was likewise spoyled, and could not helpe themselues: which those of Sangueseu perceiuing, hauing forsaken their houses, and being on the toppes of the hilles, and seeing that the Foistes lay without, one seperated from the other vpon the Cliffes and shallowes not being able to put off, and that the Admirall lay alone vppon the Strand, and coulde not stirre, they toke courage, and in great number set vppon the Admirals Foiste, and put them all to the sword, except such as saued themselues by swimming. And although the Admirall might well haue saued himselfe, for that a slaue profered to beare him on his back, yet he would not, saying, that he had rather die honourably fighting against his enemie, then to saue his life with dishonour, so that he defended himselfe most valiantly. But when they came so many vpon him, that hee coulde no longer resist them, they slew him, & being dead cut off his head, in presence of all ỹ other Foistes: which done they stucke the head vpon a Pike, crying in mocking vnto the other Portingales, come and fetch your Captaine againe, to their no litle shame and dishonour, that in the meane time loked one vpon an other like Owles. In the ende they departed from thence with the fléete, euerie man seuerally by themselues, like shéep without a shepheard, and so returned againe into Goa, with that great victorie. The Captaines were presently committed to prison, but each man excusing himselfe, were all discharged againe, great sorrowe being made for the Admirall, specially by the Viceroy, because hee was his brothers sonne, and much lamented by euery man, as being a man verie well beloued, for his courteous and gentle behauiour: the other Captaines to the contrarie being much blamed, as they well deserued. Presently thereupon they made ready an other armie with other Captaines, whereof Don Ieronimo Mascharenhas was Admirall, being cousin to the foresaid Admirall deceased, to reuenge his death. This fléete set foote on land, and withall their power entred among the houses, but the Sangueseans perceiuing them to come, that purposely watched for them, fled into the mountaines, leauing their strawe houses emptie: whether they could not be followed, by reason of the wildnesse of the place, whereupon the Portingales burnt their houses, and cut down their trées, rasing al things to the ground, with the which distruction they departed thence, no man resisting them.

At the same time the rulers of Cochijn by commandement of the Viceroy, began to set vp a custome house in the towne, which till that time had neuer béene there: for the which cause the inhabitants rose vp, & would haue slaine them, that went about it. Whereupon they left it off, till such time as the new Viceroy came out of Portingall, called Don Duarede Meneses, and with the old Viceroy assembled a counsell in Cochijn, where the gouernment was deliuered vnto him: and there he vsed such meanes, that by faire words and intreatie they erected their custome house, and got the townes mens good will, but more by compulsion then other wise. Which custome is a great profit to the King, by meanes of the traffique therein vsed, because there the Portingall ships doe make themselues ready, with their full lading to sayle from thence to Portingall.

The same yeare in the month of September, there arriued in Goa, a Portingal ship, called ỹ Dom Iesus de Carania, that brought newes of foure ships more, that were on the way, with a new Viceroy called Don Duarte de Meneses: which caused great ioye throughout the Cittie, and al the Bels being rung as the manner is, when the first ship of euerie fléete arriueth in Goa out of Portingall

gall. In that ship came certaine Canoniers being Netherlanders, that brought me letters out of Holland, which was no small comfort vnto me. Not long after in the same month there arriued an other ship called Boa Viagen, wherein were many Gentlemen, and Knights of the Crosse, that came to serue the King in India: among which was one of my Lord Archbishops brethren, called Roque da Fonseca, the other Lords were Don Iorgie Tubal de Meneses, chiefe standerd bearer to the King of Portingal, new chosen Captaine of Soffala, and Mosambique, in regard of certain seruice that he had in times past done for the king in India. Iohn Gomes da Silua newe Captaine of Ormus: Don Francesco Mascharenhas brother of Don Iulianes Mascharenhas, that was slaine in Sanguisey, as I said before, hee was to haue had the Captaines place of Ormus, but by meanes of his death, it was giuen vnto his brother Don Francesco, for the tearme of three yeares, after he that is in it had serued his full time.

In Nouember after, the other three ships arriued in Cochijn, and had sayled on the out side of Saint Laurence Iland, not putting into *Mo*sambique. The ships names were Santa *Ma*ria Arreliquias, and the Admirall, As Chagas, or the fiue wounds. In her came the Viceroy Don Duarte de Meneses that had beene Captaine of Tanger in Africa, or Barbarie: and in this ship there were 900. Souldiers and Gentlemen, that came to safeconduct the Viceroy, besides the saylers that were aboue a 100, and had beene aboue seuen Monthes vpon the way, without taking land before they arriued at Cochin, wher they receiued the Viceroy with great solemnitie: and being landed he sent presently vnto the olde Viceroye to certifie him of his arriuall, and that hee should commit the gouernment of the countrie vnto the Archbishoppe, to gouerne it in his absence, specially because the Archbishop & hee were verie good friends, and old acquaintance, hauing beene prisoners together in Barbarie when Don Sebastian King of Portingall was slaine: which the old Viceroy presently did, and went by Sea vnto Cochijn, that he might returne into Portingall with the same ships, as the Viceroyes vse to do, for that after their time of Gouernment is out, they may not stay any longer in *India*.

The 10. of Nouember Anno 1584. the ship called Carania went from Goa to Cochijn, there to take in Pepper, and other wares: and then doe all the Factors goe into Cochijn, to lade their wares, and when the ships are laden and readie to depart, they returne againe to Goa, wher they still remaine. In that shippe the olde Viceroye with many Gentlemen sayled to Cochijn. The fift of Februarie Anno 1585. the Viceroy Don Duarte de Meneses, arriued in Goa, where with great triumph and feasting hee was receiued. 1585

In the month of Aprill the same yeare my fellow (and seruant to the Archbishop) called Barnard Burcherts, borne in Hamborough trauelled from Goa vnto Ormus, and from thence to *Bassora*, and from thence by lande through Babilon, Ierusalem, *Damasco*, and Aleppo: from whence he sent me two leters, by an Armenian, wherein hee certified me of all his Viage which he performed with small charges, and lesse danger, in good fellowship, and verie merrie in the companie of the *Caf*fyles. From *Aleppo* he went to Tripoli in Suria, and there hee found certaine ships for England, wherein he sayled to London, and frō thence to Hamborough, which by letters from him written out of Hamborough I vnderstode.

In the month of August, there came letters frō Venice by land, that brought newes of the death and murther of the Prince of Orange, a man of honourable memorie, as also of the death of Mons. the Duke of Alenson, or Aniou, with the mariage of the Duke of Sauoy to the King of Spaines daughter.

The 20. of October, there arriued in Goa the ship called the S. Francis, that came out of Portingal, & with it came also some Dutch Canoniers, that brought mee letters out of my countrie, with newes of my father Hugh Iooften of Harlems death. The first of Nouember after, arriued at Cochiin, the Saint Alberto that came from Portingal. And the first of December that yeare there arriued in Cananor vpon the coast of *Ma*labar the ship called the Saint Laurence, and from thence came to Goa, most of her men being sicke, & aboue 90. of them dead, hauing indured great miserie, and not once put into land. At that time ther wanted two of the fleete, that came from Lisborne in companie with her, & they were the S. Saluator, and the Admirall S. Iago, whereof they could heare no newes.

At the same time there came certaine Italians by land into Goa, and brought newes of the death of Pope Gregorie the 13. and of the election of the new Pope called Sixtus. At that time also the ships that came from Portingall sayled to Cochijn to take in their lading: which done in the month of Ianuarie *Anno* 1586. they sayled for Portingall.

In the month of May Anno 1586. letters were brought into Goa, from the Captaine of Soffala and Mosambique vnto the

Viceroy and the Archbishop, to certifie them of the casting away of the Admiral Saint Iago, that set out of Portingall the yeare before being Anno 1585. whereof I spake before, she was cast away in this manner. The ship being come with a good spéedy winde and wether, from the Cape de Bona Speranza, néere to Mosambique, they had passed (as they thought) all dangers, so that they néeded not to feare any thing: yet it is good for the Master & others to be careful and kéepe good watch, and not to stand too much vpon their owne cunning & conceites, as these did, which was the principal cause of their casting away and so they sayled betwéene the Iland Saint Laurence and the Firme land, that runneth by the coast to Mosambique, which lyeth on the left hand, & the Iland of S. Laurence on the right hand, betwéene the which Iland and the fast land, there are certain shallowes called the India, fiftie Spanish miles distant from the Iland of S. Laurence, and seuentie miles from the Firme land, right against the countrie of Soffala, vnder 22. degrées, ½ on the South side of the Equinoctiall, and from thence to Mosambique is 90. miles. Those shallowes are most of cleare Corrale, verie sharpe, both of blacke, white, and gréene colour, which is verie dangerous: therefore it is good reason they should shunne them, and surely the Pilots ought to haue great care, specially such as are in the Indian ships, for that the whole ship and safetie thereof lyeth in their hands, and is onely ruled by them, and that by expresse commaundement from the King, so that no man may contrary them. They being thus betwéene the lands, and by all ỹ Saylors iudgements hard by the drowthes of Iudia, the Pilot toke the height of the Sunne, and made his account that they were past the shallowes, commaunding the Master to make all the sayle hee could, and frely to sayle to Mosambique, without any let or stay. And although there were diuers Saylors in the shippe, that likewise had their Cardes, some to learne, other for their pleasures, as diuers Officers, the Master and the chiefe Boatwayne, that said it was better to kéepe alowffe, specially by night, and that it would be good to hold good watch, for ỹ they found they had not as then past the shallowes: yet the Pilot saide the contrary, and would needes shew that he only had skill, and power to commaunde: (as commonly the Portingales by pride do cast themselues away, because they will folow no mans counsell, and be vnder no mans subiection, specially when they haue authoritie) as it happened to this Pilot, that would heare no man speake, nor take any counsell but his owne, & therefore commaunded that they should doe as he appointed them, whereupon they hoysted all their Sayles, & sayled in that sort till it was midnight, both with good wind & faire wether but the Moone not shining, they fell full vpon the Shallowes, being of cleare white Corall, and so sharpe, that with the force of wynd and water that drawe the shippe vpon them, it cut the shippe in two péeces, as if it had beene sawed in sunder: so that the kéele and two Marlops lay still vpon the ground, and the vpper part being driuen somewhat further, at the last stuck fast, the maste béeing also broken, wherewith you might haue heard so great a crie, that all the aire did sound therewith, for that in the shippe, (being Admiral) there was at the least fyue hundreth persons, among the wich were 30. women, with manie Iesuites and Fryers, so that as then there was nothing else to bee done, but euery man to shriste, bidding each other farewel, and asking al men forgiuenes, with wéeping and crying, as it may well be thought. The Admirall called Fernando de Mendosa, the Maister, the Pylot, and ten or twelue more, presentlie entred into the small boate, keeping it with naked Rapiers, that no more should enter, saying they would goe sée, if there were anie drie place in the shallowes, whereon they might worke, to make a Boate of the peeces of the broken shippe, therein to sayle vnto the shore, and so to saue their liues, wherewith they put them that were behind in some small comfort, but not much. But when they had rowed about, and finding no drie place, they durst not returne again vnto the Shippe, least the boate would haue beene ouerladen, and so drowned, and in the Shippe they looked for no helpe, wherefore in fyne they concluded to row to land, hauing about 12 bores of Marmalade, with a pipe of wine, and some Bisket, which in hast they had thrown into the boat, which they dealt among them, as néed required, and so commending themselues to God, they rowed forwardes towards the coast, and after they had béene 17 daies vpon the sea, they fell with great hunger, thirst and labor on the land, where they saued themselues. The rest that stayed in the ship, séeing the boate came not againe, it may wel be thought what case they were in. At the last one side of the vpper part of the ship, betwéen both the vpper Marlops, where the great boat lay, burst out, and the Boate being halfe burst, began to come forth: but because there was small hope to be had, and fewe of them had little will to proue masterpes, no man layd hand thereon, but euerie man sate looking on vpon an other. At the last an Italian, called Cyprian

prian Grimoaldo, rose vp, and taking courage vnto him, sayd, why are we thus abashed? Let vs seeke to helpe our selues, and see if there be any remedie to saue our liues: wherewith presentlie he leapt into the boat, with an instrument in his hand, and began to make it cleane. whereat some others began to take courage, and to helpe him as well as they could, with such things as first came to their handes: so that in the end there leaped at the least foure score and ten persons into it, and many hung by the handes vppon the boat swimming after it: amõg the which were some women: but because they would not sinke the boate, they were forced to cut off the fingers, handes, and armes of such as held thereon, and let them fall into the sea, and manie they threw ouer bord, being such as had not wherewith to defend themselues. Which done they set forwards, committing themselues to God, with the greatest cry and pitifullest noyse that euer was heard, as though heauen and earth had gone together, when they tooke their leaue of such as stayed in the Shippe. In which manner hauing rowed certaine dayes, and hauing but small store of victuals, for that they were so manie in the boate, that it was readie to sinke, it being likewise verie leake, and not able to hold out: in the ende they agreed among themselues to chuse a Captaine, to whome they would obey, and doe as he commanded: and among the rest they chose a gentle man, a Mestico of India, and swore to obey him: hee presentlie commanded to throwe some of them ouer bord, such as at that tyme had least meanes or strength to helpe themselues: among the which there was a Carpenter, that had not long before, holpen to dresse the Boate, whoe seeing that the Lot fell vpon him, desired them to giue him a peece of Marmalade and a Cuppe of wine, which when they had done, he willingly suffered himselfe to bee throwne ouer bord into the Sea, and so was drowned. There was an other of those, that in Portingale are called New Christians: he beeing allotted to be cast ouer bord into the Sea, had a younger Brother in the same Boate, that sodainelie rose vp and desired the Captaine that hee would pardon and make free his Brother, and let him supplie his place, saying, My Brother is older and of better knowledge in the world then I, and therefore more fit to liue in the world, and to helpe my sisters and friendes in their need: so that I had rather die for him, then to liue without him. At which request they let the elder Brother loose, and threwe the younger at his owne request into the sea,

that swõme at the least fiue howers after the boate. And although they held vp their hands with naked rapiers willing him that hee should not once come to touch the Boate, yet laying hold thereon, and hauing his hand halfe cut in two, he would not let go: so that in the end they were constrained to take him in againe: both the which brethren I knew, and haue been in company with them: in this miserie and paine they were 20 daies at sea, & in the end got to land, where they found the Admiral and those that were in the other boate. Such as stayed in the ship, some tooke bords, deals, and other peeces of wood, & bound them together (which ỹ Portingals cal Iangadas) euery man what they could catch, all hoping to saue their liues, but of all those there came but two men safe to shore. They that before had taken land out of the boates, hauing escaped that danger, fell into an other, for they had no sooner set foote on shore, but they were by the Moores called Caffares, Inhabitants of that coũtry spoiled of al their cloaths, so ỹ they left not so much vpon their bodies, as would hide their priuie members: whereby they indured great hunger and miserie wõ manie other mischieffes, which would be ouer tedious to rehearse. In the end they came vnto a place, where they found a factor of the Captaines of Soffila & Mosambique, & he holp them as he might, and made means to send them vnto Mosambique, and from thence they went into India, where I knew manie of them, and haue often spoken with them. Of those that were come safe to shore, some of thẽ died before they got to Mosambique, so that in all, they were about 60 persons that saued themselues: all the rest were drowned & smothered in the ship, & there was neuer other newes of ỹ ship then as you haue heard. Hereby you may consider the pride of this Pilot, who because he would be coũselled by no man, cast away that ship with so many men: wherefore a Pilot ought not to haue so great authority, that in time of nẽd he should reiect and not heare the counsell of such as are most skilfull. The Pilote, when he came into Portingale, was committed to prison, but by giftes and presents he was let loose, and an other shippe, beeing the best of the Fleet, that went for India, in Anno 1588. committed vnto him, not without great curses and euill wordes of the Mothers, Sisters, wiues and Children of those that perished in the ship, which all cryed vengeance on him: and comming with the ship wherein he then was placed, called the S. Thomas, he had almost laid her on ỹ same place, where the other was cast away: but day comming

on, they ronde themselues off, and so escaped: yet in their voiage homeward to Portingal, the same shippe was cast away by the Cape de bona Speranza, with the Pilot and all her men, whereby much speech arose, saying it was a iust iudgement of God against him for making so many widdowes and fatherles children, whereof I will speake in another place. This I thought good to set downe at large, because men might see that many a shippe is cast away by the headinesse of the gouernours, and vnskilfulnesse of the pilotes: wherfore it were good to examine the persons before a shippe be committed vnto them, specially a shippe of such a charge, and wherein consisteth the welfare or vndoing of so many men, together with their liues, and impouerishing of so many a poore wife and child: this losse happened in the month of August, An.
1585 1585.

1586 In May An. 1586. two ships laden with ware set saile out of the hauen of Chaul, in India, that belonged vnto certaine Portingalles inhabitantes of Chaul, the owners being in them: those shippes should haue sayled to the straites of Mecca, or the redde sea, where the said marchantes vsed to traficque: but they were taken on the Sea by two Turkish Galleyes, that had beene made in the innermost partes of the straites of Mecca, by Cairo, on the corner of the redde sea, in a towne called Sues: the sayde Galleyes began to doe great mischiefe, & put all the Indian marchants in great feare.

The same month there was a great army, prepared in Goa, both of Fustes and gallies, such as in many yeares had not beene seene, and was appointed to saile to the red sea, to driue the Turkish Galleyes away, or els to fight with them if they could: they were also commanded by the Viceroy to winter their shippes in Ormus, and then to enter into the straights of Persia, lying behind Ormus, and to offer their seruice to Xatamas K. of Persia, against the Turke their common enemy, thereby to trouble him on all sides, if they had brought their purpose to effect: but it fel out otherwise, as hereafter you shall heare: for Chiefe of this army, there was appointed a Gentleman, named Rioy Gonsalues da Camara, who once had beene Captaine of Ormus, being a very fatte and grosse man, which was one of the chiefe occasions of their euill fortune, and with him went the principallest soldiers and gentlemen of all India, thinking to winne great honor thereby: this army being ready, & minding to sayle to the redde sea, they found many calmes vpon the way, so that they indured much miserie, and begunne to die like dogges, as well for want of drinke as other necessaries: for they had not made their account to stay so long vpon the way, which is alwaies their excuse if any thing falleth out contrary to their mindes: this was their good beginning, and as it is thought a preparatiue to further mischiefe: for comming to the redde sea, at the mouth thereof they met the Turkish Gallies, where they had a long fight, but in ỹ end the Portingals had the ouerthrow, & escaped as well as they might, with great dishonour, and no little losse: and the Turkes being victorious, sayled to the coast of Abex or Melinde, where they toke certaine townes, as Pate and Braua, that as then were in league with the Portingalles, there to strengthen themselues, and thereby to reape a greater benefit, by indamaging the Portingall, and lying vnder their noses. The Portingall armie hauing spedde in this manner, went vnto Ormus, there to winter themselues, and in the meane time to repaire their armie, and to heale their sicke soldiers, whereof they had many: and so when time serued to fulfill the Viceroyes commandement in helping Xatamas, thinking by that meanes to recouer their losses: being arriued in Ormus, and hauing repaired their Fustes, & the time comming on, the General by reason of his fatnes and corpulent bodie staied in Ormus, appointing Lieuetenant in his place, one called Pedro Homen Pereira, (who although he was but a meane gentleman, yet was hee a very good soldier, and of great experience) commanding them to obey him in all things, as if he were there in person himselfe: giuing them in charge, as they sailed along the coast, to land vpon the coast of Arabia, there to punish certain pirates, that held in a place called Nicola, and spoiled such as passed to and fro vpon the seas, and did great hurt to the ships and marchants of Bassora, that traffiqued in Ormus, whereby the traffique to the saide towne of Ormus was much hindered, to the great losse and vndoing of many a marchant. With this commission they set forwarde with their Lieuetenant, and being come to Nicola, where they ran their fustes on shore, so that they lay halfe dry vpon the sand: euery man in generall leaped on land, without any order of battaile, as in all their actions they vse to doe: which the Lieuetenant perceiuing, would haue vsed his authoritie, and haue placed them in order, as in warlike affaires is requisite to be done: but they to the contrarie would not obay him, saying hee was but a Boye, & that they were better Gentlemen & soldiers then he: and with these and such like presumptuous speeches, they went on their course, scattering here & there in all disorders

like

like sheepe without a shepheard, thinking all the world not sufficient to containe them, and euery Portingall to bee a Hercules and so strong, that they could beare the whole world vpon their sholders, which the Arabians (being within the land and most on horsebacke) perceyuing and seeing their great disorder, & knowing most of their Fustes to lie drie vpon the strand, and that without great payne, and much labour they coulde not hastily set them on floate, presently compassed them about, and being ringed in manner of a halfe Moone, they fell vpon them, and in that sorte draue them away, killing them as they list, till they came vnto their Fustes: and because they could not presently get their Fustes into the water, through fear and shame they were compelled to fight, where likewise many of them were slaine, and not aboue fiftie of them escaped that had set foote on land: and so being gotten into their Fustes, they rowed away. In this ouerthrow there were slayne aboue 800. Portingalles, of the oldest & best soldiers in all India, and among them was a Trumpetter, being a Netherlander, who being in the thickest of the fight, not farre from the Portingalles ensigne, and seeing the Ensigne-bearer throw downe his Ensigne, the easier to escape and saue his life, and that one of the Arabians had taken it vp, casting his Trumpet at his backe, he ranne in great furie, and with his rapier killed the Arabian that held it, and brought it againe among the Portingals, saying it was a great shame for them to suffer it so to bee carryed away, and in that manner he held it at the least a whole howre, and spoyled many of the Arabians that sought to take it from him, in such manner, that he stood compassed about with deade men: and although hee might haue saued himselfe, if hee woulde haue left the Ensigne, yet he would not doe it, till in the ende there came so many vpon him, that they killed him, where he yeelded vp the Ghost, with the ensigne in his armes, and so ended his dayes with honour: which the Portingalles themselues did confesse, and often acknowledged it, commending his valour, which I thought good to set downe in this place for a perpetuall memorie of his valiant mind. The Lieuetenant perceyuing their disorder, and how it would fall out, wisely saued himselfe, and got into the Fustes, where hee behelde the ouerthrow, and in the ende with the emptie vessels he turned againe to Ormus, without doing any thing else, to the great griefe and shame of all the Indian soldiers, being the greatest ouerthrow that euer the Portingals had in those countries, or wherein they lost so many Portingalles together: among the which was the Archbishoppes brother, and many other young and lustie Gentlemen, of the principallest in all Portingall.

At the same time the Quéene of Ormus came to Goa, being of Mahomets religion, as all her auncestors had beene before her, and as then were contributarie to the Portingall. She caused her selfe to be christened, and was with great solemnitie brought into the Towne, where the Viceroy was her Godfather, and named her Donna Phillipa, after the King of Spaines name, being a faire white woman, very tall and comely, and with her likewise a brother of hers, being verie young, was also christened, and then with one Mathias Dalburquerck that had béene Captain of Ormus, she sailed to Portingall, to present her selfe to the king. She had married with a Portingall Gentleman called Anton. Dazeuedo Coutinho, to whome the king in regarde of his mariage gaue the Captainshippe of Ormus, which is worth aboue two hundred thousande ducketts, as I said before. This Gentleman after hee had beene maried to the Quéene about halfe a yeare, liuing very friendly and louingly with her, hee caused a shippe to bee made, therewith to saile to Ormus, there to take order for the rentes and reuenewes belonging to the Queene his wife: but his departure was so grieuous vnto her, that she desired him to take her with him, saying, that without him she could not liue: but because he thought it not as then conuenient, hee desired her to be content, promising to returne againe with all the speede he might. Whereupon hee went to Bardes, (which is the vttermost parte of the Riuer entering into Goa, about three myles off: and while hee continued there, staying for winde and weather. The Quéene (as it is saide) tooke so great greefe for his departure, that she dyed, the same day that her husbande set saile and put to sea, to the great admiration of all the Countrey, and no lesse sorrowe, because shee was the first Quéene in those countries that had béene christened, forsaking her kingdome and high estate, rather to die a Christian, and married with a meane Gentleman, then to liue like a Quéene vnder the lawe of Mahomet, and so was buried with great honor according to her estate.

In the month of August 1586 there arriued a man of Mosambique in Goa ỹ came from Portingal in ỹ shipp ỹ should saile to Malacca, that brought newes vnto the Viceroy, how the shipp called the Boa Viagen, that in the 1586.

yeare before sailed from India towards Portingall, was cast away by the cape de Bona Speranza, where it burst in péces beeing ouerladen: (for they do cómonly ouerlade most of their ships,) & affirmed that the ship had at the least 9 hádfull high of water within it before it departed frō Cochiin, & although before their ships set sayle, they put the Master and other Officers to their othes, therby to make them confesse if the ship be strong and sufficient to performe the voyage, or to let them know the faults, (which vpō their said oathes is certefied, by a protestation made, wherunto the Officers set their handes:) yet though the ship haue neuer so many faultes, they will neuer confesse them, because they will not loose their places, and profit of the Voyage: yea, although they doe assuredly knowe the ship is not able to continue the Voyage: for that couetousnes ouerthrowing wisedome & pollicie, maketh them reiect all feare: but when they fall into the danger, then they can speake faire, and promise many thinges. In that sort most of the ships depart frō Cochiin so that if any of them come safelie into Portingall, it is only by the will of God: for otherwise it were impossible to escape, because they ouer lade them, and are so badly prouided otherwise, with little order among their men: so that not one ship commeth ouer, but can shew of their great dangers by ouerlading, want of necessaries and reparations of the ship, together with vnskilfull Saylers, yet for all these dayly & continuall dangers, there is no amendment, but they daily grow worse and worse.

In this ship called the Boa Viagen were many Gentlemen, of the best and principallest that had serued a long time in India, trauelling as then vnto Portingall with their certificates, to get some reward for their seruice, as the manner is: and because it was one of the best and greatest ships of that fleet, the Ambassador of Xatamas King of Persia went therein to procure a League with the King of Spaine, & to ioyne with him against the Turke their common enemie: but he being drowned, the Persian would send no more Ambassadors, and yet hee is still in League and good friendshippe with the Portingalles. The worst ship that sayleth from Cochin to Portingall, is worth at the least a million of gold, & this was one of the best ships, wherby may be considered, what great losse commeth by the casting away of one of their ships, besides the men: for there passeth neuer a yere, but one or two of them are cast away eyther in going or comming.

In the month of September the same yere 1586. there arriued foure ships out of Portingall in Goa, called the Saint Thomas, S. Saluador, the Arrelickias, and Bon-Iesus de Carania, but of their Admirall S. Phillip they had no newes, since their departure from Lisbone.

On the last of November, the same ships departed from Goa: some along the coast of Malabar to take in their lading of Pepper, and from thence to Cochiin, where commonly one or two of them are laden with pepper, but other wares are only laden from Cochiin. At the same time there was a ship called the Ascention that lay in Goa, & had made certaine voiages to China and Iapan: which ship was brought by the Factors for pepper, because the ship Carania by reason of her oldnes, was broken in Cochiin, and set vpon ỹ stockes to be new made, but not finished by reason of certaine controuersie that fell among the Factors.

In this shippe called Nossa Senhora da Sancao, my Lord the Archbishop sayled vnto Portingall, by reason of certaine quarels newly begun betweene the Viceroy and other Councellors, and the Archbishop. And although by the Viceroy, all the Councell, and Gentlemen, and communaltie of Goa, he was intreated not to leaue them, yet hee would not be dissuaded from his purpose, but went to ride vnto the King, of whom he was well beloued, which the Viceroy and others liked not very well of, fearing hee should giue some information to the king, which would be smally to their profit, and in that minde he vndertooke his Voyage, discharging all his seruants, sauing some that he kept about him for his seruice, leauing no man in his house, but only his Steward, and my selfe to receiue his rents and kéepe his house, and because as then the golden Jubileo or pardon of Rome was newly brought into the Indies, (called La Santa Crusada) being granted to the end, that with the mony that should bee gathered by vertue therof, the Captiues and Prisoners in Africa or Barbary, that had béene taken Prisoners in the battaile, wherein Don Sebastian king of Portingall was slaine, should be redéemed, which was sent vnto the Archbishop, being apointed the Romane Apostolicke Commissarie, &c. for the same: made me the generall Clarke throughout al India, to kéepe account of the said receits, & gaue me one of the keyes of the chest, wherin the monie lay, with a good stipend, and other profits belonging to the same, during the time of his absence: thereby the rather to binde mee, that I should remaine in his house, and kéep the same till his returne againe, as I had promised

mised vnto him: And so he set sayle from Cochiin in the month of January, Anno 1587. his Pilot being the same man that cast the Saint Iago away vpon the flats of India, as it is said before. 1587.

The ships at that time being ready to set sayle, one some foure or five dayes after the other, as they were laden, because they obserue a certaine order therein, the better to register al their wares and merchandises, it so fel out, ỹ all the other ships being dispatched, the Arrelikias only was the last that laded: which having taken in her whole lading, the Officers and some of the Factors being bribed, suffered some of the ballast to be taken out, & in place thereof laded Cinamon, because at that time Cinamon was risen in Portingall, and at a very high price, and therefore the officers and Factors by giftes aforesaid suffered it to be laden in that maner, as having no other place to lade it in. You must vnderstãd that when the time commeth to set saile, the ships lying at anker about a mile within the sea, where they receiued their lading, (the reason why they lie so farre, is because it is summer time, and there the sea is as calme and still, as if it were within the land.) A trumpet is sounded throughout all the towne of Cochiin to call them all on bord, wherewith all that will saile, doe presently come downe accompanied with their friendes, which in smal boates called Tones and Pallenges bring them abord, with great store of bread and such like victuals: so that you shall manie times see the shippes hang round about with boats, at the least three or foure hundred, with such a noise and reioycing, as it is wonderfull to heare, and somtimes the ships are so laden, that the Cables touch the water, and besides that the hatches couered with diuers chestes, seauen or eight one aboue another, hauing no other place to set them in, for ỹ vnder the hatches they are so stuffed, that there is not an emptie rome: so that when they set saile, they know not where to begin; nor how to rule the ship, neyther can they well for a month after tell how to place all things in order, and so was it with this ship, which being thus prepared, the Viador da Fazenda, or the Kinges officers came abord, asking them if the shippe were readie to set sayle and depart, they say it was ready, and he hauing made a protestation or certificate thereof, the officers set to their hands, as some say, but others denie it, & presently he commanded the to wind vp their cables, and hoyse anker, as the manner is, and so let their sailes fall, with a great crie of Boa Voyage, or God send them good fortune, and a merry Voyage: all the boates being still abord, which commonly doe hang at her at the least a mile, or halfe a mile within the sea, because it is calme.

This ship (called the Arrelikias) beginning in this manner to sayle, among other romage that stood vpon the hatches, there were certaine hennes cages, from whence certaine hennes flew out, whereupon euery man claimed them for his owne: and vpon a Sunday, (as in such cases it is commonly seene) they ranne all on a heape vpon the one side: wherby the ship being light of Ballast, and laden with many chestes aboue the hatches (as I said before) it swaied so much on the one side, that by little and little it sunke cleane vnder the water: so that not aboue a handfull of the maste could be seene aboue the water. The people leaped into the boats, that as yet were hanging about the ship, which was good Fortune for them, otherwise there had not one escaped aliue: but by that meanes they were all saued, the slaues onely excepted that were bound with iron chaines and could not stirre, and so they were drowned. God knoweth what riches was lost in her, for nothing was saued but some few chestes that stood aboue the hatches, which the Duckers got vp, and yet the goods in them was in a manner spoyled, and the rest vtterly lost: by this it may be considered what manner the Portingales vse in lading of their ships, and that it is to bee thought, that as many ships as are cast away, whereof there hath bin heard no newes or tydinges, are onely lost by meanes of euill order and gouernment. This being so vnluckily fallen out, the Marchants vsed all the speed and meanes they could, by witnesses to make protestation against the Officers and the Factors of the pepper, that they might be punished for taking out the Ballast, but they kept themselues out of the way, and by prolonging of time it was forgottẽ, and nothing done therein: so that the Marchants that had receiued all the losse, were glad to put it vp.

A great garget of Gold.

In the same moneth came newes out of Malacca, that it was in great danger, & that many died there for hunger, as also that the ship that went from Portingall thether, was forced to stay there, because they had no victuals to dispatch it away: and likewise that the straight of Sumatra was kept by the enemy, so that there could no shippes passe that way to China or Iapan. This was done by the Kinges of Sumatra, that is to say, the kinges of Achem and Ior lying by Malacca vpon the Firme land, which rebelled against the Portingales in Malacca vppon a certaine iniurie done vnto them by the Captaine there. These newes put Goa in a great alteration, for that their principall traffique is to China, Malacca, and Iapan, and the

Iſlandes bordering on the ſame, which by meanes of thoſe warres was wholly hindered: whereupon great numbers of ſuſtes, gallies, and ſhips were prepared in Goa, to relieue Malacca, and all the townes men taſked euery one at a certaine ſumme of mony, beſides the money that was brought from other places, and men taken vp to ſerue in the ſhips: for by means of their late ouerthrowes and loſſe of ſhips, India was at that time very weake of men.

1587. In the moneth of May, Anno 1587. there came a ſhip or galley of Moſambique vnto Goa, bringing newes that the ſhip S. Phillip had bin there, and taken in the lading of pepper that was in the ſhip called S. Laurenzo, that had arriued there, in her Voyage towards Portingall, and was all open aboue the hatches, and without maſtes, moſt of her goods being throwne into the ſea: whereby miraculouſlie they ſaued their liues, and by fortune put into Moſambique. In this ſhip called S. Phillip, were the young Princes, the kings children of Iapan, as is before declared. From Moſambique came the ſame Galley that brought the newes to Goa, the ſame Galley likewiſe brought newes of the Army that was ſent out of Goa in December, 1586. being the yeare before, vnto the coaſt of Melinde or Abex, to reuenge the iniurie which they had receiued in the Fleete: whereof Ruy Gonſalues da Camara was Captaine, as I ſaide before, as alſo to puniſh the townes that at the ſame time had vnited themſelues with the Turkes, and broken league with the Portingales. Of this armie was Generall, a gentleman called Martin Alfonſo de Mello: wherewith comming vpon the coaſt of Abex, or Melinde, which lyeth betweene Moſambique and the red ſea, they went on land, & becauſe the Turkes whome they ſought for, were gone home through the read ſea, they determined to puniſh and plague the townes that had fauored the Turkes, and broken their aliance with them, and to the ſame end entred into the countrie, as farre as the townes of Pate and Braua, that little thought of them, and eaſily ouerran them, becauſe moſt part of the people fled to ſaue themſelues, & left the townes: whereby the Portingales did what pleaſed them, burning the townes, and razing them to the ground, with others that lay about them. and among thoſe that fled to ſaue thẽſelues, they tooke the King of Pate, whoſe head in great furie they cauſed to bee ſtriken off and brought it vnto Goa, where for certaine daies it ſtood vpon a maſte in the middle of the towne for an example to all others, as alſo in ſigne of victorie: wherewith the Portingales began to be ſomewhat incouraged. and ſo they went from thence to Ormus, and from Ormus they were to goe help the King of Perſia, as the Viceroy had commanded them: but being at Ormus, many of their men fell ſick and died, among the which their Generall Martin Alfonſo da Metto was one, whereupon they returned againe vnto Goa, without doing any other thing.

The ſame armie ſayling to the coaſt of Abex, and falling on the Iſland of Zamzibar, which lieth vnder fiue degrees on the ſouth ſide, about 70. miles frõ Pate, towards Moſambique, about 18. miles from the Firme land, there they found the Saint Saluador that came from Cochiin, ſayling towards Portingall being all open, hauing throwne all her goods ouerboard, ſauing only ſome pepper which they could not come at, and were in great danger, holding themſelues by force of pumping aboue the water, & vpon the point to leaue, being all wearie and readie to ſink, which they certainly had done, if by great good fortune they had not met with the armie, which they little thought to finde in thoſe parts. The Armie tooke the ſhippe with them to Ormus, where the reſt of the pepper and goods remaining in her, were vnladen, and the ſhip broken in peeces, and of the bordes they made a leſſer ſhippe, wherein the men that were in the great ſhip with the reſt of the goods that were ſaued in her, ſailed to Portingall, & after a long and wearieſome voiage, arriued there in ſafetie.

The 17. of September, 1587. a Galliot of Moſambique arriued at Goa, bringing newes of the arriual of foure ſhips in Moſambique that came out of Portingall: Their names were S. Antony, S. Franciſco, our Lady of Nazareth, and S. Alberto: but of the S. Mary, that came in compaſy wõ them from Portingall, they had no newes, but afterwards they heard that ſhee put backe againe to Portingal, by reaſõ of ſome defaults in her, and alſo of the foule weather. Eight dayes after the ſaid 4. ſhips arriued in Goa, where with great ioy they were receiued.

At the ſame time the Fort called Columbo, which the Portingales hold in the Iſland of Seylon, was beſieged by the king of Seylon, called Raiu, and in great danger to bee loſt: which to deliuer, there was an armie of ſuſtes and gallies ſent from Goa: whereof was Generall Barnaldin de Carualho.

And at the ſame time departed another armie of many ſhips, ſuſtes, and gallies, with great numbers of ſouldiers, munition, victuals, and other warlike prouiſions, therewith to deliuer Malacca, which as then was beſieged and in great miſery, as I ſaide before: thereof

thereof was generall Don Paulo de Lyma Pereira, a valiant Gentleman, and an olde souldier, who not long before had bin Captaine of Chaul, and being very fortunate in all his enterprises, was therefore chosen to bee Generall of that fleet. The last of Nouember, the foure ships afore said departed from Goa to lade at Cochiin, and from thence to saile for Portingale.

In December after, while the Fort of Columbo in the Iland of Seylon, was still besieged, the towne of Goa made out another great fleete of ships and gallies, for the which they tooke vp many men within the Citie, and compelled them to goe in the ships because they wanted men, with a great contribution of mony raysed vpō the Marchants and othrr inhabitants to furnish the same: of the which armie was appointed generall, one Manuel de Sousa Courinho, a braue gentleman and souldier, who in times past had bin Captaine of the said Fort of Columbo, and had withstood another besieging: whereupon the king put him in great credit, and aduanced him much, and after the Viceroyes death, he was Viceroy of India, as in time & place we shall declare. He with his armie arriued in the Isle of Seylon, where hee ioyned with the other armie that went before, and placed themselues in order to giue battaile to Raiiu, who perceiuing the great number of his enemies, brake vp his siege and forsoke the Fort, to the great reioycing of the Portingales, and hauing strengthned the Forte with men and victuals, they returned againe to Goa, where in the month of March, Anno 1588. they were receiued with great ioy.

In the month of Aprill the same yeare, the armie of Don Paulo de Lyma, that went to Malacca, arriued in Goa with victorie, hauing fired Malacca, and opened the passage againe to China and other places, the maner whereof was this: In their way as they passed the straight of Malacca, they met with a ship belonging to the king of Achein in Samatra, who was a deadly enemie to the Portingales, and the principal cause of the besieging of Malacca. In the same ship was the Daughter of the said king of Achein, which he sent to be maried to the king of Ioor, thereby to make a new aliance with him against the Portingales, and for a present sent him a goodly peece of Ordinance, whereof the like was not to be found in all India, and therefore it was afterwards sent into Portingale as a present to the king of Spaine in a ship of Malacca, which after was cast away in the Iland of Tercera, one of the Flemmish Ilandes, where the same peece with much labor was weighed vp, and laid within the fortresse of the same Ile, because it is so heauie that it can hardly be caried into Portingale. But to the matter, they tooke the ship with the kings daughter, and made it al good prize, and by it they were aduertised what had passed betweene the kings of Achein, and Ioor: so that presently they sent certaine souldiers on land, and marching in order of battaile, they set vppon the towne of Ioor, that was sconsed and compassed about with wodden stakes, most of the houses being of straw: which whē the people of the towne perceiued, and saw the great number of men and also their resolution, they were in great feare, and as many as could, fledde and saued themselues in the countrie: to conclude the Portingales entred the towne, and set it on fire, vtterly spoyling and destroying it, razing it euē with the ground, & slaying al they foūd, and taking some prisoners, which they led away Captiues, and found within the towne at the leaſt 2500, brasse peeces great & small, which were al brought into India. You must vnderstand that some of them were no greater than Pulkets, some greater, and some very great, being very cunningly wrought with figures and flowers, which the Italians and Portingales that haue denyed their faith, and become Mahometistes, haue taught them: whereof there are many in India, and are those indeede that doe most hurt, when they haue done any murther or other villanie, fearing to be punished for the same, to saue their liues they runne ouer by the firme land among the Heathens and Moores, and there they haue great stipendes and wages of the Indian kinges and Captaines of the land. Seauen or eight yeares before my comming into India, there were in Goa certain Trūpeters and Cannoniers being Dutchmen, & Netherlanders, and because they were reiected and scorned by the Portingales in India, (as they scorn all other nations in the world) as also for that they could get no pay, & when they asked it, they were presently abused and cast into the gallies, and there compelled to serue. In the end they tooke counsell together, and seeing they could not get out of the countrie, they secretly got into the firme land of Balagate and went vnto Hidalcan, where they were gladly receiued, and very well entertained with great payes liuing like Lords: & there being in dispaire deride their faithes, although it is thought by some that they remaine still in their owne religion, but it is most sure that they are maried in those countries with Heathen women, and were liuing when I came from thence: by this meanes are the Portingales the causes of their owne mischieues, onely through their pride, & hardines, and make rods to scourge themselues withall, wh I haue onely shewed in respect of those

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cast péces, & other martiall weapons, which the Indians haue learned of the Portingals, and Christians, whereof in times past they had no vnderstanding: and although they had placed all those péces in very good order, yet it should séeme they knew not howe to shoote them off, or to vse them as they should, as it appeared hereby, for that they presently forsoke them, and left them for the Portingals. With this victory the Portingals were very proude, and with great glorie entred into Malacca, wherein they were receyued with great triumph, as it may well bee thought, being by them deliuered from great miserie, wherein they had long continued. Which ỹ king of Achein hearing, and that his daughter was taken prisoner, he sent his ambassadour to Don Panto de Lyma with great presentes, desiring to make peace with him, which was presently granted, and all the waies to Malacca were opened, and al kinds of marchandises and victuailes brought thether, which before had béene kept from them, whereat was much reioycing. This done, & order being taken for all things in Malacca, they returned againe to Goa, where they arriued in safetie (as I said before) in the month of April, and there were receyued with great triumph, the people singing Te Deum laudamus, many of the soldiers bringnig good prises with them.

In the month of May following, vppon the 15. of the same month the Viceroy Don Duarte de Meneses died in Goa, hauing béene sicke but foure daies of a burning feauer, which is the common sickues of India, and is very daungerous: but it is thought it was for gréefe, because hee had receyued letters from the Captaine of Ormus, wherein hee was aduertised, that they had receyued newes ouer land from Venice, that the Archbishop was safely arriued at Lisbone, and wel receiued by the king: and because they were not friends at his departure (as I said before) they said he was so much grieued therat, that fearing to fall into the displeasure of the king, by information from the Bishoppe, hee dyed of griefe: but that was contrarie, as hereafter by the shippes we vnderstood, for that the Bishop dyed in the shippe eight dayes before it arriued in Portingal, and so they kept companie together: for they liued not long one after the other, whereby their quarrell was ended with their liues.

ỹ manner of ỹ buriall of ỹ viceroies funerall:

The Viceroyes funerals were with great solemnity obserued in this manner. The place appointed for the Viceroyes burtall, is a Cloister called Reys Magos, or the three kings of Cullen, being of the order of Saint Francis, which standeth in ỹ land of Bardes, at the mouth of the Riuer of Goa, and thether his bodie was conueyed, being set in the galley Royall, all hanged ouer with blacke pennons, and couered with blacke cloth, being accompanied with all the nobilitie and gentlemen of the countrey. And approching neere the cloister of Reys Magos, being three miles from Goa downe the Riuer towards the sea, the Friers came out to receyue him, and brought his bodie into the church, where they placed it vpon a herse, and so with great solemnity sung Masse: which done there were certaine letters brought forth, called Vias, which are alwaies sealed, and kept by the Iesuites by the kinges appointment, and are neuer opened but in ỹ absence, or at the death of the Viceroy. These Vias are yearely sent by the King, and are marked with figures, 1. 2. 3. 4. 5. and so forth, and when there wanteth a Viceroy, then the first number or Via is opened, wherein is written that in the absence or after the death of the Viceroy such a man shalbe Viceroy, and if the man that is named in the first Via, bee not there, then they open the second Via, & loke whose name is therein: being in place, he is presently receyued and obeyed as Gouernour, and if he be likewise absent, they open the rest orderly as they are numbred, vntill the Gouernour bee found, which being knowne, they neede open no more. The rest of the Vias that are remayning are presently shut vp, & kept in the cloyster by the Iesuites, but before the Vias are opened there is no man that knoweth who it shal be, or whose name is written therein. These Vias are with great solemnitie opened by the Iesuites, and read in open audience before all the nobles, Captaines, Gouernors, and others that are present: and if the man that is named in the Vias bee in any place of India, or the East countries, as Soffala, Mosambique, Ormus, Malacca, or any other place of those countries, as sometimes it happeneth, he is presently sent for, and must leaue all other offices to receyue that place vntill the king endeth another out of Portingal: but if the mã named in ỹ Vias be in Portingal, China or Iapan, or at the cape de bona Speranza, then they open other Vias as I said before. The Masse being finished, the Iesuites came with the kings packets of Vias, which are sealed with the kings owne signet, and are alwaies opened before the other Viceroyes body is laide in the earth, and there they opened the first Via, and with great deuotion staying to know who it should be, at the last was named for Viceroy one Mathias Dalburkerke, that had beene Captaine of Ormus, and the yeare before was gone in com-

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panie of the Archbishoppe to Portingall, because he had broken one of his legges, thinking to heale it: but if he had knowne so much, he would haue staied in India. He being absent the seconde Via was opened with the like solemnitie, and therein they found named for Viceroy, Manuel de Sousa Coutinho, (of whom I made mention before, and who was the man that raysed the siege in the Island of Seylon) to the great admiration of euery man, because he was but a meane gentleman, yet very well esteemed, as he had wel deserued by his long seruice: & although there were many rich gentlemen in place, whome they rather thought should haue been preferred therto, yet they must content themselues and shew no dislike: and thereupon they presently saluted him, kissing his hand, and honoured him as Viceroy, presently they left the deade bodie of the olde Viceroy, and departed in the Galley with the new Viceroy, taking away all the mourning clothes, and standerds, and couering it with others of diuers colours and silkes: and so entred into Goa, sounding both Shalmes and Trumpettes, wherein he was receyued with great triumph, and ledde into the great Church, where they sung Te Deum laudamus &c. and there gaue him his oath to hold and obserue all priuiledges and customes according to the order in that case prouided, and from thence ledde him to the Viceroyes pallace, which was presently by the dead Viceroyes seruantes all vnfurnished, and by the newe Viceroye furnished againe, both with housholde stuffe and seruantes, as the manner is in all such chaunges and alterations. The bodie of the deade Viceroy being left in the Church, was buried by his seruantes without any more memorie of him, sauing onely touching his owne particular affaires.

In the Monthes of June, Julie and August, of the same yeare, Anno 1588. there happened the greatest winter that had of long time béene séene in those Countries, although it rayneth euerie winter, neuer holding vppe all winter long: but not in such great quantitie and aboundance, as it did in those thrée Monthes, for that it rayned continually and in so great aboundance, from the tenth of June till the first day of September, ỳ it could not be iudged that it euer held vppe from rayning one halfe howre together, neyther night nor day, whereby many houses by reason of the great moysture fell downe to the grounde, as also because the stone wherewith they are built, is verie soft, and their morter the more half earth.

In the same month of August there happened a foule and wonderfull murther with-

in the towne of Goa, and because it was done vpon a Netherlander, I thought good to set it downe at large, that hereby men may the better perceyue the boldnesse and filthie lecherous mindes of the Indian women, which are commonly all of one nature and disposition. The thing was thus, a young man borne in Antwarpe called Frauncis King, by his trade a stone cutter, was desirous (as many young men are) to sée strange countries, & for the same cause trauelled vnto Venice, where he had an vncle dwelling, who being desirous to preferre his cosin, sent him in the company of other Marchantes to Aleppo in Suria, where the Venetians haue great trafficke, as I saide before, there to learne the trade of marchandise, and specially to deale in stones, to the which ende he deliuered him a great summe of money. This young youth being in Aleppo, fell into company in such sort, that in stéede of increasing his stocke, as his vncle meant he should doe, he made it lesse by the one halfe, so that when the other Marchants had dispatched their businesse, and were readie to depart for Venice, Frauncis King perceyuing that hee had dealt in such sorte, that halfe his stocke was consumed, and spent in good fellowshippe, knew not what to doe, as fearing his vncles displeasure, not daring to returne againe to Venice, vnlesse hee caried as much with him as hee brought from thence: in the end hee toke counsell of some Venetians, with whome hee was acquainted, that willed him to goe with the Caffila or Caruana, that as then was readye to go vnto Bassora, and from thence to Ormus in India, assuring him, séeing hee had knowledge in stones, that hee might doe great good and winne much profite in those Countries, and thereby easily recouer the losse that by his folly hee had receyued: which would turne to his great benefite, and likewise no hurt vnto his vncle. Which counsell hee followed, determining not to returne backe againe before hee had recouered his losse, and to the same ende and purpose hee ioyned himselfe with certain Venetians, who at the same instant trauelled thether, and so went with the Caffila till they came vnto Bassora, the best Towne in all those Countries, lying vppon the vtter parte of *Sinus Persicus*, that goeth towardes Ormus, and from thence by water till they arriued in Ormus, where euerie man set vppe his shoppe, and began to sell his wares: but Francis King being young and without gouernment, séeing himselfe so far distant from his vncle, made his account, that the money he had in his hands was then

his

his owne, and began againe without anie foresight, to leade his accustomed life, taking no other care, but onlie to be merie and make good cheare so long, till in the end the whole stock was almost clean spent and consumed, and beginning to remember himself, and to call to mind his follies past, hee knewe not what course to take: for that to goe home again, he thought it not the best way, as wãting the meanes, and again he durst not shew himself in the sight of his Uncle. At the last he determined to trauell vnto Goa, where he vnderstood he might well get his liuing, by setting vp his trade, til it pleased god, to worke otherwise for him, and so he came to Goa, and being there, presently set vp shoppe to vse his occupation. But because he found there good company, that is to say, Netherlanders and other Dutch men, that serued there ordinarily for Trumpetters and Gunners to the Uiceroy, who did daylie resort vnto him: he could not so well ply his worke, but that he fell into his wonted course: which he perceiuing, in the end determined to make his continuall residence in Goa, and for the same purpose set downe his rest, to seeke some meanes there to abide as long as he liued, seeing all other hope was cleane lost for euer, returning againe vnto his Uncle, or into his owne countrie. At the same time, among other strangers, there was one Iohn de Xena, a French man, borne in Deepe, that in former times was come into India, for drum vnto one of the Uiceroyes, and hauing beene long in the countrie, was maryed to a woman of Ballagate, a Christian, but by birth a More. This French man kept a shoppe in Goa, where he made Drummes and other Joyners worke, and withall was the Kings Dare maker for the Galleyes, whereby he liued in reasonable good sort. He had by his foresaid wyfe two sonnes and a daughter: and as strangers, of what nation soeuer they be, vse to take acquaintance one of the other, being out of their owne countries (speciallie in India, where there are very few) and do hold together as brethren, which to them is a great comfort: so this Frauncis King vsed much to this French mans house, by whome he was verie much made of, and very welcome, as thinking thereby to bring him to match with his daughter, because of his occupation, which is of great account in India: because of the great number of Diamants & other stones that are sold in those countries: and to conclude, as the manner of India is, that when they haue gotten a man in once, they will neuer leaue him: he ceassed not with many promises and other wonderful matters to draw Frauncis so farre, that he gaue his consent thereunto, which afterwardes cost him his lyfe, as in the historie following you shall heare the true discourse. To make short, they were maried according to their manner, the Bryde being but 11 yeares old, very fair and comelie of bodie and limme, but in villanie, the worst that walked vppon the earth: yet did her husband account himselfe a most happie man, that had found such a wyfe, as he often times said vnto me: although he was so ielous of her, that he trusted not any man, were they neuer so nere friends vnto him: but he in whome he put his greatest trust, & least suspected, was the onelie worker of his woe. When he was betroathed to his wife, the father promised him a certain peece of money, and vntill it were payde, he and his wyfe should continue at meat and meale in his father in lawes house, and should haue a shop adioyning to the same, and whatsoeuer he earned should be for himself. When all this was done, and the matter had remained thus a long while, by reason that the father in law could not performe the promised summe, because their houshold increased, it came to passe that the old man fel into a sickneſſe and died, and then Frauncis King must of force pay his part towards the house keeping, which he liked not of: & thereupon fel out with his mother in law: and on a certaine time made his complaint to me, asking my counsel therein, I answered him and said, I would be loath to make debate betweene Parents & Children, but if it were my case, seeing I could not obteyne my dowrie, I would stay no longer there, but rather hyre a house by my self, and keep better house alone with my wife, then continue among so manie, wher I could not be master. In the end he resolued so to doe, & with much adoe toke his wife & Child wt his slaues, and parted houshold, hyred himselfe a house, set vp his shoppe, and vsed his trade so handsomely, that hauing good store of worke, he became reasonable wealthie. But his mother in law, that could not conceale her Morish nature, after ỹ death of her husbãd: whether it were for spight she bare to her sonne in law, or for a pleasure she toke therein, counselled her daughter to fall in loue with a young Portingal Soldier, whom the daughter did not much mislike: which soldier was verie great in the house, and ordinarilie came thether to meat and drinke, and Frauncis trusted him as well as if he had bene his brother, in so much that he would doe nothing without his counsell. This Soldier called Anthonio Fragoso continued this beastlie course with Frauncis his wyfe, with the helpe of her mother, all the while that they dwelt with the mother: and it is sayd, that he

vsed

vsed her company before shee was maried, although shee was but young, which is no wonder in India: for it is their common custome in those countries to doe it, when they are but eight yeres old, and haue the slight to hide it so well, that when they are maried, their husbands take thē for very good maides. This order of life they continued in that sorte for the space of foure yeares, and also after that they had taken a house, and dwelled alone by themselues (for Antonio Fragoso kept his old haunt) and although Francis vsed continually to shut his chamber doore, yet was this Portingall oftentimes hidden, therin he not knowing thereof, where hee toke his pleasure of his wife.

At the last, one Diricke Gerritson of Enchuson in Holland, beeing Godfather vnto Francis Kinges wife, comming newly from China, desired the said Francis and his wife to come and dine with him at his house without the towne, where as then he dwelt, and among the rest bad mee, minding to bee merrie and made vs good cheare: but because the honest Damsell Francis Kinges wife, made her excuse, that she might not with her credit come where Batchelers were, for that they had no such vse in India, he desired mée to hold him excused till another time. They being there at this feast, with the mother in law, and her sonne, & their houshold of slaues that waited vpon them, as the maner of India is. After dinner was ended, and they well in drinke, they went to walke in the fieldes, where not far from thence there stood a house of pleasure, that had neyther doore nor window, but almost fallen downe for want of reparations, hauing on the backe side therof a faire garden full of Indian trées and fruites: the house and garden Francis Kinges father in law had bought in his life time for a small péece of mony, for as I say, it was not much worth: thether they went, and caused their pots and their pans with meat and drinke to be brought with them, being minded all that day to make merrie therein, as indéede they did. In the meane time it was my fortune with a friend of mine to walke in the fieldes, and to passe by the house, wherein they were, not thinking any company had bin there, & going by, Francis King being all drunken, came forth and saw me, wherewith he ranne and caught me by the cloke, & perforce would haue me in, & made me leaue my companion, & so brought me into the garden, where their wiues and his mother in law, with their slaues sate playing vpon certaine Indian Instruments, being verie merrie: but I was no sooner espied by them, but the young woman presently went away to hide herselfe for her credits sake, according to their manner, as their manner is when any stranger commeth into the house. Not long after supper was made ready of such as they had brought with them, although the day was not so far spent, and the table cloth was laid vppon a matte lying on the ground: for that (as I said before) there was neyther table, bench, window nor doore within the house. The meate being brought in, euery man sate downe, only Francis Kinges wife excused her selfe, that I had shamed her, and desired that she might not come in, saying for that time shee would eate there with the slaues, and although her husband would gladly haue had her come in among vs, thereby to shew that he was not iealous of her, yet shee would not, so that séeing her excuse he let her rest, saying it were best to let her stay there, because shee is ashamed. While we sate at supper where the slaues serued vs, going and comming to and fro, and bringing such thinges as we wanted, out of the place where this honest woman was, her husband thinking shee had taken paines to make it ready, it was nothing so, for that while we were merry together, not thinking any hurt, in came Antonio Fragoso with a naked Rapier vnder his cloake, it being yet day light, and in presence of all the slaues, both theirs and mine, without anie feare of vs lead her away by the hand into one of the chambers of the house, hauing neyther doore, floore nor window, and there putting off the cloth that she had about her middle, (which he laid vppon the ground to keepe her from fowling of her body) not being once ashamed before the slaues, neyther fearing any danger, he toke his pleasure of her: but if any mischance had happened, that any of the slaues had marked it and bewraied it, the said Anthonie had terne or twelue souldiers his companions and friendes not farre from thence, which with a whistle or any other token would haue come to help him, and so would haue slaine vs all, and taken the woman with him, which is their dayly profit in India, but we had better fortune: for that hee dispatched his affaires so well with her, that wée knew it not, and had leysure to depart as he came, without any trouble, and she well pleased therewith: and when the slaues asked her how shee durst bee so bold to doe such a thing, considering what danger of life shee then was in, shee answered them that shee cared not for her life, so shée might haue her pleasure, and saying that her husband was but a drunkard, and not worthie of her, and that she had vsed the company of that fine lustie youth for the space of foure yeres together, and for his sake she said, shee would not

A storye of Francis Kinges wife

refuse to die: yet had she not then béene married to Francis King full foure yeares, neyther was shée at that time aboue fiftéene or sixtéene yeares of age. Not long after shee had done, shee came into the garden, and as it should séeme, had cleane forgotten her former shame, where she began both to sing and dance, shewing herselfe very merry: wherewith all the companie was very well pleased, specially her husband that commended her for it. When euening was come, euery man toke his leaue, and departed to his lodging, and when wee were gone wée chanced by our slaues to vnderstand the truth of the fact before rehearsed, and what danger we had escaped: whereat we wondred much, and Francis King himselfe began to be somewhat suspicious of the matter, being secretlie aduertised of his wiues behauiour, but hée knew not with whome she had to doe, nor once mistrusted this Anthonie Fragoso, thinking him to be the best friend hee had in all the world: yea, and that more is, hee durst not breake his minde to any but onely vnto him, of whome in great secret he asked counsell, saying, that he vnderstood, and had well found that his wife behaued her selfe dishonestlie, asking him what he were best to doe, and told him further, that he meant to dissemble the matter for a time, to sée if hee could take them together, thereby to kill thē both, which the other counselled him to doe, promising him his help and furtherance, and to bee secret therein, and so they departed. Anthonio Fragoso wēt presently vnto his wife, and shewed her what had past betweene her husband and him, where they concluded vppon that which after they brought to passe, thinking it the best course to preuent him. Now so it hapned, that in an euening in the month of August, 1588. Francis King had prouided a rosted Pig for supper in his own house: whereunto he inuited this Anthonio Fragoso, and his mother in law, who as it séemeth, was of counsell with them in this conspiracie, and the principall cause of the Tragedy, although very stoutly and boldly shee denied it afterwards. They being at supper and very merrie, at the same time it was my chance to suppe in a certaine place with a Dutch painter, whether Francis King sent vs a quarter of the Pigge, praying vs to eate it for his sake, and to be merrie: he that brought it being one of our owne house. They had caused him to drinke of a certaine wine that was mingled with the Hearbe Deutroa, thereby to bereaue poore Francis of his wittes, and so to effect their accursed deuice: for as it appeared, hee that brought the Pigge came halfe drunke, and out of his wittes, whereby we perceaued that all was not well.

To conclude, the Hearbe beganne to worke, so that of force hee must nēds sléep, and the companie béeing departed, shée shutte his trappe doore, as ordinarily he vsed to doe, and laid the key vnder his pillow, and went to Bedde with his louing wife: where presently hee fell on sléepe like a dead man, partly by meanes of the Deutroa, and partly because hee had drunke well. About eleauen of the Clocke in the night, Anthonie Fragoso all armed, and another good friend of his, not knowing (as hee confessed) what Anthonio meant to doe, and came to the doore of Francis Kinges house, and knocked softly, and willed the slaues that slept below, to open the doore: but they answered him their master was a bedde, and that the trappe doore was shut on the in side. Francis his wife that slept not, whē she heard it, ran to the window and willed him to bring a ladder and clime vp, which he presently did, and she holp him in, where shee tooke him about the necke kissing him, and bad him welcome, leading him in by the hand, where her husband slept, little thinking on the villanie pretended by his wife, and such as he held to bee his best friends, and to be briefe shée said vnto him: There lieth the drunkard and the Hereticke, that thought to bring vs to our endes, thereby to seperate vs from our loue and pleasures now reuenge your selfe on him if you loue me, and presently hee thrust him into the body with his Rapier, cleane through the breast, so that it came out behind at his backe, and being not content therwith, gaue him another thrust, that went in at the one side, and out at the other side, and so at the least 4. or 5. thrusts more after he was dead: whereby the poore innocent man ended his dayes: which done, they took all the stones & Diamonds that hee had of diuers men to worke, as also to sell: which amounted at the least to the value of 40. thousand Pardaues, and toke Francis his own Rapier that hung by him & put it into his hand, as if they would make men beléeue that hee would haue killed them, & that in their owne defence they had slaine him, but it was well knowne to the cōtrarie: for that the slaues being below, heard all that had past. They toke with them also the childe being of two yeares old, and went out of the house, but they had not gone farre, but they left the childe lying at a doore in the street, where in the morning it was found, & although the slaues made a great noise at their mistrisses flight, & went to fetch ỹ officers, yet they could not find thē, for that night the murtherers went & knocked at ỹ Iesuits cloister, desiring them to take them in, & gaue thē the

most

most part of the stones, saying they had slain the man in their owne defence, but the Jesuites would not receiue them, although they toke the stones, of purpose to giue them againe to the owners. In the morning it was knowne through all the towne not without great admiration, and although they sought diligently in all places where they thought or suspected them to lodge, yet they could not find them: but not long after they were seene in the towne of Chaul, which is about thirty miles Northwarde from Goa, where they walked freely in the streetes, without any trouble: for there all was couered, and few there are that lok after such matters, though they bee as cleare as the Sunne. The dead bodie lay in that sort till the nert morning, & we Dutch men were forced to see him buried, for the mother in lawe woulde not giue one peny towards it, making as though she had not any thing to doe with him, but holpe the murtherer both with money and victuailes, therewith to trauell vnto Portingal, and so he sayled in the fleete with vs: for I saw him in the Iland of S. Helena, as bold and lusty, as if no such matter had beene committed by him, and so arriued in Portingall, not any man speaking against him: hauing also promised both the mother, and wife of Frauncis King, that hee woulde come againe with the Kinges pardon, and marrie her: which I doubt not of, if hee once went about it. And thus Francis King ended his trauell: which I thought good to set downe at large, that thereby you may perceyue the boldnes and inclination of the Indian women: for there passeth not one yeare ouer their heades, but that in India there are at the least twentie or thirtie men poysoned, and murthered by their wiues, onely to accomplish their filthie desires. Likewise there are yearely many women killed by their husbands being taken in adulterie, but they care not a haire for it, saying with great boldnes, that there is no pleasanter death then to die in that manner: for thereby (they say) they do shew that they die for pure loue. And to shew that this honest woman was not of this badde inclination alone, you shall vnderstande that a brother of hers, being but fourteene or fiftéene yeares of age was openly burnt in Goa for sodome or buggery, which was done when Francis King and his father in lawe were liuing: yet could not Frauncis thereby bee warned to take heede of his wife and that kindred: for as it seemeth it was Gods will he should end his dayes in that manner.

The 16. of September 1588. there arriued in Goa a shippe of Portingall, called the S. Thomas, bringing newes of 4. shippes more, that were in Mosambique, all come from Portingall, which not long after came likewise to Goa: their names were, Saint Christopher being Admirall, S. Marie, S. Anthony, and our Lady of Conseprao. By those shippes we receyued newes of the death of my Lord the Archbishoppe, called Don Frey Vincente da Fonseca, who died in his voyage to Portingall, vpon the 4. day of August, An. 1587. betweene the Flemmish Ilandes, and Portingall, eight daies before the ship came to land. It was thought that he dyed of some poyson, that he brought out of India, or els of some impostume that sodainely brake within him, for that an houre before his death he seemed to be as well as euer he was in all his life, and sodainly he was taken so sick ꝑ he had not the leasure to make his will, but dyed presently, and voyded at the least a quart of poyson out of his body. To be short, he was cloathed in his Bishops apparell, with his Myter on his heade, and rings vpon his fingers, and put into a coffin, and so throwne into the sea. These newes made many sorrowfull hartes in India, of such as were his welwillers and frindes: and to the contrarie such as hated him, were glad and reioyced, because he had beene earnest to reprehend and correct them for their faultes: but none lost more by it then wee that were his seruantes, which loked for great preferment by him, as without doubt hee ment to haue obtained it of the King, as being one of the principallest occasions of his going into Portingal, but death altred all. And although at that time my meaning and intent was, to stay the comming of my Lord Archbishop, & to continue longer there, yea possible while I liued: yet vpon those newes I was wholly altered in my purpose, and a horrible feare came vpon me, when I called to mind what I had passed touching the things I was desirous to bring to passe. And although I had means enough there to get my liuing in good sort, being as it were one of those countrimē, and so in all places well esteemed and accounted of, yet those perswasions were not of force inough once to disswade mee frō the pretence and desire I had to see my natiue countrey: so that it seemed my God had opened mine eies, and by my Lords death made me more cleare of sight, & to call my native soile vnto remēbrance, which before was so darkened, that I had almost forgotten it, and stod in hazarde neuer to see it more, if my Lord had liued and returned home again. But to auoide all occasions and inconueniences that might happen, & dayly offred themselues vnto me, I resolutely determined to depart, whereunto I sought al the meanes & necessary occasions I could

could find, to bring it to passe: & that which perswaded me most thereunto, was the losse of my brother William Tin, that had béene with me in India, who sailing from Setubal in Portingal towards Hamborough, taking their course on the back side of England, was cast away, and neuer could be heard of, neyther ship nor men. Being in this resolution, it chaunced that a shippe by authoritie of the Viceroy, and at the request of the Farmers of Pepper was appointed to saile for Portingall, because there was so great quantitie of Pepper to be laden, that the Portingall ships at that time being there could not take it in: and although the ships are purposely sent to lade Pepper, with licence from the King that there may no more but fiue ships lade euerie yeare, whereunto the Factors do bind themselues, yet if there bee any goods in India, as Pepper & other wares, which the other ships can not take in, then the Farmers of Pepper and the kinges officers may buy one or two ships, and make them ready for the purpose to take it in, so that there be ships found that bee sufficient: which if the Factors refuse, then the Viceroy and the kings officers may fraight as many ships as they thinke good, and as they find fit to take it in, and lade thē with the Farmers pepper, or any other goods that are there to be laden, so it bee after the fiue shippes are laden by the farmers: and all this for the profit of the King, without let or hinderance of the said farmers. In this sorte as I said before, there was a shippe called the Santa Crus, that was built in Cochijn by the King of the Malabares, and called after the name of the towne of Cochiin, that was likewise by ỹ Portingals called Santa Crus, which the King of Malabares made in honor of the Portingalles, because he hath brotherly allyance with them, and is by the King of Portingall called our brother in armes. The same ship he had sold vnto a Portingal, that therwith had made a voiage into China and Iapan, being of 1600. tunnes: and because it was strong and good, & so fit to make a voiage into Portingall, and because (as I said before) there was more pepper then the Portingall ships could take in, the farmers of pepper were desirous to buy it, & besought the Viceroy to let them haue it, according to the contentes of their composition, and the Kings ordinance. Whereupon the Viceroy caused the farmers of the ships to be called together, & signified vnto thē what the request of the farmers of pepper was, that is to say, that the shippe should be bought according to the Kings ordinance, for as much as necessity did so require it, & they had refused to vse it, & said that it was not fit for them, & so desired ỹ in respect of the Kings interest in the pepper, the shippe might be bought accordingly. Alwaies prouided, ỹ the kings ordinance (who granted thē their Priuiledge) might be kept & obserued, viz. that their ships might first haue their lading, and bee first dispatched. And although they that had bought it of the owners for ten thousand duckets readie money, were in doubt that they should not finde wares enough to lade it withall, yet in the end it was in a manner laden as well as the other ships were. Nowe it was agréed by the owners that sold it, that the Maister Gunner and chiefe Boteswaine shoulde kéepe their places stil within the shippe as they had when it sailed to China and Iapen. The Gunners name was Diricke Garitson of Enchusen, who after he had beene 20. yeares in India, was minded as then to saile in that shippe to Portingall, with whome because of olde acquaintance, and for his company, I minded to sée if I could get any place within the shippe. And because the farmers of pepper had their factors in India, that were Dutchmē, which lay there in the behalfe of the Foukers and Welsares of Ausburg, who at that time had a part of the pepper laden in that ship, and vse to send in each ship a Factor, to whome the King alloweth a Cabine and victuails for the voyage: This place of Factor in the said shippe called Santa Crus, I did obtaine of the Farmers, because they were of my acquaintance. Whereupon I prepared my selfe to depart, and got a Paspорte of the Viceroy, without which no man may passe out of India, as also a Certificat out of the Kinges chamber of accountes, and out of the Matricola generall, wherein all such as come into India are registred, with a note of my paye, which by the Kings commandement is appoynted to bee paide vppon certificate from thence, and withall the time of my residence in India, and what place I was imployed in there, that when I came into Portingall, I might haue recompence if I would aske it, or minded to returne againe into India. But although I had no such intent, yet I must of force obserue this order, to make them thinke I would returne againe, and the easier to obtaine my Paspорt, which was easily graunted mée by the Gouernour, as also the other Certificates: and hauing obtayned them I toke my leaue of all my friends and acquaintance, not without great griefe, as hee that was to depart out of his second naturall dwelling place, by reason of the great and long continuance that I had made in those countries, so that I was in a manner halfe disswaded from my pretended voyage. But in the end the remembrance and affecti-

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tion of my true natural countrie, got the vpper hand, and ouer ruled me, making me wholy to forget my conceipt vnto the contrarie: and so committing my selfe & my affaires vnto God, who onely can direct and helpe vs, and giue good successe to all endeuours, I entred into my new pretended course.

1588. In the Month of Nouember 1588. the ships sayled againe from Goa, to the coast of Malabar & Cochijn, to take in their lading: And the 23. of the same month, the Santa-Crus set sayle to begin our Viage. The 28. day we arriued in Honor a Fort belonging to the Portingals, and the first they haue vpon the coast of Malabar, which lyeth Southward from Goa eighténe miles, in which place we were assigned to take in our lading of Pepper. They vsed not before to lade any Pepper in that place, so that we were the first that euer laded there: but from thence forwards, they minded yearely to lade one ship there, because the Quéene of Batticola (that lay not farre from thence) and Honor, being within her Jurisdiction or kingdom, had boũd her selfe, yearely to deliuer seauen or eight thousand Quintales of Pepper, so that the Farmers paied her halfe ỹ mony for the same sixe Months before shee deliuered it, and then shee would deliuer it at times. For the which cause the Farmers haue their Factor in Honor to receiue it of her by waight, and lay it vp till the time of lading commeth. The like haue they in all the other Fortes vppon the coast of Malabar, as at Mangalar, Barselor, Cananor, Cochijn, Coulan &c. Now to know the right manner of farming of the Pepper, you must vnderstand, that the Farmers take the same to Farme for fiue yeres, and bind themselues euery yeare to send their stocke of readie money, for thirtie thousand Quintales of Pepper, so that the King will send ships to lade it in. The King on the other side bindeth himselfe to performe, and to send euerie yeare fiue ships, the Farmers bearing the aduenture of the Sea both of their mony sending thether and of the Pepper brought from thence, & must lade it in India, into the ships at their owne costs and charges: which being brought into Portingall, they deliuer al the Pepper to the King at the price of twelue Ducats the Quintall: & if any bee cast away or taken vpon the Sea, it is at the Farmers charge, for the King dealeth not but onely with that which is deliuered him in Portingall, being drie and faire laide vp in the Kings store house in Lisbone: for the which he payeth not any money vnto the Farmers, vntill the said Pepper be sold, with the mony whereof he payeth them: so that the King without any hazard or disbursing any thing of his owne, hath alwaies his money for his Pepper, without the losse of any one pennie. And in that respect the Farmers haue great and strong priueledges: first that no man of what estate or condition so euer he bee, either Portingall, or of any place in India, may deale or trade in Peper but they, vpon paine of death, which is verie sharply loked vnto. Likewise they may not for any occasion or necessitie, whatsoeuer, diminish or lessen the ordinarie stocke of money for the Pepper, neither hinder or let them in any sorte concerning the lading thereof, which is also verie strictly obserued. For although the Pepper were for the Kings owne person, yet must the Farmers Pepper be first laden, to whome the Vice-roy and other Officers and Captaines of India, must giue al assistance helpe and fauour, with watching the same and al other things, whatsoeuer shall by the said Farmers bee required, for the safetie and benefite of the saide Pepper. For the lading and prouiding wherof, the said Farmers are to send their Factors seruants and assistants, of what nation so euer they bee, (except Englishmen, Frenchmen and Spaniards) vnto euery place, to see it laden and dispatched away, for other strangers may not goe into India without the speciall licence of the King, or his counsell of India. The Pepper commonly costeth in India 28. Pagodes the Bhar, euerie Bhar is three Quintales and a halfe Portingall waight) so that euery Quintall standeth them in twelue Pardawes, Xeraffins and foure Tangoes. Euerie Quintall is 128. pounds, and euerie Pardawe three Testones or thirtie Stiuers heauie money, and euery Tanga, sixtie Reijs, or sixe Stiuers, which is twelue Dollers of sixtie pence Flemish the péece, after the rate of Portingall money, and twentie foure Stiuers of the like money, besides all charges & aduenture of the Seas. But the great quantitie maketh them gaine the more, specially, if it come safe home. The ships & their traygh-ting, with condition to builde them, and the prouision of all necessaries for them, are also farmed by themselues, and all at the aduenture of the Farmers: and if the ship come safe home, they giue the King a certaine summe of money for euery ship, and euery yeare furnish fiue shippes, likewise at their owne charges: but such Souldiers as are appointed to goe in them, are bound to sayle for ỹ King, and haue but onely meate and drinke at the Farmers charge, the Officers and Saylers being placed therein by the Kings Admiraltie, which the Farmers may not once denie or refuse: so that the King aduentureth no-

thing, neither in Pepper nor in ships, but only if the ships be cast away, he loseth the money that hee should haue had for the farme of euery ship, if it had returned safe, & the gaine of the Pepper that should haue béene deliuered him, at a certaine price. Whereupon the Admiraltie of Portingall are now waxen verie careleſſe to ſée them well conueied, as they vſed to be during the times of the Kings of Portingal, when all the Pepper came for the Kings own accounts. And although the king hath promiſed continually to ſend his Nauie by Sea, as far as the Flemiſh Ilands, there to ſtay for the comming of the Indian ſhips, and from thence to conueye them vnto Liſbone, yet ſince they were Farmed out there are few fléetes ſent forth, ſo that they are but little thought vpon, but howſoeuer it is in the payment of the fée Farme, for Pepper the King will not loſe a pennie of his due, nor once abate them any thing.

The ſixth of December wee had taken in our lading of Pepper, which was 6700. Quintales of the beſt that is in all Malabar, and verie ful. The ſame day we ſet ſayle from thence, kéeping cloſe vnder the coaſt, becauſe that ordinarily in that countrie, euerie day from twelue of the clocke of the night, till twelue at none there bloweth an Eaſterly winde, which commeth out of the land: and then commeth a Weſt wind out of the Sea, to the land ward, and with thoſe two windes we performe our Viage: but the Eaſt winde is alwaies mightier and ſtronger then the Weſt, and therefore the ſhippes kéepe themſelues cloſe vnder the ſhore, for when they put further into the Sea, they can hardly get the coaſt againe, becauſe the Weſt wind is not of ſo great force: as it chanced vnto vs, for that hauing put ſomewhat from the coaſt, we had much to doe before wee could get the coaſt againe, by the which meanes often times they loſe their Viages into Portingal, as by experience it hath béene found. All the coaſt of Malabar is verie pleaſant to behold: for that they ſayle ſo cloſe vnto it that a man may tell euerie hill, valley and trée that is therein, being verie greene and faire land.

The eleauenth of December wee came to Cananor, another fortreſſe of the Portingales, as we haue told you in the deſcription of this coaſt. There we lay a day and a halfe, to take in certaine Paſſes, with other prouiſion ỹ we were to vſe, which is there in great abundance: & ſo wee ſet ſayle againe, kéeping along the coaſt and paſſed by Calecut, Panane, and certaine other places vntill the twentie foure of December, when wee arriued at Cochijn, where we lay till the twentie of Januarie after in Anno 1589. In the meane time our ſhippe was prouided of all things neceſſarie, and then we ſtayed till our turne came to ſet ſayle, becauſe the other ſhippes according to the contract were to ſet ſayle before vs, one after the other, which cuſtome I will here partly ſet down in briefe. You ſhall vnderſtand, that as ſone as the ſhippe hath taken in her lading of Pepper, which is done with great care and diligent watch, as well in the Kings behalfe, as of the Farmers, and is laden in the two nether Dorlopes, that is vpon the Balaſt, and in the Dorlop next ouer it, laying Deale boords vpon the Balaſt, and making certaine places and deuiſions for the purpoſe, with a hole ouer each place, to ſhutte in the Pepper, leauing rome by the maine Maſt to paſſe by it, ſo that there is at the leaſt thirtie ſeuerall places, which they call Payoos, and all vnder the two lower Dorlopes as I ſaid before. Which beeing all filled with Pepper, they ſhut the holes of thoſe places verie cloſe, with Oram and Pitch, and ſo are marked with numbers how many there are, and vpon ech place his waight of Peper. Theſe two Dorloppes being thus laden, there is left a place aboute the maine Maſt to beſtow water, wine, woode and other neceſſaries for the ſhippe, which are daply vſed. In the thirde Dorlop and on both ſides therof, there are diuers places ſeuerally made that belong vnto the Officers of the ſhippe, as the Captaine, Maſter, Pilot, Factor, Purſer &c. and of all the reſt of the Saylors that are alowed places: which they ſell or let out vnto the Marchants, to lade goods therein, whereof they make good profite. Vpon the ſame Dorlop from the Maſt vnto the ſterne, are the places wher they put their Poulder, Biſket, Sayles clothes and other prouiſions for the ſhip. The other Dorlopes aboue theſe are laden by the Marchants, with all ſorts of wares, which are in Cheſtes, Fattes, Balles, and Packes, and are placed in this ſort, that is to ſay. As ſone as the Pepper is laden, there is preſently ſent into the ſhippe two waiters, and one that ſtoweth the goodes (as a Porter) on the Kings behalfe: and he hath ten or twelue Porters vnder him, that muſt onely lade and ſtow the goodes in the ſhippe, the Maſter nor any other not once hauing any thing to doe with it, ſauing onely the chiefe Boteſwaine, who is to loke vnto it, and yet commaundeth nothing. No goods may bee laden whatſoeuer, or how ſmall ſo euer they bee, but they muſt bee Regiſtred in the Kinges bookes, and they muſt bring a Billet from the Veador da Faſenda, that is to ſaye, the

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surueighor of the businesse, being chief Officer for the King, wherein must be certified euerie kind of ware by peecemeale, which they lade together with ỹ name of the ship, wherein it is to be laden, for without that Certificat, the stowers and Porters will not take it in: and although you haue your Billet, yet must you bribe the waiters, before you can get it aboord the shippe, and some thing must be giuen likewise to the porters besides their duties, if you desire to stow your goods well, otherwise they will let it stand: and he that giueth most hath the best place in the shippe: yea and they stow the ship so miserablie full, that there is not a hole or an emptie place to be found, but it is full stuffed: and for all their profit, it is often times seene, that the chief Porter, that doth onlie command and loke ouer the rest, getteth for his part in bribes for stowage of a ship, sometimes seuen or 800 Dukats, and the waiters asmuch, and all this onlie by gifts. Those offices are giuen by fauor of the Viceroy and the Veador de Fasenda, which is the cause that the ships are often times laden so ful, that they are in manner ready to sinke: so that a man would think it were impossible for them either to row or stirre: because ỹ sailers & officers of the ships haue nothing to doe therewith, vntill the last hour that it setteth sayl, & thẽ it is deliuered into their handes, and the waiters and porters goe their waies, leauing the ship ful in euery place, euen to the vppermost Darlop, where there standeth commonlie 7 or 8 chestes, one aboue the other, both in the sterne and forecastle, in the shippe, vpon the cables, in the forecastell, in the stirrige, and in euery place, which are all ful of great pots, fattes, chests, hennes cages, and such like, so that it seemeth rather a Labyrinth or a Maze, then a ship: and so they commit themselues to the grace of God and set sayle: and often times it falleth out, that of 50 saylers which are aboue the ship (as it did in our ship) not aboue 10. of them could tell how to steere or handle the Ruther: & besides that, most of them were neuer at sea before, but by fauor get their places, as all the rest doe, so that when occasion serueth, being at sea, they stand loking one vpon an other, doing nothing but cry Misericordia, and our Lady helpe vs.

In Cochin there are a great number of boates called Tones, that are cut out of one peece of wood, and yet some of them are so great, that a man may lade 20 pipes of water in them. These they carrie aboord ỹ ships, that lie at the least a mile within the sea, and there they make price with them for a small summe of money, and then they goe and fill the pipes themselues, with pots which they haue for the purpose, and it is a great commoditie vnto them. This water is brought out of ỹ riuer of Cochin called Mangate, & it is verie good. Touching the towne and country of Cochin, I haue already declared in the description of the Coast of Malabar, so that this shall suffice to shew you what the countrie of India is: and now I will shew vnto you the manner that is vsed in the ships when they sayle home againe: which in part I haue alreadie touched, as also our departure and voyage from India to Lisbon.

The 93. Chapter.

Of my voyage and departure from *India* to *Portingale*.

THe first of Jan. 1589. the Santa Maria set sayle, and because it was one of the oldest shippes, it was first dispatched away, by reason that the sooner they depart from Cochin, they come in better time to the Cape de Bona Speranza, and the later they come thether, the more stormes & foule wether they haue, because as thẽ the Sunne goeth further into the North, and leaueth the South parts. Therefore commonly they let the best and strõgest shippes goe last, because they are best able to hold out: and in the Iland of S. Helena they stay one for the other vntill the 25. day of May, & no longer, which is the time appointed by the king, and so goe in company together vnto Portingale, for from India vnto the Iland of S. Helena they need not keepe company, because all that way they feare no Rouers, and from thence they haue all their Cannon shot pulled in, the better to passe the foule wether at the cape de bona Speranza. The 6 of January, the ship called our Ladie de Consepcao set sayle, the 10 of the same, the Admirall called S. Christopher: the 12 the S. Anthony: the 15 the S. Thomas, which was the greatest and the best shippe in all the Fleet, and richest of lading: and the 20 of the same Moneth, wee set sayle, in our ship called the Santa Crus, being the last, wherein was about 200 men of all sorts, as saylers, soldiers and slaues: for from India there goe but few soldiers without the Viceroyes passeport, by vertue whereof they goe to present their seruices, and to fetch their payes and duties for the same. And this they doe after they haue serued in India some yeares, & also when they haue abilitie to passe ouer: for

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for when they are poore, and haue no helpe, they must stay in India, euen for necessities sake, because they haue no means to procure their passage, so that manie of them are constrayned to tarrie there, and to marrie with Moores and Indian women, the better to maintain themselues, although it be with miserie enough. For the charges of a mans voiage out of India into Portingal, is at the least 200 or 300 Pardaues, and that onlie for meate and drinke, which a poore soldier can hardly compasse, vnlesse he can procure some gentleman, Captaine, or some wealthy man in office, to be fauorable vnto him, in helping him to performe his iourney. For in the voyages homewards the king giueth nothing to the soldiers and passingers, but free passage, for him self and a chest of 4. spannes high and broad, and 7 in length: and that after they haue bene 3 yeares in India, & for that Chest they pay neither fraught nor custome: they likewise haue a Chest in the roomage, free of fraight, for which they pay custome: and this they may sell in India to any Marchant, as they commonlie doe, and is worth vnto them at the least, 40 or 50 Pardaues. These places they call liberties, and hee that buyeth them, registreth them in the name of him that he buyeth them of, to the end that in Portingale they may enioy the same libertie and priuiledge: all the saylers and Officers also of the shippes that sayl in them frõ Portingal, haue likewise besides their places in the ships, the forage of such a chest allowed them, full of custome and fraight. All these thinges are very sharply loked vnto: for although the ships and goods are farmed, yet when they arriue at Lisbon, all the chests are brought into the Indian house, and there visited, to see if any goods be in them, that is forbidden to be brought out of India, as pepper, Anill, or Indigo, and other such wares as are farmed of the king: & if any be found, it is presently forfaited, and all the wares that are in such chests, are likewise valued, so that if they amount vnto more then the value of 1000 Milreyes, they must pay custome for the ouerplus, which in the tyme of the kings of Portingale was not vsed: for then they were accustomed to carrie their chestes home, and to shew them only to the waiters: and although the poore saylers and Officers doe much complayne for the losse & breaking of their liberties, yet can they not be heard: and thus there come but few Soldiers out of India, for the causes aforesayd: for I certainlie beleeue that of 1500 Soldiers and more ỳ yearelieare sent thether out of Portingal, there returneth not a hundreth again, some dying there in the countrie, others being cast away, and slayne by diuers occasions, and the rest by pouertie not able to returne againe: and so against their willes are forced to stay in the Countrie. If anie of them doe chance to come, it is with some Viceroy, Captaine, or other Gentleman, or person, that hath borne office or authoritie: and when such men come ouer, they alwaies take some Soldiers with them, to whome they giue meate and drinke, and yet are such as are of their acquaintãce, and that long before had bene at their commandements: which they doe for the most part vpon a certaine pryde and vaine glorie: and in this sort there may yearelie come 20 or 30 Soldiers ouer in each Shippe, which haue their Slaues and Blacke Moores with them: so that they come cleane and sweet home, both for Linnen and other thinges, because Linnen in India is verie good cheap: and the Shippes when they returne home, are cleaner then when they set out of Portingale, because they haue fewer men in them, and such as come out of India, bring all their necessaries with them, besides that the shippe is verie sweete, by reason of the spice that is laden in it.

The partition of the ship is in this manner: the Pilot hath his Cabbin aboue in the hinder part of the shippe, on the right side, where he hath two or three romes, and neuer commeth vnder hatches, nor downe into the forepship, but standeth only and commaundeth the Master of the ship to hoise or let fall the sailes, and to loke vnto his course, how they shall steere to take the height of the sunne, & euery day to write and marke what passeth, and how they saile, with what tokens, winde and weather they haue euerie day: the Master hath his Cabin in the same place, behind the Pilotes Cabins, on the left hand, with as manie places and romes as the Pylot hath, where he standeth and commandeth, with a siluer whistle, & loketh onlie to the Mayne Masse and her Sayles, and so backwards: yet he hath the care of all the Shippe, and whatsoeuer belongeth to it, and commandeth all thinges, as to make & mend the sayls, which he cutteth out, & the saylers sow them: he loketh also if there be any fault in the shippe, and causeth it to be mended, & as need requireth, to drawe their Cannon in, and againe to put it out. If hee wanteth any thing, as cloth for sailes, nailes, ropes, or any such like thinges as are needful, he must aske them of the Factor and purser of the shippe, which presently are deliuered vnto him, with a note of his hand in the booke to be accountable for it. The chiefe Boteson hath his Cabbin in the forecastle,

and hath commandement and gouernement ouer the Fouke maſt, and the fore ſayles: hée hath alſo a ſiluer whiſtle like the maſter, and taketh care for all thinges belonging to the Fouke maſte, and for the faſt binding of the ankers. The Guardian or quartermaſter hath his Cabbin cloſe by the great maſt outward on the left hand, for on the right hand ſtandeth the ſcullerie and kitchin, where they dreſſe their meat, he weareth a ſiluer whiſtle and hath charge to ſée the ſwabers pumpe to make the ſhip cleane, to loke to the ropes & cauſe them to bee mended, and to the boate which he commonly ruleth: the Gunner hath his Cabbin inward from the maſt, hard by the Ruther vnder the firſt Dorlope, and muſt alwaies ſit by the maine maſt loking vppon the maſter both night and day, that as the Maſter whiſtleth to will the Gunners to draw in their péces, or to thruſt them out, he may bée readie ſo to doe: he likewiſe taketh care for the péces and the thinges belonging to them: when they haue cauſe to vſe them, the vnder Pilot doth nothing but helpe the chiefe Pilot & watch his quarter: they haue likewiſe two or three of the beſt ſaylers, that doe nothing els but command in the Pilots rome whē he ſléepeth. The ſaylers haue moſt of their Cabins in the forecaſtle, and there abouts, & the Gunners behinde by the maſter Gunner, vnder the vpper decke, & doe nothing els but with their inſtruments put the great péces forth, or draw them in as they are cōmanded, the ſwabers muſt doe all whatſoeuer they are bidden to doe by the officers, but neuer touch the Ruther: for the ſaylers doe only ſtéere and rule the ſhip when néed requireth, but not the pumpe, neyther doe they hoyſe vp the maine ſayle, for the ſouldiers and ſlaues vſe to doe that, the ſwabers pumpe, & the Carpenter doth ſuch worke as is to bee done, the Cooper in like ſort and the Calker, ſo that if the ſhippe were ſincking, not any of them will doe more than belongeth to his charge, and what further is to bee done, they will ſtand ſtill & loke vppon it: the Captaine hath the Gallerie and the Cabbin behind, he commandeth onely ouer the ſouldiers, & ſuch as watch by night, the Pilot, Maſter, and the Boteſon, are ſerued in very good ſorte with their ſiluer lampes, beakers, cups, & bowles, euery man by himſelfe, and are waited on by their ſlaues and ſeruants, and haue enough of euery thing, but the other ſaylers, & ſwabers haue not ſuch fore, but indure more hardnes, for euery man muſt prouide for himſelfe, as we told you before. Now you muſt vnderſtand that in their ſhips there is no auerridge: for that when there happeneth any loſſe, or that any goods are throwne ouer board, hée ſtandeth to the loſſe that oweth the goods, without any more accounts, and that commonly falleth out vpon the poore ſwabers, for they vſually haue their cheſtes ſtanding vpon the hatches, becauſe they haue nothing to giue vnto the Porters that they might haue a good place for them, as the others of greater abilitie vſe to doe, and when any ſtorme or hurt chanceth, then they throw the thinges ouerboard that firſt comes to hand, without reſpect of perſons or anye auerridge to bee made.

In this ſort ſetting ſaile, we held our courſe ſouth ſouth Eaſt for the ſpace of 150. miles, till we came to the Equinoctiall line, & from thence till we were vnder ſeauen degrées in the ſame courſe, and from thence ſouth Weſt and by Weſt, vnto the cape de Bona Speranza, which way was neuer vſed before that time, for they vſed to ſaile from Cochiin ſouth weſt, and ſouth weſt and by South, betwéene the Iſlands of Maldiua, and a thouſand other Iſlands and ſands, vnto the Iland of Saint Laurence, and ſo to the cape: but after that the Pilot had loſt the Saint Iames vpon the ſhallowes of India, and eſcaped aliue (and was now Pilot in the Saint Thomas, béeing the beſt ſhippe in all our Fléete) hee had the fore Voyage, and kept aloofe two or thrée hundred miles out into the Sea, cleane from all Iſlandes, ſandes, or cliffes: ſaying that the caſting away of ſo many ſhips (whereof no newes or tidinges could euer be heard) was, that they were caſt away vpon the ſands, euen as it chanced vnto him, and to auoide the dangers thereof, as alſo to winne the fauour of the King and the officers of the Admiraltie, he was the firſt that tooke vpon him to diſcouer that way, with the ſhip wherein my Lord the Archbiſhop ſayled, and is almoſt the ſame way that the ſhippes that come from Malacca, do hold when they ſaile to Portingall, where they ſée neither Iſlands nor Sandes, nor any other thing but onelie the plaine ſea, & ſo hee came into Portingale, certifying the Admiraltie of that new way, and although hee was caſt in priſon for the ſame cauſe, yet by fauor he was preſently releaſed, and the Admiraltie perceauing it to be ſo great a danger for the ſhips to ſaile amōgſt the Iſlands and Sands, (which they thought to bée the chiefe cauſe of the loſſe of ſo manie ſhips) haue expreſſly commanded that the Pilots ſhould vſe that new diſcouered way, according to the ſaide Pilots information, therby to auoide all danger: but that is not the cauſe of their caſting away, although many times they are the meanes of much miſchiefe: but the chiefe reaſon is the vnreaſonable lading, and charging of the ſhips, the vnskilfull

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seamen, and the slacke visiting or searching of the ships, to see if they bee fit to sayle, and haue all thinges that they want.

By these and such like meanes the ships are dayly lost, as in other places by examples and true witnesses I haue already declared, and as the same Pilot that first founde this new way, did well approue and verifie to bee true, in the Saint Thomas, that the Sands or Islands did him no hurt, but onely the ouerlading of her, wherewith the ship was by the Cape burst in peeces, as hereafter I will shew. Notwithstanding this way is not therefore to be disliked, although it bee somewhat further about, but it is a very good way and wholly out of all danger of Sandes and Islandes, whereby they doe auoid the Island of Maldiua, with other droughtes and sands about the same.

The 30. day of Januarie in the night, we passed the Equinoctiall line, and the next day after we discried a shippe, which we thought to bee the Saint Thomas, and the same day one of our Boyes fell ouerboard, whome to saue wee made all the haste wee could to get out our small boate, but because it stood full of thinges, we could not so soone get it forth, but that in the meane time the boy was cast at the least two miles behind vs, and so was drowned.

The third of Februarie the ship (we saw) came close by vs, and then wee knew it to be the Saint Thomas, wherewith wee made towards it to speake with them: but when they began to know our shippe by the ropes, that were all white, made of Indian Cairo, and knowing that we were left behind them at Cochiin, and thinking when they descried vs, wee had beene one of the shippes that first set saile, as also that their ship was accounted one of the best for sayle in all the fleete: for very pride and high stomacke they would not stay to speake with vs, but made from vs againe: which our officers perceiuing, did likewise winde from them, euery one doing his best to get before the other.

By this and such like signes of pride, the Portingales do often cast themselues away, and as it may bee coniectured, it was one of the chiefe causes of the losse of the saint Thomas: for that they vsed all the meanes they could to sayle well, and that they might passe the Cape before vs, wherof they vse to brag, when they meete at the Island of Saint Helena, as if it were done by their wisedome: for so it fell out with the Saint Thomas, that comming to the cape de Bona Speranza, it had a contrarie winde, whereby they strucke all their sailes, and so lay driuing against the waues of the sea, which doe there fall against a shippe, as if it stroke against a Hill: so that if the Shippes were of hard stones, yet in the end they would breake in peeces, much more such Shippes as are made of wood, and this is commonly their manner, thereby the sooner to passe the Cape: which our shippe could not beare, so that we put backe againe with the winde, yet as little as we might, thereby to auoide the force of the sea as much as we could: but because the Pilot of the saint Thomas trusted ouermuch in her strength, & did purposely meane to be before vs all, thereby as hee thought to win the praise, the ship did (as it well appeared) lie still and driue without any sailes, which they call Payrar, and so by the great force and strength of the seas, together with the ouerlading, was striken in peeces, & swallowed in the sea, both men and all that was within her, as wee might well perceiue comming vnto the Cape, by the swimming of whole chests, fats, balles, peeces of masts, & dead men tied vnto boords, and such like fearefull tokens: the other ships also that arriued in the Iland of Saint Helena, told vs likewise that they had seene the like, most pittifull sights, which was no small losse of so great treasure, and so many men: so that we which beheld it, thought our selues not free from the like danger. It was one of the richest ships, that in many yeares had sayled out of India, & only by reason of the good report it had to be so good of sayle, being but new, for as the it was but her second voyage: so that euerie man desired to goe, and to lode their wares in her. In the same ship went Don Paulo de Lyma Periera, that raised the siege before Malacca, & had serued the king 30. yeares in India, & had obtained many braue victories, thinking as the to be in the top of his honor, and to be much aduanced by the king. He also carried with him a great treasure in Iewels and other riches, as also his wife, children and one of his brethren, with many other gentlemen and souldiers that bare him company, thinking to haue good fortune in their Voiage: there were likewise 10, or 12. gentlewomen, some of the hauing their husbands in the ship, others whose husbandes were in Portingall, so that to conclude, it was full of people, and most of the Gentilitie of India, & in all our ships there were many that seeing vs in daunger would say they might haue gone safely in the Saint, Thomas thinking it vnpossible that it should bee cast awaie. Therefore it is manifestly seene, that all the works and nauigations of men are but meer vanities, and that wee must onely put our trust in God, for that if God be not with vs in our actions, all our labour is in vaine.

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But returning to our matter, each shippe did their best to be first, vntill the seuentéenth of Februarie that we got before the S. Thomas, being in the South vnder seuen degrées, and from that time forwards we saw her no more, but onely the tokens of ẏ calking of her away about the Cape de bona Speranza, which after being at the Iland of S. Helena, was tolde vs more at large. The same day we had a great storme of wind and raine, so that the Ruther of our great masse by force of the Sea was broken. And from the line we had a North and northwest wind with continuall raynes, stormes and fowle weather, neuer ceasing vntill wee came vnder 20. degrées, which was vpon the 25. of Februarie, and then wee had a Southeast wind, with fayrer weather (called by the Portingalles the generall wind) which they commonly finde and looke for vnder 12. degrées: but we had it not before we were vnder 20. degrées: the cause whereof wee thought to be, for that we had put so farre into the sea, out of the common way. This wind commonly holdeth vnto 27. or 28. degrées little more or lesse, and then they must looke for all kindes of windes and weathers, vntill they come to the Cape de bona Speranza, without any certainty of winds.

The 5. of March being vnder 25 degrées, we had an East winde, with a most great storme, and exceeding raine, so that our Ruther-staffe brake, and two more that we had in the shippe, one after the other being put vnto it broke likewise, with the pinne and ẏ fayat wherein the ende of the Ruther hung: and we were forced to lie and driue without steering, hauing stricken all our sayles, and the shippe so tossed by the waues on all sides, that wee had not one drie place in all the ship. In this sort wee lay driuing for the space of two dayes and two nights together, with a continuall storme and fowle weather with rayne. The same night we saw vppon the maine yarde, and in many other places a certaine signe, which the Portingalles call Corpo Santo, or the holy body of brother Peter Gonsalues, but the Spaniards call it S. Elmo, and the Grecians (as ancient writers rehearse, and Ouid among the rest) vsed to call it Helle and Phryxus. Whensoeuer that signe sheweth vpon the Masse or maine yarde, or in any other place, it is commonly thought, that it is a signe of better weather: when they first perceiue it, the maister or the chiefe boteswaine whistleth, and commaundeth euery man to salute it with a Salue corpo Santo, and a misericordia, with a very great cry and exclamation. This constellation (as Astronomers do write) is ingendred of great moysture and vapors, and sheweth like a candle that burneth dimly, and skippeth from one place to another, neuer lying still. We saw fiue of them together, all like the light of a candle, which made mee wonder, and I should haue hardly beléeued it, but that I saw it, and looked verie earnestly vpon it: and although it was fowle weather, whereby I had no great leasure to think vpon such curious thinges, notwithstanding I came purposely from vnder the hatches to note it. Those fiue lights the Portingals cal Coroa de nossa Senhora, that is, déere Ladies Crowne, and haue great hope therein when they sée it. And therewithall our men being all in great feare and heauines, and almost out of hope, began againe to reuiue and to be glad, as if thereby they had béene fully assured of better comfort.

The seuenth of March wee had better weather, and then we toke counsell how to mend our Ruther: some were of opinion we shoulde saile to Mosambique, and rule the Ruther with a rope: others were of contrary opinion, and said we might mend it aboord, and so performe our voyage: so that at the last we pulled certaine péces out of the ships side, (for we had not brought one with vs, as néede required) but being pulled forth, they were all to little, and woulde not serue. In the ende wee found it conuenient to take one of the bolles in our shippe, and thereof to make an Annile, and of two Ore hydes a payre of bellowes, wherewith wee went to worke: and of a péce of an olde hoke or dragge, wee toke two or three ends, whereof but one woulde serue, and that halfe broken, and the splinters wee bounde with an Iron hope: and so being fitter to the Ruther, wee set forwards in the name of God. This asked vs two dayes worke before wee could dispatch it, & thē we hoysed sayle again with great ioy, & gaue diuers almes to our Lady and the Saintes, with many promises of better life, as being in misery men commonly do. The day after we toke the height of the Sunne, and found our selues to be vnder 28. degrées and two thirdes, being in the height of the land called Terra Donatal, although wee were at the least 400. miles to seaward from the lande, and there wee had good weather with a Southeast winde. In this countrey called Terra Donatal (which reacheth to 32. degrées) and at the Cape de bona Speranza, and is the hardest passage that is in all the voyage, and oftentimes they feare the land of Natal more then the Cape: for there commonly is stormy and fowle weather, and many shippes haue béene spoyled and cast away, as the Portingalles re-

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cordes can verie well shew. In the same countrey also wee founde the signes of the casting away of the S. Thomas, so that to to conclude, commonly the shippes doe there pay tribute by casting some lading ouer bord, or else leaue body and all behind: and therefore it is called Terra Donatal, that is to say, the lande of Christmasse: and for this cause they neuer passe it without great feare but with good watch, and great foresight: all their ropes being stiffe, and well loked vnto, the peeces drawne in, and all chestes, pottes, sattes and other romage that are not stowed vnder hatches, being throwne ouer borde into the sea, and euery thing setled and made ready in his place: for that in this coast they haue one houre fayre weather, and another houre stormie weather, in such manner as if heauen and earth should wast and be consumed. In that place likewise with a cleare and fayre weather there commeth a certayne cloude, which in shew séemeth no bigger then a mans fist, and therefore by the Portingals it is called Olho de Boy, or Ore eye) and although as then it is cleare, and calme weather, and that the sailes for want of wind do beate against the maستes, yet as soone as they perceyue that cloude, they must presently strike all their sayles: for that commonly it is vpon the ships before they perceyue it, and with such a storme and noyse, that without al doubt it would strike a shippe into the water, if there be not great care had to loke vnto it: as it chaunced to the second fleete, after the Portingalles had discouered the Indies, there being ten or twelue shippes in company, which in such a calme and fayre weather let all their sailes hang, and regarded them not, and this custome they obserued in this our nauigation, for sodainely the cloud came with a most horrible storme, and fell vppon them before they coulde preuent it, whereby seuen or eight of them were sunke into the seas, and neuer heard of againe, and the rest with great hurt and much daunger escaped. But from that time forwards they loked better to themselues, and haue learned to know it, so that at this present they watch for it, and yet it giueth them worke enough to doe. This storme falling ouer their heads in this sorte, continueth through the whole Countrey of Terra Donatal, vntil you passe the Cape de bona Speranza.

The 12. of March being vnder 31. degrées, wée were right in the winde, and had a calme, whereupon we stroke all our sayles, and so lay driuing 4. dayes together (which the Portingalles call Payraes) hauing a verie high sea, which tossed our shippes in such sort, that the Saylers estéemed it to be worse then a storme: for that there the waues of the Sea mette in such sorte on all sides, and clasped the shippe in such manner betwixt them, that they made all her ribbes to cracke, and in a manner to open, so that it is very dangerous for the shippes. We were in very great care for our Fouke-maste, and therefore we bound our Maستes and all the shippes about with Cables, as harde as possible wee might. This continued till the 17. of March, and then we had a little wind, so that we hoised saile againe: but it continued no longer then to the next day, and then we fell againe into the wind, and had a storme: wherewith our maine yard brake, and then againe wee stroke al our sails, and so lay driuing or Payraering, as the Portingalles call it. In the meane time we mended our maine yard, and so wee continued driuing without our sailes till the 20. of March, with great risings of the waues of the sea, which much tormented vs, as in that place they commonly doe: all the which time we were vnder 31. degrées, and could not passe forward. In that time we saw many birdes, which the Portingals call Antenalen, and are as bigge as Duckes.

The 20. of March wee had a little winde, but very sharpe, yet we hoysed our sailes, and sayled by the wind. The next night after, we had a calme, which continued to the 22. day, and then we fell againe into the winde, with so great a storme, that wee were compelled to strike all our sayles, which wee coulde hardly pull in, and could not stay the shippe in any sort, it draue so fast: whereby wee were in great daunger, so that wee were compelled to binde the bonnet about the Fore-castle, which was our sayle, (for other sayle we might not beare) and so sayled backwarde, whether the winde would driue vs, thereby to haue some ease, and yet we had enough to doe, for wee were compelled to throwe our great Boate ouer bord, with all the chests, pots, and vesselles, that stoode vpon the Hatches, with other wares, such as came first to hand. This storme continued for the space of two dayes & three nights without ceasing.

The 25. of March (being the day before Palme sunday) we had a better wind and weather, after we had giuen great almes to our blessed Ladie of the Annuntiation, whose Feast was vppon that day, and again hoysed vp our sayles, keeping our course towards the Cape. At the same time we had a disease in our ship, that tooke vs in ỹ mouth, lippes, throate, and tongue, which tooke off the skin and made them swell, whereby they could not eate, but with great paine, and not one in the ship but had it.

The

The eight of Aprill in the Morning, after we had sayled fifteene daies before the winde, towards the Cape, we perceiued some signes of the land, which is greene water: but wee found no ground, yet was it not aboue fortie miles from the land, according to the Pilots iudgement. We saw there also diuers of the Birds called Mangas de Velludo, that is to say, Veluet sleues, for they haue vpon the ends of their wings, blacke points like Veluet, all the rest beeing white and somewhat gray, which they hold for a certaine signe of land that lyeth within the Cape de Bona Speranza called Baya de la Goa, or the Bay of the Lake, and lyeth vnder thirtie three degrees & a halfe, from the coast that reacheth towards Mosambique.

The ninth of Aprill at night, we were againe right in the winde, being vnder thirtie fiue degrees and a halfe, with a great storme, and foule wether, that continued till the 14. of the same Month, so that we were compelled, (not being able to endure the force of the Sea, with the continuall storme and foule wether) to sayle back againe before the wind, with the halfe of our Fouke sayle vp, for that wee found our selues not strong enough to driue without sayles, as the shippes commonly vse to doe, which oftentimes is the cause of their casting away, as it may well be iudged, by reason of the great force and strength of the waues that runne there: so that it seemeth almost impossible for a ship to beare out so great a force, though it were of Iron. And although we sayled before the winde, yet wee had danger inough: for that the Sea came behinde and ouer our shippe, and filled all the Hatches, whereby wee were compelled to binde our Mastes, Cables, and all the shippe round about with Ropes, that with ỹ great force of the Sea it might not stirre, and flye in peeces. And forced wee were to Pumpe night and day, hauing at each ende of the Fouke-yarde, a rope that reached to the Pilot, and at each rope there stode fiftene or sixteene men, the Pilot sitting in his seate, and the vnder Pilot behinde vpon the sterne of the shippe, to marke the course of the Sea, and so to aduertise the other Pilot. At the ruther there stode ten or twelue men, and the other Saylers vpon the Hatches to rule the sayles, & as the waues came and couered the shippe, the vnder Pilot called, and then the chiefe Pilot spake to them at the Ruther to hold stiffe, and commaunded the ropes that were at the Fouke-yarde to bee pulled stiffe: the Saylers likewise and the chiefe Boteswaine standing on the Hatches, to keepe the ship right in the waues, for if the waues had once gotten vs about, that they had entred on the sides of the shippe, it had certainly beene said of vs, Requiescant in pace. And it was there almost as cold as it is here with vs in winter, when it freeseth not: whereby wee were all sore toyled, and in a manner out of hart, so that wee esteemed our selues cleane cast away: for we were forced by turnes to go to the ruther, & from thence to the pumpe, (not one excepted) so that we had no time to sleepe, rest, eate, nor cloath our selues: and to help vs the better the staffe of our Ruther brake in peeces, and had almost slaine two or three of our men. But God had pittie on vs, so that there happened no other hurt, but that some of them were a litle amazed. This continued to the fourteenth of Aprill, without any change, whereupon all the Officers of the shippe assembled together with others of the companie, taking counsell what was best to be done, and perceiuing the shippe not to bee strong enough to passe the Cape, they concluded by protestation (whereunto they subscribed their hands) to sayle with the ship to Mosambique, and there to winter and to repaire the shippe, and prouide all necessaries for it. which greatly greeued the common sort because they did find as great danger in turning backe againe to Mosambique, as to passe the Cape, for that they were to sayle againe by the land Donatal, which they feared, as much as the Cape: and also though they did arriue at Mosambique, yet they accounted it as much as a lost Viage. For that they must stay there till the next yeare, and there spend all they haue, for that all things that come thether are brought out of India: so that euerie thing is there as deare as gold, which would bee hard for the poore Saylers and Swabbers, as hauing but little meanes to relieue themselues, and therby they should be constrained to sel that litle they had brought with them, for halfe the value: and besides that they were as then about 500. miles frō Mosambique. Wherefore there grew great noyse and murmuring in the ship, among the Saylers, that cursed the Captaine and the Officers, because the ship was badly prouided, for if had not one rope more then hung about the ship, nor any thing wher of to make them, if those that we had, should haue chanced to breake. The Captaine laide the faulte on the Master, because hee asked them not when hee was at land: and the Master saide that he had spoken for them, and that the Cairo, or Hemp (whereof in India the ropes are made) was deliuered vnto the Captaine, and that he had sold ỹ best part thereof, to put the money in his purse: & that was the cause why we wanted: with this disorder they bring their matters to passe, not once remembring what

may after fall out: but when they are in danger, thē ther is nothing els, but crying Misericordia, and calling to our lady for helpe: the Captaine could not tell what to answere, seeing vs in that trouble, but said, that he marvelled at nothing so much, as why our Lord God suffered them (beeing so good Christians and Catholiques, as they were) to passe the Cape, with so great torments and dangerous weather, having so great and strong shippes, and that the Englishmen, beeing (as he said) Heretickes, and blasphemers of God, with so smal & weake vessels, & passed ẏ Cape so easilie: for they had receaued newes in India, that an English Shippe had passed the Cape with verie great ease. And so wee made backe againe towards Mosambique, being in great dispaire, for that no man cared for laying his hand to worke, and hardlie would any man obay the Officers of the Shippe. In this manner saying, wee perceiued diuers vesselles, and bordes with dead men bound vpon them, driuing in the Sea: which comforted vs a little, thinking that some other of the shippes were in the same taking, and had throwne some of their goods ouer bord, and so made towardes Mosambique before vs: whereby we thought to haue company, and that we alone were not vnfortunate, for that is commonlie said, that companions in miserie are a comfort one to an other, and so it was to vs: but I would to God it had bene so as we imagined, but it was farre worse then turning backe againe, for those were the signes of the casting away of the *S.* Thomas, as being in the Iland of *S.* Helena, as we were afterwards aduertised.

The 15. of Aprill we had an other great calme, which continued till the 17. day, and taking the hight of the Sunne, we found our selues to be vnder 37 degrees, to the great admiration of al the company, for that being (as I said) vnder 35 degrees, and hauing sayled for the space of 5 dayes, with so great a wind and stormy weather towards Mosambique, we should rather by al mens reason, haue lessened our degrées, & by estimation wee made account to haue bene vnder 30 or 32 degrées at the highest: but the cause why our shippe went backward in that sort against wind and weather towards the Cape, thinking wee made towards *Mo*sambique, was by the water, which in those countries carieth with a verie strong streame towards the cape, as the Pylot tould vs he had proued at other times: yet he thought not that the water had runne with so great a streame, as now by experience he found it did: so as it séemed that God miraculouslie against all mans reason and iudgement, and all the force of wind and stormes, would haue vs passe the Cape, & whē we were least in hope thereof: whereby we may plainelie perceiue that all mens actions without the hand of God, are of no moment. The same day againe we saw gréene water, and the birdes called Mangas de Velludo, or velvet slæues, which are certain signes of the cape de bona Speranza, which put vs once againe in hope to passe it: and about euening a swallow flew into our shippe, wherat they much reioiced, saying that it was a sign and foreshowing, that our Lady had sent the Swallow on bord to comfort vs, and that we should passe the Cape: wherewith they agreed once againe to proue if we could passe it, séeing we had such signes and tokens to put vs in good comfort, that God would help vs. This being concluded, we sung the Letany, with Ora pro nobis, and gaue many almes, with promises of pilgrimages and visitations, and such like things, which was our dayly worke. With that the saylers & others began to take courage, and to be lustie, euery man willinglie doing his office, offering rather to lose life and welfare in aduenturing to passe the Cape, then with full assurance of their safetie to returne vnto Mosambique: we had as then great waues, and very bigge water in the sea, which left vs not till wee came to the other side of the Cape.

The 18 of Aprill we fell againe into the wind, with as great stormes and foule weather as euer we had before, so that we thought verily we should haue bene cast away: for that at euerie minute the sea couered our ship with water, & to lighten her, we cast diuers chestes, and much Cinamon, with other thinges, that came first to hand, ouer bord, wherewith euerie man made account to die, and began to confesse themselues, and to aske each other forgiuenes, thinking without more hope, that our last day was come. This storme continued in this sort, at the least, for the space of 24 houres: in the mean time great almes were giuen in our shippe to many Virgin Maries, and other Saints, with great deuotion & promise of other wonderfull things when they came to land: at the last God comforted vs, and sent vs better weather, for that the 19 of Aprill the wether began to cleére vp, and therewith we were in better comfort.

The 20. of Aprill we toke the hight of the Sunne, and found it to be 36 degrées: and againe we saw greene water, and some birds which they call Alcatraces, and many Sea-wolues, which they hold for certain signes of the cape de Bona Sperāza, & as we thought were hard by the land, but yet saw none: the same day we had the wind somewhat fuller,

and

and were in great hope to passe the Cape, so that the men began to be in better comfort, by reason of the signes we haue seene. All that day we saw greene water, till the 22 of Apr. vpon which day twice, and in the night following, we cast out the Lead, and found no ground, which is a good signe that wee had passed the Cape called das Agulhas, or the cape of needles, which lieth vnder 35 degrees, and is about 20 miles from the Cape de bona Speranza, which lieth vnder 34 degrees & a half. And because that about this cape Das Agulhas, there is ground found, at the least 30 or 40 miles from the land, we knew wee were past it: as also by the colour of the water, and the birds, which are alwaies found in those countries: and the better to assure vs thereof, the great & high sea left vs, that had so long tormented vs, and then we found a smother water, much differing from the former: so that as thē we seemed to be come out of hell into Paradice, with so great ioy, that we thought we were within the sight of some hauen, and withall had a good winde, though somewhat cold.

The 23 of Aprill we passed the Cape de Bona Speranza, with a great and generall gladnes, it being as then 3 months and three dayes after we set sayle from Cochin, not once seeing any land or sand at all, but onelie these assured tokens of the said Cape, which happened very seldome: for that the pilots doe alwaies vse what meanes they can to see the cape, and to know the land, thereby to know certainlie that they are past it: for then their degrees must lessen, and there they may as soone make towards Mosambique, as to the Iland of S. Helena: for although they can well perceiue it by ỹ water, yet is it necessary for them to see the land, the better to set their course vnto S. Helena, wherein they must alwaies keepe on the left hand: otherwise it were impossible for them to come at it, if they leaue that course: for if they once passe it, they can not come to it again, because there bloweth continually but one kind of wind, which is South east: and thus hauing passed the Cape, we got before the wind.

The 24 of Aprill the Pilot willed vs to giue the Bona viagen vnto the Cape de Bona Speranza, according to the custome, with great ioy and gladnes of all that were in the shippe: for that as thē they assure themselues that they sayl to Portingal, and not to turne againe into India (for so long as they are not past the Cape, they are alwaies in doubt) and as then we were about 50. miles beyond the Cape. The signes and tokens whereby they know themselues certainly to haue passed the Cape, are great heapes and peeces of thicke

reedes, that alwaies thereabouts driue vppon the water, at least 15 or 20 miles from the land: as also certaine birds by the Portingals called Feysoins, somewhat greater then sea mewes, being white & full of blacke spots ouer al their bodies, & very easie to be known from al other birds. These are certain signes whereby the Pilotes doe certainly perswade themselues that they are past the Cape, and hauing passed it, they set their course for S. Helena Northwest, & Northwest & by west. The 27 of Apr. we were right in the wind, and so continued till the next day, and thē we had a calm, being vnder 30 degrees on Portingal side. The 29 of Apr. we got before the wind, which is the generall wind ỹ alwaies bloweth in those countries al the whole yere, vntill ỹ come to the Equinoctial line, and is a Southeast wind: so ỹ they may wel let their sayles stand, & lay them down to slēp, for in ỹ greatest wind ỹ bloweth there, they nēd not strike their maine yard aboue half the mast.

The 12 of May, in the morning betimes, we discouered the Iland of S. Helena, whereat there was so great ioy in the ship, as if we had bene in heauen: & as then we were about 2 miles from ỹ land, the Iland lying from vs West, south west: whereunto we sayled so close, that with a caliuer shot we might reach vnto the shore: being hard by it, we sayled about a corner of the land, that from vs lay Northwest, which hauing compassed wee sayled close by the land, West, North west: the land on that side bēing so high and still, that it seemed to be a wall that reached vnto the skyes. And in that sort we sayled about a mile and a half, and compassed about ỹ other corner that lay westward from vs, which corner bēing compassed, we presently perceiued the shippes that lay in the road, which were those ships that set sayle before vs out of India, lying about a small half mile from the foresaid corner, close vnder the land, so that the land as then lieth South east from them: and by reason of the high land the shippes lie there as safe, as if they were in a hauen: for they may well heare the wind whistle on the top of their maine yards, but lower it can not come: and they lie so close vnder the land, that they may almost cast a stone vpon the shore. There is good ground there, at 25 and 30 fadomes deep, but if they chance to put further out, or to passe beyond it, they must goe forward, for they can get no more vnto ỹ land: and for this cause we kept so close to the shore, that the height of the lād took the wind frō vs, & the ship wold not steer without wind. so that it draue vpon the land, wherby our boresprit touched ỹ shore, & therwith we thought that shippe & goods had all

béene cast away: but by reason of the great depth, being 10. fadomes water, and with the help of the Boats and men off the other ships that came vnto vs, we put off from the land, without any hurt, and by those Boates wee were brought to a place wher the other ships lay at Anker, which is right against a valley, that lyeth betwéene two high hilles, wherein there standeth a little Church called Saint *Helena*. There we found fiue shippes, which were, the ship that came from Malacca, and the S. Mary that had béene there about 15. daies, which came both together to the Cape de Bona Speranza, the S. Anthonie, and the S. Christopher being Admiral, that had arriued there 10. daies before, and the Conception, which came thether but the day before vs, so that ther wanted none of the Fleet but the S. Thomas, and by the signes and tokens, that we and the other ships had séene at Sea, we presumed it to be lost, as after we vnderstode (for it was neuer séene after) for the other shippes had séene Masts, Deales, Fattes, Chests, & many dead men that had bound themselues vpon boards, with a thousand other such like signs. Our Admiral likewise had béene in great danger of casting away: for although it was a new ship, & this the first Viage it had made, yet it was so eaten with Wormes, that it had at the least 20 handfuls déepe of water within it, and at the Cape was forced to throw halfe the goods ouer bord, into the Sea, and were constrained continually to Pumpe with two Pumpes, both night and day, and neuer holde still: and being before the Iland of S. Helena, had ther also sunke to the ground, if the other ships had not holpen her. The rest of the shippes coulde likewise tell what dangers and miseries they had indured. About three Monthes before our arriuall at S. Helena, there had béene a ship which the yere before set out of Ormus, with the goods & men that remained in the S. Saluador, that had béene saued by the Portingal armie, vpon the coast of Abex, and brought vnto Ormus, as in an other place I haue declared. That ship had wintered in Mosambique, and had passed verie sone by the Cape, & so sayled without any companie vnto Portingall, hauing left some of her sicke men in the Iland, (as the maner is) which the next ships that came thether must take into them. These gaue vs intelligence, that about foure monthes before our arriuall, there had béene an English ship at the Iland of Saint *Helena*, which had sayled through the Straights of *Magellanaes*, and through the south seas, & from thence to the Ilands of Phillippinas, and had passed through the Straights of Sunda, that lyeth beyond Malacca, betwéene the Ilands of Sumatra and Iaua: in the which way she had taken a shippe of China (such as they call Iunckos) laden with Siluer and Golde, and all kind of Silkes, and that shee sent a letter with a small present to the Bishop of Malacca, telling him, that shee sent him that of friendship, meaning to come her selfe and visite him. Out of that ship of China, they toke a Portingall Pilot, & so passed the Cape de *Bona* Speranza, and came to the Iland of Saint Helena, where they toke in fresh water and other necessaries, and beate downe the Alter and the Crosse that stode in the Church, and left behind them a Ketle and a Sword, which the Portingales at our arriual found there, yet could they not conceiue or thinke what that might meane. Some thought it was left there for a signe to some other ships of his companie, but euerie man may thinke what he will thereof. In the ship of Malacca came for Factor of the Pepper, one Gerrit van Afhuysen, borne in Antwarpe, and dwelling in Lisbone, who had sayled in the same ship from Lisbone about two yeares before, for that they staied in Malacca at the least fourtéene Monthes, by reason of the warres and troubles that were in that countrie, vntill Malacca was relieued, as I saide before: whereby they had passed great miserie, and béene at great charges. And because it is a very vnwholesome countrie, together with ỹ constraint of lying there so long, of 200. men, that at the first sayled from Lisbone in the ship, there were but 18. or 20. left alive, and all the rest dyed, so that they were enforced to take in other vnskilfull men in Malacca, to bring the shippe home. This Gerrard van Afhuysen, being of mine acquaintance and my good friend, before my departure out of Portingall for India, marueled and ioyed much to find me there, little thinking that we should méete in so strange a place, and there we discoursed of our trauels past. And of him among diuers other things, I learned many true instructions as well of *Malacca*, as of the countries and Ilands lying about it, both for their manner of dealing in trade of Marchandise, as in other memorable things. By the pictures following, you may sée the true description of the Iland of Saint Helena, and of the three sides therof, as we passed by it, and as we sayled about it to the road, as also of the Iland of *Ascention*. The description of which two Ilands you may here perceiue and learne, as I my selfe could marke the same.

The 94. Chapter.

A briefe description of the Iland Saint Helena.

THe Iland of Saint Helena is so named, because the Portingales discouered it vppon Saint Helens day, which is the twentie one of May. It is in compasse sixe miles, little more or lesse, and lyeth vnder sixteene degrees and a quarter, on the South side of the Equinoctall 550. Spanish miles from the Cape de Bona Speranza, and from the coast called Angola or Ethiopia 350. miles, & from Brasilia 510. miles. These are the two neerest lands adioyning to it. It is a verie high and hillie countrie, so that it commonly reacheth vnto the cloudes: the countrie of it selfe is verie athie and drie: also all the trées that are therein, whereof there are great store, & grow of themselues in the woodes, are little worth but only to burne: for it hath no special substance, but sheweth as if it were halfe consumed, so that it should séeme that some mines of Brimstone, hath in times past béene in that Iland, as commonly all the Ilands are all much subiect to the same: for that in some places thereof they find Sulphur and Brimstone. When the Portingales first discouered it, there was not any beasts, nor fruite, at all within the Iland, but onely great store of fresh water, which is excellent good, and falleth downe from the mountaines, and so runneth in great abundance into the Valley, where the Church standeth, and from thence by all chanels into the Sea, where the Portingales fill their vessels full of fresh water, and wash their clothes: so that it is a great benefit for them, and a pleasant sight to behold, how cleare & in how many streames the water runneth downe into the valley, which may bee thought a myracle, considering the drinesse of the country, together with the stonie Rockes and hilles therein. The Portingales haue by little and little brought many beastes into it, and in the valleyes planted all sorts of fruites: which haue growne there in so great abundance, that it is almost incredible. For it is so full of Goates, Buckes, wild Hogges, Hennes, Partridges, and Doues, by thousands, so that any man that will, may hunt and take them. & ther is alwaies plentie and sufficient, although there came as many shippes more into the Iland as there doe: and they may kill them with stones and staues by reason of the gret numbers of them. Now for fruites, as Portingall Figges, Pomgranets, Oranges, Lemons, Citrons, and such like fruites, there are so many, that growe without planting or setting, that all the valleyes are full of them, which is a great pleasure to beholde, so that it séemeth to bee an earthly Paradise. It hath fruite all the yeare long, because it raineth there by showers at the least fiue or six times euerie day, and then againe the Sunne shineth so, that whatsoeuer is planted, there it groweth verie well: but because the Portingales are not ouer curious of new things, there growe[illegible] of all sorts of fruites of Portingall and Hia in that Iland: for assuredly without anydoubt they

they would growe well in that land, because of the good temperature of the ayre, besides this, they haue so great abundance of Fish, round about the Iland, that it seemeth a wonder wrought of God: for with crooked nayles, they may take as much Fish as they will, so that all the shippes doe prouide themselues of Fish, of all sorts in that place, which is hanged vp and dried, and is of as good a taste and sauor, as any Fish that euer I eate: and this euery man that hath beene there, affirmeth to be true. And the better to serue their turnes, vpon the Rockes they find salt, which serueth them for their necessarie prouisions, so that to conclude, it is an earthly Paradise for ỹ Portingall shippes, and seemeth to haue bin miraculously discouered for the refreshing and seruice of the same, considering the smalnesse and highnesse of the land, lying in the middle of the Ocean seas, and so far from the firme land or any other Ilands, that it seemeth to be a Boye, placed in the midle of the Spanish Seas: for if this Iland were not, it were impossible for the shippes to make any good or prosperous Viage: for it hath often fallen out, that some shippes which haue missed thereof, haue endured the greatest miserie in ỹ world, and were forced to put into the coast of Guinea, there to stay the falling of the raine, and so to get fresh water, and afterwardes came halfe dead and spoyled into Portingall. It is the fashion, that all the sicke persons, that are in the shippes, and can not wel saple in them, are left there in the Iland, with some prouision of Rice, Bisket, Oyle, and some Spices, for Fish and flesh they may haue enough, for when the ships are gone, then all the beastes (which by reason of the great number of people fly into the mountaines) come downe againe into the valleyes, where they may take them with their handes and kill them as they list, those sicke men stay there till the nert yeare, till other ships come thether, which take them with them, they are commonly some healed in that Iland, as being a verie sound and pleasant countrie: and it is verie seldome seene, that any of them dyeth there, because they haue alwaies a temperate ayre, and coole winde, and alwayes fruite throughout the whole yeare. The king will not suffer any man to dwell in it, because they should not destroye & spoyle the countrie, and holde it as their owne, but will haue it common for euerie man to take what he hath neede of. In time past there dwelt an Hermet in the Ile, who continued there for certaine yeares, vnder pretence of doing penance, and to vph[illegible] the Church, hee killed many of the Goat and Buckes, so that euerie yeare hee sold abe least fiue or sixe hundred skinnes, and made great profit therof: which the King hearing, caused him presently to bee brought from thence into Portingall. Likewise vpon a certaine time two Caffares or blacke people of *Mosambique*, and one Iauer, with two women slaues stoale out of the shippes, and hid themselues in the Rockes of this Iland, which are verie high and wilde, whereby men can hardly passe them. They liued there together, and begot children, so that in the ende they were at the least twentie persons, who when the ships were gone, ran throughout the Iland and did much hurt, making their houses & dweling places betweene some of the hilles, where not any of the Portingales had beene, nor yet could easily come at them: and therein they hid themselues vntill the shippes were gone, but in the end they were perceiued, and the Portingales vsed all the meanes they could to take them: but they knew so well how to hide and defend themselues, that in many yeares they could not be taken: in the end, fearing that they might in time be hurtfull vnto them, and hinder them much, by expresse commaundement of the King, after long and great labour, they toke them all and brought them prisoners into Portingall: so that at this present no man dwelleth therein, but onely the sicke men, as I told you before. When the ships come thether, euerie man maketh his lodging vnder a tree, setting a Tent about it: for that the trees are there so thicke, that it presently seemeth a little towne or an armie lying in the fielde. Euerie man prouideth for himselfe, both flesh fish, fruite and woode, for there is enough for them all: and euerie one washeth Linnen. There they hold a generall fasting and prayer, with Masse euerie daye, which is done with great deuotion, with procession, and thankesgiuing and other Himnes, thanking God that hee hath preserued them from the danger of the Cape de Bona Speranza, and brought them to that Iland in safetie. There they vse oftentimes to Carue their names, and markes in trees & plants for a perpetuall memorie: whereof many hundreth are there to be found, which letters with the growing of the trees, doe also grow bigger and bigger, we found names that had been there since the yeare of the Lord 1510. & 1515. and euerie yeare orderly following, which names stode vpon Figge trees, euery letter being of the bignesse of a spanne, by reason of the age and growing of the trees. This shal suffice for the description of the Iland of Saint Helena.

The 21. of May, being Saint Helens day, and Whitsunday, after we had taken all our fresh water, and other necessaries set saple altogether in companie, and

our course towardes Portingall, leauing about fifteene sicke men in the Ilande, & some slaues that ranne out of the ships. The 26. of May in the Euening, wee spake with the Saint Mary, and the next day with the Galion of Malacca: the same Morning and in the after noone with the Admirall, who willed vs to follow him vnto the Iland of the Ascention. The same day one of our slaues fell ouer bord, & although we vsed all the meanes we could to saue him, yet we could not doe it, by reason wee sayled before the winde. The same day at night wee saw the Iland of Ascention, and lauered all that night, because we would not passe the Iland. In the Morning the 28. of May, we sayled about the Iland, to see if there were any ground to Anker on, because the Admirall was so leake, that shee could no longer holde out: and the men desired the Officers of the shippe, that they would lay the goods on land, in the Iland of Ascention, and there leaue it with good watch and necessaries for them that keepe it, and so sayle with the emptie ship to Portingall: and there procure some other shippe to fetch the goods, thinking it was sufficient to haue it well watched and kept there, for that there commeth not a ship in twentie yeares into that Iland, because there is nothing in it to be had. We went close vnto it, by a verie white and faire Sand, where the Admirall and all the shippes cast out the Lead, and found from eightie to fiftie, and 40. Fadomes water: and although they might haue gone closer to the land, yet the Officers excused themselues, saying, that they coulde not goe nearer, and that it was too deepe and verie dangerous for them to Anker there. Which they said to pacifie the men, desiring that they might borow two Pumpes more of the other shippes, and so without doubt they woulde bring the shippe safe vnto Portingall, and although it would bee great paine and labour for them to doe it, yet they must of force content themselues: for that the Admirall and all the Gentlemen that were in the shippe, pumped both day and night, as their turnes came about, as well as the meanest in the shippe, onely to encourage the people. They borowed one Pompe of the Saint Mary, and sent to desire vs to lend them another, and although our ship was none of the best among the Fleet, we were of opinion not to lend him any, as not knowing what neede wee should haue our selues, hauing so long a way to sayle yet in the end seeing the great necessitie they were in, we lent them one, the rather because they sayd, that the Admirals meaning was, if it were calme wether, to discharge some of their wares into other shippes, thereby to lighten themselues, but it fell not out as they thought, so that with great miserie and labor they ouercame their tournie.

The 95. Chapter.

Of the Iland called the Ascention.

THis Iland was discouered vpon Ascention daye, and in shew seemeth as great as the Iland of Saint Helena, but not so high. It is ful of hilles and dales, lying vnder eight degrées and a halfe, on the South-side of the Equinoctiall line, and lyeth North-west distant from Saint Helena, 190. Spanish miles, and from the Equinoctiall line 140. miles. There is not any fresh water in the Iland, nor one greene leafe or branch. It hath many hilles of a reddish colour, which shew like a certaine Earth in Spaine called Almagro, and is full of stonie hilles, and dryed land, it is like Saint Helena. There hath beene some shippes there, that missed Saint Helena, and sought for fresh water in that Iland, but could find none. It hath certaine faire and white Sandes about it, and great store of Fish, whereon it surpasseth S. Helena, but in it there are no beastes at all, onely by reason of the great quantitie of Fishes. Ther are so many Birds in it, ỹ it is strange, and they are of the bignesse of young Géese, & came by thousands flying about our ships, crying and making great noyse, and ranne vp and downe in the shippe, some leaping and sitting on our shoulders and armes, not once fearing vs, so that wee toke many of them, and wrung of their neckes, but they are not good to eate, because they taste morish. I thinke the cause they are so tame is, because they sée but few men, and some desire to goe to them. About that Iland and the Iland of Saint Helena, vnto the Equinoctiall line, there are flying Fishes, as great as Herings which flie by great flockes together, two or three Fadome aboue the water, and flie in that manner at the least a quarter of a mile, vntill their wings or finnes be drie, and then they can flie no longer, but fall into the water, and there wet themselues, and then flie againe aboue the water. The cause why they flie in that sort is, because they are chased by the great fishes, that eate them, and to escape from them, they flie aboue the water, and some times into the shippes: for many of them fell into our ship, which flew too high, for whē their wings are drie they must needes fall.

From that Iſland of Aſcention the ſhippes held their courſe Northweſt and by Weſt, til they be a degrée paſt the Equinoctiall line on the Northſide, where there lyeth a cliffe called Penedo de Sam Pedro, which many times they ſée, and to it from the Iſlande of Aſcention are 300. miles. The 5. of June we paſſed againe the Equinoctiall line, and then again began we to ſée the Northſtarre, which we had loſt vnder ten degrées, on this ſide Cochijn, and now began to loſe the ſight of the South ſtarre, and there we had the ſun in the South at twelue of the clocke at noone, in which on the other ſide of the line at the ſame time is in the North. The 8. of June being 4. degrées in the North, we loſt our generall South eaſt winde, that had ſerued vs from the Cape de bona Speranza thether, & then began the raines and calmes: for as then we began to come neare the coaſt of Guinea, which continueth to 9. degrées. Theſe calmes and raines helde vs till 11. degrées, being the 20. of June, whereby the ſhips ſeperated themſelues, by reaſon of the calmes which made them not able to ſteérre: and in the 11. degrees they met againe, and there we had a North eaſt wind, which is called the generall winde, becauſe it bloweth continually in thoſe Countries, and holdeth to 30. and 32. degrées, beginning many times at 6. and 7. degrées: but wee had it not till wee were vnder 11. degrées. This wind is ſomewhat ſcant, for wee muſt of force ſaile in the wind, becauſe our chiefe courſe is Northweſt and by North.

The 23. of June we paſſed the point of Capo Verde, which is vnder 15. degrées, and the 26. of the ſame month we paſſed the Iſlands of Capo Verde, which are ten in number. They beginne vnder 15. degrées, and end in 19. degrées, and are diſtant from the firme land of Capo Verde, from 70. to 160. miles inwards to the ſea. Then wee entred into the ſea, called Sergaſſo, which is all couered with hearbes, ſo that it ſéemeth to be like a gréene fielde, & ſo thicke that a man can not ſée the water, neyther can the ſhips paſſe through them, but with great labour, vnleſſe they haue a ſtrong wind. The hearbe is like Samper, but yellow of colour, & hath berries like Goſe berries, but nothing in them. The Portingalles call it Sargaſſo, becauſe it is like the herbes that groweth in their welles in Portingall, called Sargaſſo: whereupon that ſea is called Sargaſſo. It is not knowne from whence it commeth: for there is no land nor Iſland that is knowne to bee neare that ſea, but the coaſt of Africa, which is at the leaſt more then 400. miles from thence. It is thought it commeth from

Serragas

from the ground, and yet there is no ground in that place to bee founde: and in ſayling to India, the ſhippes come not into that ſea (for then they kéepe cloſer to the ſhore, ſo that it is not once ſéene) and it is not found in any place but there, beginning at 20. degrées, & continuing to 34. degrées, ſo thicke, and ſo full as if they were whole Iſlandes, moſt ſtrange to beholde. In that countrey it is as cold in winter, as it is here with vs when it freézeth not, which the Portingalles eſtéeme a great cold, and cloath themſelues againſt it as we doe in a mightie great froſt. The laſt of June wee were vnder 23. degrées, being right vnder the Sunne: for ỳ the Sun was then in the ſame height, and we alſo vnder ỳ Tropike of Cancer, which is the furtheſt part that the Sunne goeth Northwarde, and then it turneth againe vnto the Equinoctial line, and from thence into the South. Wee paſſed ỳ line of Tropicus Capricorni twice, once on the South ſide, by the ende of the Iſland of S. Laurence, and then againe vnder 23. degrées, after we had paſſed the Cape de bona Speranza. The 2. of July wee were vnder the height of the Iſlands of Canarie, which lie vnder 28. and 29. degrées, and are diſtant from the coaſt of Barbarie and Africa from 30. to 80. miles, which Iſlandes lay on our right hande: and becauſe in thoſe Iſlandes there are many things that are worthie the noting, therefore I thought it conuenient to make a briefe deſcription of them.

The 96. Chapter.

A briefe deſcription of the Iſlands of Canaria.

The Iſlandes of Canaria are ſeuen, which in times paſt were called the Fortunadas, and at this day by the Spaniards are called the Canaries, by reaſon of the great numbers of dogges which they founde in them, when they were firſt diſcouered. The names of the Iſlands are, great Canarie, Teneriffe, La Palma, La Gomera, El Hierro, Lanſarotte, and Fuerte Ventura. In the Iſland of Teneriffe there is a hil called Pico de Terraira, which is thought to bee the higheſt hill that euer was found, for it may eaſily bee ſéene at the leaſt threéſcore miles into the ſea, before they come at it. It cannot be climed but in the monthes of July and Auguſt: for all the other

monthes it lyeth full of snowe, although below in the Iland, and in other Ilands thereabouts, they see no snow. It is three dayes iourney to clime vp into it, and on the toppe therof it is flat. and when it is clear and faire weather, a man may from thence see all the Ilandes round about it, although some of them are at the least 50. miles distant, and as much in compasse. The two monthes in which they vse to clime vp vpon the hill, they bring downe certaine peeces of brimstone, from whence it is much caried into Spaine: and at my being in the Iland of Tercera, a shippet one of my acquaintance that came from Teneriffe, gaue me a peece thereof, for a remembrance of him. In one of those Ilandes called Hierro, or of Iron, there is a wonderfull and strange thing to be seene, and I verely thinke it is one of ỹ strangest things in the world. This Iland is on of the greatest of all the seuen: but it is an vnfruitful and barren land, and so drie, that in all the Iland there is not one droppe of fresh water to bee found, but onely in some places vppon the sea side, which is farre from hand, so that it profiteth the inhabitants but very little. But God of his mercie hath prouided for the want of water both for men and beastes, in this manner: for there is a great tree, which no man knoweth, (for the like is not found in any other place) the leaues whereof are small and long, and alwaies greene without chaunging colour: this tree is couered and compassed about with a small cloud, which alwaies continueth in one forme, and neuer altereth nor diminisheth: and this cloud casteth dew vpon the leaues of the tree, which hang down, and drop continually (without ceasing) a most cleare, thinne and fine water, which falleth into certaine Cesternes, that by the inhabitants of the Iland are made round about & vnder the tree, therein to keepe and preserue the water.

The Iland of *Ascention*, so called, because it was discouered vppon the day of Christs ascention into heauen, is not inhabited because of the vnfruitfulnes therof, & because it wanteth fresh water: which is also the cause that it is not visited by the ships, for that they hope for no refreshing in the same. The hilles of this Iland are redde like Bolus. About this Iland are many birds, because of the great numbers of fishes that are about it, specially small flying fishes, which in *Portingall* are called *Pisce Bolodor*. Reade more hereof in the booke, in Folio 175.

And this water is in so great abundance, that it serueth all the Iland for their necessarie vses, not onely for the people, but also for their cattle throughout all the Ile, and no man can remember when that wonder first began.

On the right side of this Iland about an hundred miles distant: there is yet an other wonder to be noted, which is, that oftentimes there is an Iland seene thereaboutes, called San Borondon, where diuers men haue been on lande, being onely such as fell vppon it on the sodaine, and not looking for it: who affirme it to bee a very fayre, pleasant, and greene Countrey full of trees, and all kinds of victuaile, and that it is inhabited by people that are Christians: but no man knowes of what nation they are, neyther what language they speake. The Spaniards of the Ilandes of Canaria haue many times sayled towardes it to view it, but they could neuer find it: whereupon there goeth diuers opinions of it: for some think it to be inchanted, and that it may not bee seene but vppon certaine dayes: some thinke it to bee very small, and alwaies couered with cloudes, and that therefore it can not bee seene nor founde out: and also the great stormes and strength of the water driueth the shippes from it: but to conclude, it is holden for a truth, that the Ilande lyeth thereaboutes, as all those that come from thence doe certainly affirme. The Ilandes of Canaria are very fruitfull, and plentifull of all thinges, both victuailes and other necessaries. They haue of all kinds of corne, specially excellent good Wine, which from thence is caried into all places. There is likewise great store of Sugar, which is much esteemed, and also caryed into all countries of Christendome, which causeth great trafficke vnto those Ilands, as well by Spaniardes and Portingalles, as other nations, and is the common staple for the shippes that sayle out of Spayne into the West Indies, and refreshe themselues there, and also take in such Wyne as they commonly vse to carry with them to the West Indies. They haue also great abundance of Cattle and Cammelles, and are now inhabited by Spanyardes, hauing yet therein many of the naturall borne inhabitantes, which they doe call Guanchas, who by reason of their long conuersation with the Spaniardes, doe wholly vse their customes, and manner of apparell. The chiefe of these Ilands is great Canaria, where there is a Bishop, and the inquisition with the tribunal Royall, and it hath the gouernment ouer all the other Ilandes, that are called the Canaries.

The 6. of Julie wee were vnder 32. degrees, where wee lost the generall North-East wind, and had a calme, and saw much of

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the hearbe called Sargasso, which couered all the sea. The 10 of the same month, we got againe before the wind, being vnder 34. degrées, and then we saw no more of the hearbe Sargasso, but a faire cleare sea.

The eightéenth of Julie wee were vnder 39. degrées, vnder which height lieth the Iland called de Coruo, and the Iland of Tercera, and also the riuer of Lisbone, all these dayes we had many calmes. The next day wee had a West winde being a right fore-wind, and saw many flying fishes, almost as great as Haddockes, that flew thrée or foure fadomes high aboue the water.

The 22. of July, the winde continuing, about none we saw the Ilands called Flores, and de Coruo, which lie one close to the other: from thence to the Iland of Tercera Eastward are 70. miles. At that time wee began to haue many sick men, that is to say, some sicke in their eyes, and some in their breaste and bellies, by reason of the long voiage, and because their victuals began to lose the taste, & sauour, and many wanted meat, whereby diuers of them through want were compelled to séeth rice with salt water, so that some of them died, which many times were found vnder the fore deck that had laine dead two or three dayes no man knowing it, which was a pittifull sight to behold, considering the miserie they indured aboard those ships. There died in our ship from India vnto that place, of slaues and others, to the number of 24. persons.

The same day about Euening, being by the Ilandes of Flores and Coruo, wee perceiued thrée shippes that made towards vs, which came from vnder the land, which put vs in great feare: for they came close by our Admiral, & shot diuers times at him, & at another ship of our companie, whereby wee perceiued them to be English men, for they bare an English flagge vpon their maine tops, but none of them shewed to be aboue 60. tunnes in greatnes. About Euening they followed after vs, and all night bore lanternes with Candles burning in them at their sternes, although the Moone shined. The same night passing hard by the Iland of Fayarl, the next day being betwéene the Iland of S. George that lay on our right hand, and the small Iland called Gratioso on our left hand, we espied the thrée English ships still following vs that tooke counsell together, whereof one sayled backwards, thinking that some other ship had come after vs without company, & for a small time was out of sight, but it was not long before it came againe to the other two, wherewith they toke counsell, & came all thrée together against our shippe, because we lay in the lée of all our ships, and had the Iland of S. George on the one side in stéede of a sconce, thinking to deale so with vs, that in the end we should be constrained to runne vppon the shore, whereof wee wanted not much, and in that manner with their flagges openly displayed, came lustily towardes vs, sounding their Trumpets, and sayled at the least thrée times about vs, beating vs with Musket and Caliuer, and some great péeces, and did vs hurt in the body of our shippe, but spoyled all our sayles and ropes, and to conclude, we were so plagued by them, that no man durst put forth his head, and when wee shot off a péece, we had at the least an houres worke to lade it againe, whereby wee had so great a noise and crie in the ship, as if we had all bin cast away, whereat the English men themselues beganne to mocke vs, and with a thousand iesting words called vnto vs. In the meane time the other shippes hoised all their sailes, & did the best they could to saile to the Iland of Tercera, not loking once behinde them to help vs, doubting they should come too late thether, not caring for vs, but thinking themselues to haue done sufficiently: so they saued their own stakes, whereby it may easily be séene what company they kéepe one with the other, & what order is among them. In the end the English men perceiuing small aduantage against vs, (little knowing in what case and feare we were, as also because we were not far frō Tercera) left vs, which made vs not a litle to reioyce, as thinking our selues to be risen from death to life, although we were not well assured, neither yet voide of feare till we lay in the road before Tercera, & vnder the safetie of the Portingales fort, & that we might get thether in good time we made all the sailes we could: on the other side we were in great doubt, because wee knew not what they did in the Iland, nor whether they were our friendes or enemies, and wee doubted so much the more, because wee found no men of war nor any Caruels of aduise frō Portingal, as we made our accounts to doe, that might conuay vs from thence, or giue vs aduise, as in that countrie ordinarilie they vse to do, & because the English men had bin so victorious in those parts, it made vs suspect that it went not well with Spaine: they of the Iland of Tercera, were in no lesse feare then we, for that séeing our fléet, they thought vs to be Englishmen, & that we came to ouer run the Iland, because the 3. English mē had boūd vp their flags & came in company with vs: for the which cause the Iland sent out 2. Caruels that lay there with aduise from the King, for the Indian ships that should come thither. Those Caruels came to view vs, and perceiuing what wee were, made after vs, whereuppon the English

ships

ships left vs, & made towardes them, because the Caruels thought them to be friends, and shunned them not, as supposing them to be of our company, but we shot foure or fiue times and made signes vnto them that they should make towards the Island, which they presently did. The English men perceiuing that did put forwards into the sea, and so the Caruels borded vs, telling vs that the men of the Island were all in armes, as hauing receiued aduise from Portingall, that Sir Francis Drake was in a readines, and would come vnto those Islands. They likewise brought vs newes of the ouerthrow of the Spanish Fleet before England, and that the English men had béene before the gates of Lisbone: wherupon the king gaue vs commandement that we should put into the Island of Tercera, and there lie vnder the safetie of the Castle vntill we receiued further aduise what wee should doe, or whether we should saile: for that they thought it too dangerous for vs to goe to Lisbone. Those newes put our fleet in great feare, and made vs looke vppon each other not knowing what to say, as being dãgerous for them to put into the road, because it lieth open to the sea: so that the Indian ships, although they had expresse commandement from the king, yet they durst not anker there, but only vsed to come thether, and to lauere to and fro, sending their boates on land to fetch such necessaries as they wanted, without ankering: but being by necessity cõpelled thereunto, as also by the kinges commandement, and for that wee vnderstood the Earle of Cumberland not to bee farre from those Islands with certaine ships of war, we made necessitie a vertue, and entring the rode, ankered close vnder the Castle, staying for aduise, and order from the king to performe our voyage, it being then the 24. of July, & S. Iames day. We were in al 6 ships, that is 5. from East Indies, & one from Malacca, & lay in the rode before the Towne of Angra, from whence we presently sent three or foure Caruels into Portingal, with aduise vnto the king of our ariuall. There we lay in great daunger, and much feare, for that when the month of August, commeth it is very dangerous lying before that Iland, for as then it beginneth to storme. The shippes are there safe from all windes, sauing onely from the South and Southeast windes: for when they blow, they lie in a thousand dangers, specially the east Indiã ships, which are very heauily laden, and so full, that they are almost readie to sinke, so that they can hardly be steered.

The fourth of August in the night we had a South winde out of the sea, wherewith it began so to storme, that all the ships were in great danger to be cast away, and to run vpon the shore: so that they were in great feare and shot off their péeces, to call for help. The officers and most of the sailers were on land, none but pugs and slaues being in the ships: for it is a common custome with the Portingales, that whersoeuer they anker, presently they goe all on land, and let the shippe lie with a boy or two in it. All the bels in the Towne were hereupon rung, and there was such a noyse and crie in euerie place, that one could not heare the other speak: for those that were on land by reason of the foule weather, could not get aboard, and they in the Shippe could not come to land. Our Shippe the Santa Crus was in great danger, thinking verily that it should haue run vpon the sands, but God holp them. The ship that came from Malacca brake her Cables, and had not men enough aboard the shippe, nor any that could tell how to cast forth another anker: so that in the end they cut their maskes, & droue vpon the Cliffes, where it stayed, and brake in péeces, and presently sunke vnder the water to the vpper Dorlope, and with that the winde came North West, wherewith the storme ceased, and the water became calme. If that had not béene, al the ships had followed the same course: for that some of them were at the point to cut their Maskes, and Cables to saue their liues, but God would not haue it so. In that ship of Malacca were lost many rich and costly Marchandises: for these ships are ordinarily as rich as anie ships that come from India, as being full of all the rich wares of China, Maluco, Iaua, and all those countries, so that it was great pittie to séé what costly thinges, (as Silkes, Damaskes, clothes of gold and siluer, & such like wares) fleeted vpon the sea, and were torne in péeces. There was much goods saued, that lay in the vpper part of the ship, and also by duckers, as pepper, Nutmegs, and Cloues, but most of it was lost, and that which was saued, was in a manner spoyled, and little worth: which presently by the kinges officers in the Island was sealed vpon, and to the Farmers vses, shut vp in the Alfandega, or Custome house, for the Kinges custome, not once regarding the poore men, nor their long and dangerous Voiage that had continued the space of three yeares, with so great miserie and trouble by them indured in Malacca, (as in another place I haue alreadie shewed:) so that they could not obtaine so much fauour of the king nor of his officers, that of the goods that were saued and brought to land, they might haue some part, although they offered to put in suerties for so much as the custome might amount vnto, or els to leaue as much goods in

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the officers hands as would satisfie them, and although they made daily, and pittifull complaintes, that they had not where with to liue, and that they desired vppon their owne aduentures to fraight certaine shippes or Caruels at their owne charge, and to put in good suerties to deliuer the goods in the Custome house of Lisbone, yet could they not obtaine their requests: but were answered that the king for the assurance of his custome, and of all the goods, would send an Armado by sea to fetch the goods: which fetching continued for the space of two yeares and a halfe, and yet nothing was done, for there came no Armado.

In the meane time the poore saylers consumed all that they had, and desperately cursed both themselues, the king, and all his officers: yet in the end by great and importunate sute of the Farmers of the pepper, euery mã had licence to lade his goods in what ship hée would, after it had laine there for the space of two yeares and a halfe, putting in suerties to deliuer the goods in the custome house of Lisbone, where they must pay the halfe & more of the same goods for custome to the King, without any respect of their hard fortune and great miserie, during their long and dangerous Voyage, and he that will be dispatched in the Custome house there, must sée the officers, otherwise it is most commonly three or foure monthes before the goods are deliuered vnto the owners, and the best thinges, or any fine deuise that the Marchants for their own vses bring out of India, if the officers like thẽ they must haue them, yet they will promise to pay for them, but they set no day when: so that the poore Marchants are forced to giue them rest, and wel contented that the officers are so pleased, and vse no more delaies.

The eight of August, the officers of the shipps toke counsell together, with the Gouernour of the Iland what they were best to doe, thinking it not good to follow the kinges aduise, considering their long staying, and fearing some other hard fortune if they should stay, and because a great Gallion being a mã of warre, and very strong, lay as then before the Iland, wherein was the Gouernour of Brasilia, who by foule weather had put in there: they concluded that this Gallion being well appointed should sayle with them to Lisbone, and although they did it without the aduise and commandement of the king, yet had they rather so to aduenture their liues vpon the seas, then againe to stay the danger of the Hauen, for that the winter did daylie more and more increase, so that they were not to looke for any better weather, and in that sort appointing themselues as well as they could, and taking in all necessarie prouisions, the same day they all set saile with no small feare to fall into some misfortune by the way: but because many that were of the ship of Malacca, stayed at Tercera to saue such goods as by any meanes might be saued, and by that meanes to help themselues, (among the which was the Factor of the pepper, bẽing one of my acquaintance, at whose request, as also because the Pepper of that ship, and of all the other ships belonged all to one Farmer, by whom I was appointed Factor, and séeing the necessitie he had, and that he alone could hardly dispatch so great a matter,) I toke order for mine owne affaires, and hauing dispatched it by other shippes, I stayed there to help him, till wee had further aduise, and order from the Farmers of the Pepper and other spices and wares, of the which goods we saued a great quantitie by meanes of Duckers and other Instruments that we vsed, hauing aduise from the Farmers & the King that it should not be long before they sent for vs, willing vs to stay there, and to looke vnto the goods. This staying and fetching vs away continued (as I said before) for the space of two yeares and a halfe. whereby you may consider the good order, and pollicie of the Admiraltie of Portingall, and with what diligence and care they sèeke for the common profit of the land, and the poore Marchantes of the Countrie, whome they ought to saue or and help, as much as possiblie they may, but they do cleane contrarie, as those which deale in Portingall doe well finde.

The 13. of August the ships came back againe vnto the Iland of Tercera, because they had a contrarie wind, as also for want of fresh water, but they ankered not. The day before the Earle of Cumberland with 6. or 7. ships of warre, sayled by the Iland of Tercera, & to their great good fortune passed out of sight, so that they dispatched themselues in all haste, & for the more securitie, tooke with them 4. hundred Spaniards, of those that lay in Garrison in the Iland, & with thẽ they sayled towards Lisbon, hauing a good wind: so that within a 11. dayes after they arriued in the riuer of Lisbone with great gladnes, & triumph: for if they had stayed but one day longer before they had entred the riuer, they had all bẽene taken by Captaine Drake, who with 40. ships came before Cascalis, at the same time that the Indian ships cast anker in the riuer of Lisbone, being garded thither by diuers Gallies. Now by the discourse of this long and perilous voiage, you may sufficiently perceiue, how that onely by the grace and speciall fauour of God, the Indian ships doe performe their voiages, yet with great miserie, paine, labour, losse, and hinderance: whereby men may likewise consider the manner

ner of their Nauigatiõ, ordinances, customes and gouernments of their ships, so that in cõparison of many other Voyages, this present Voyage may be esteemed a happy & prosperous voyage: for oftentimes it chanceth, that but one or two ships (of the fiue) that yearely saile to India come safe home, as of late it hath bin seene, some being taken, and some lost, altogether by their owne follies, & bad order, as herin at large you may perceiue, &c.

The 97. Chapter.

Of the description of the Ilands of Acores or the Flemmish Ilands.

THe Iles of Acores, or the Flemmish Ilands are 7. that is, Tercera, Saint Michael, S. Mary, S. George, Gratiosa, Pico, & Fayael. There are yet two Ilands called Flores and Coruo, which are not contained vnder the name of Acores, but yet at this day are vnder the gouernment of the same Ilands, so that they are in all accounted 9. Ilands. They are called Acores, that is to say, Sparhaukes or Haukes, because that in their first discouerie, they found many Sparhaukes in them, whereof they hold the name, although at this day there is not any there to be found. They are also called the Flemmish Ilands, that is, of the Neatherlanders, because the first that inhabited the same, were Neatherlanders, whereof till this time there is a great number and offspring remaining, that in manner and behauiour are altogether like Neatherlanders, and there is yet in the same Island a running water, that issueth out of a hill, & so runneth into the sea, where as yet those issues or offsprings of Neatherlãders inhabite, & is called Aribera dos Framengos, that is the Flemmish riuer. The principall Iland of them al, is that of Tercera, called Insula de Iesus Christus of Tercera. It is betweene 15. or 16. miles in compasse, and is altogether a great Cliffe of land, whereby in it there is little roome: for it is as it were walled round about with Cliffes: but where any strand or sand is, there standeth a fort. It hath no Hauens nor entrance of waters, for the securitie and safetie of the ships, but only before the chiefe towne called Angra, where it hath an open Hauen, which in forme is like a halfe Moone, by the Portingales called Angra, whereof the towne hath her name. It hath on the one side in manner of an elbow sticking forth, two high hilles, called Bresyl, which stretch into the sea, so ỹ a far off they seeme to bee deuided from the Iland. Those hils are very high, so that being vpon them, a man may see at the least 10, 12 and sometimes 15. miles into the sea, being cleare weather. Vpon these hils there stand two small stone pillers, where there is a ẽ-tiuell placed, that continually watcheth to see what ships are at sea, and so to aduertise those of the Iland: for that as many ships as hee seeth cõming out of the west, that is from the Spanish Indies, or Brasilia, Cabo verde, Guinea, and the Portingall Indies, and all other waies lying south or west, for euerie ship he setteth a flagge vppon the piller in the west, and when the ships which he descrieth, are more then 5. then hee setteth vp a great auncient, betokening a whole fleet of ships. the like he doth vpon the other piller, which standeth in the East, for such Shippes as come from Portingall, or other places out of the East or North partes, these pillers may bee easily seene in all places of the towne, by reason of the highnes of the hils, so that there is not one ship or saple that is at sea, or maketh towards the Iland, but it is presently knowne throughout all the towne, and ouer all the whole Iland: for the watch is not holden onely vppon those two hils iutting into the sea, but also vpon all corners, hilles and cliffes throughout the Iland, and as soone as they perceiue any ships, the Gouerner and Rulers are presently aduertised therof, that they may take such order therein as néd requireth. Vpon the furthest corner into the sea standeth a fort, right against another fort that answereth it: so that those two forts doe shut and defend the mouth or open hauen of the towne, where the ships lie in the road, and so no ship can either goe in or come forth, without the licence or permission of those two forts. This towne of Angra is not only the chiefe towne of Tercera, but also of al other townes within ỹ Ilands thereabouts. Therein is resident, the Bishop, the Gouernour for the King, and the chiefe place of iudgement, or tribunall seate of all the Ilands of Acores.

Three miles from this towne lieth another towne towards the North, called Villa de Praya (for Praya is as much to say, as strand) because it lieth hard by a great strand, and for that cause there is little traffique thether, as not hauing any conuenient place for ships to come at it: yet some times there cõmeth some one, that by reason of contrarie wind cannot get before the towne of Angra, and so by constraint discharge their goods in that Towne, which from thence are carried by land to Angra, and yet some part thereof is spent and vsed there. It is walled and well housed, but not many people in it, and such as are in it, doe get their liuings most by husbandrie: for there are very faire corne lands. The Iland is likewise very fruitful and pleasant, it hath much corne and wine, but the Wine is not verie good to carrie into other Countries there abouts, because it is

small, and will not long continue, so that it is vsed in the Countrey by the common people: but such as are of wealth, for the most part drinke wines of Madera and Canaria. It aboundeth in flesh, fish, & all other necessaries and meats for mans body, wherewith in time of nede they might helpe themselues. Oyle there is none, but it commeth out of Portingall. Also Salt, pottes, pannes, and all kinde of earthen vesselles, Chalke, and such like are brought thether out of other places, for there they are not to bee founde: for fruites they haue (besides Peaches of diuers kindes, and in so great abundance that it is strange) Cherries, Plummes, Walnuttes, Hasle nuttes, Chesnuttes, but those not very good: of Apples, Peares, Oranges and Lemons, with all such like fruites there are sufficient. Of all sorts of Hearbs and plants, as Coleworts, Radishes, and such like they haue at their certayne times of the yeare. They haue likewise in that Island a certaine fruite that groweth vnder the earth, like Radishes or other roots, but the leaues or plants are trées like Vines, but different in leaues, and groweth longwise vpon the grounde: it beareth a fruite called Batatas, that is very good, and is so great that it weigheth a pound, some more, some lesse, but little estéemed: and yet it is a great sustenance and foode for the common sort of people. It is of good account in Portingall, for thether they vse to bring it for a present, and those of the Ilande by reason of the great abundance doe little estéeme it. There is also another kinde of stuffe that is sowed like corne, and is a fruite: it groweth vppon the rote of the grasse or leaues, and is round and as bigge as a great Pease, but not so rounde: in eating it tasteth like Eardnuttes, but harder to bite: it is likewise a good meate and much estéemed in other places, but by reason of the great quantitie thereof, it is most vsed to fatten their Hogges, and is called Iunssa. There is also in the Iland a certaine plant, which is found in all places therof in the open fields: it groweth as high as a man, and beareth no fruite, onely the rote thereof is a substance, of the thicknesse of a mans two fistes, and in shew as if it were natural golden hair, and in handling like soft silke, which is vsed there to stuffe and fill their beddes in stéede of woll and feathers: and I do certainly beléeue, if any man of vnderstanding woulde take it in hand, it would well be wouen. The principallest traffique of this Iland is their woad, such as wee vse for dying (whereof much is made in that Iland, and is fetched from thence by Englishmen, Scottes, and French men, in barter for cloathes and other wares, who continually traffique into that Iland: and although by reason of the warres, the Englishmen are forbidden to traffique thether, yet vnder the names of Scots and French men, they haue continuall trade there. The Iland hath not any wilde beastes or fowles, but very fewe, sauing onely Canarie birdes, which are there by thousands, wher many birders take them, and thereof make a dayly liuing, by carying them into diuers places. It hath also wonderfull many Quailes, which they call Codorniscen: of tame fowles, as Hennes, & Gynny hens are there likewise great store. Hunting is there little vsed, but only for Cunnies, which are very great: Hares, Harts, Partridges, Venison, and such like are not there to be found, because of the little respect or care the inhabitantes haue to bréede any such thinges. Fish is very plentifull, and of diuers kindes, and very good: in Summer there is great store taken, for in Winter they can hardly broke the seas. The chiefe monthes of winter weather for raine and stormes are, Januarie, Februarie, March and Aprill, and also the month of September is commonly very stormie: all the other monthes it is commonly good weather. The Countrey is verie hillie, and in some places woody, full of bushes and trées: it is hard to trauel, because their waies for the most parte are stony, so that for a mile, or a mile and a halfe together, men can sée no ground, but only stones, which for sharpenesse and fashion shew like pointed Diamantes, whereby one can hardly tread vpon it, least it should cut through both shoes and féet: and yet it is all planted with Vines, so full and thick, that in summer time you can hardly sée through it, for that the rotes thereof doe grow betwéene the stones: so that a man would think it impossible that any thing should grow therein: and which is more, in some places it séemeth impossible for a man to tread vpon it, being so wilde and desert as it sheweth, and nothing but harde stones and rockes. On good ground their Vines will not grow, but onely in the wild & stony places: & for that cause they are much estéemed. The good groundes and plaine fieldes, which in some places are verie many, specially by villa da Praya are sowed with corne and woad, & they haue so much corne that they nede not bring any from other places: although that besides their inhabitants & natural borne Islanders. They haue continually with them 14. companies of Spaniards, which are all fed and nourished by the corne that groweth in the countrey, vnlesse there chance to come a hard & vnfruitfull yeare, as oftentimes it doth, for then they are forced to helpe themselues with forraine corne, and that specially by

because of the soldiers that lie in the Iland: & yet it is strange, that the corne and all other things in the Iland continue not aboue one yeare, and that which is kept aboue a yeare is nought and nothing worth. And therefore to keepe their corne longer then a yeare, they are forced to bury it in the earth, for the space of foure or fiue monthes together, to the which end euery townseman hath his pit at one ende of the towne in the common high way, which is appointed for the purpose, and euery man setteth his marke vpon his pitte stone: the Corne is but lightly buried in the earth: the holes within are rounde, and the toppes thereof so wide that a man may creep in, whereunto there is a stone purposely made to couer it, which shutteth it vppe very close. Some of the pittes are so great, as that they may holde two or three lastes of corne, some greater, & some smaller, as euery mã hath his prouision: and as soone as the corne is reaped and fanned (which is in July,) euery man putteth his corne into those pittes, laying straw vnder and round about it, & then they fill it ful or but half ful according as their quãtitie is, and so stoppe it vppe with the stone, which they couer with earth, & so let it stande vntill Christmas, when euery man that will fetch home his corne: some let it lye longer, and fetch it by little and little, as they vse it: but the corne is as good when they take it out, as it was at the first houre that they put it in: and although that Cartes, horses, and men do commonly passe ouer it, and also that the raine rayneth vppon it, yet there entreth not any droppe of rayne or moysture into it: and if the corne were not buried in that manner, it woulde not continue good aboue foure monthes together, but would bee spoyled: and when it hath bene thus for a long time buried in the earth, it will continue the whole yeare through, and then they keep it in chestes, or make a thing of mattes, like a cope to preserue it in, not once stirring or mouing it, and so it continueth very good.

The greatest commoditie they haue in the land, and that serueth their turnes best, is their oxen: & I beleeue they are the greatest & fayrest ỹ are to be found in al Christendom, & vnmeasurable great and long horns. Euerie Dre hath his seuerall name like men, and although there bee a thousande of them in a heard, and that one of them be called by his name, hee presently commeth forth vnto his mayster that calleth him. The land is verie high, and as it seemeth hollow: for that as they passe ouer a hill of stone, the grounde soundeth vnder them as if it were a Seller, so that it seemeth in diuers places to haue holes vnder the earth, whereby it is much subiect to earthquakes, as also all the other Ilandes are: for there it is a common thing, and all those Ilandes for the most part haue had mynes of brimstone, for that in many places of Tercera, and Saint Michael, the smoke and sauour of Brimstone doeth still issue forth of the ground, and the Countrey rounde about is all singed and burnt. Also there are places wherein there are fountaines and welles, the water whereof is so hotte that it will boyle an egge, as well as if it hung ouer a fire. In the Iland of Tercera, about three miles from Angra, there is a fountayne in a place called Gualua, which hath a propertie, that all the woode which falleth into it, by length of time conuerteth into stone, as I my selfe by experience haue tryed. In the same fountayne by the rote of a tree, whereof the one halfe runneth vnder that water, and is turned into as harde stone as if it were steele: and the other parte of the rote (which the water toucheth not) is still woode and rote, as it should bee. The Iland hath great store and excellent kindes of woode, specially Cedar trees, which grow there in so great numbers, that they make scutes, Cartes, and other grosse workes thereof, and is the commonest woode that they vse to burne in those Countries, whereby it is the wood that with them is least esteemed, by reason of the great quantitie thereof. There is another kinde of wood called Sanguinho, and is very fayre of a redde colour, and another sorte that they call white woode, being of it selfe as whyte as Chalke: other that is perfecte yellow, and all naturall without any dying: and therefore there are diuers good workemen in Tercera, that are skilfull in Joyners ocupation, & make many fine peeces of worke, as Deskes, Cubbordes, Chestes, and other such like thinges, whereof many are caried into Portingall, and much esteemed there, as well for the beautie of the woode, as for the workemanshippe, and specially the Spanish Fleete, which ordinarily refreth themselues in that Iland, do carry much of it from thence, for it is the best and finest that is made in all Spayne and Portingall, although it be not comparable to the Deskes, and fine workemanshippe of Nurenbergh, and those countries: but for wood it excelleth all other countries, for that they haue in the Spanish Fleete, besides their owne kindes of woodes, at the least a thousande sortes of Woode of all colours that man can imagine or deuise, and so fayre that more fayrer can not be paynted. There

is a certaine kinde of Woode in the Iſlande Pico, ſituate and lying twelue miles from Tercera, called Teixo, a moſt excellent and princely wood, and therefore it is forbidden to be cut, but only for the Kings owne vſe, or for his Officers. The wood is as hard as Iron, and hath a colour within, as if it were wrought, likered Chamlet, with the ſame water, and the older it is and the more vſed, the fairer it is of colour, ſo that it is worthie to be eſtéemed, as in trueth it is.

All thoſe Ilands are inhabited by Portingals, but ſince the troubles in Portingall, there haue bene diuers Spaniſh ſoldiers ſent thether, and a Spaniſh Gouernor, that kéep all the Forts and Caſtles in their poſſeſſions, although the Portingales are put to no charges, nor yet hardly vſed by them, but are rather kept ſhort, ſo that not one ſoldier dareth goe out of the towne, without licence: and therefore men may quyetlie trauell throughout the Iland, both day and night, without any trouble. Likewiſe they will not ſuffer any ſtranger to trauel to ſée the Country: and this order was not brought vp by the Spaniards, but by the Portingals themſelues, before their troubles, (for they would neuer permit it): and which is more, all ſtrangers that came thether were vſually appointed a certain ſtréet, wherin they ſhould ſel their wares and might not goe out of that ſtréet. Now it is not ſo ſtraightlie looked vnto, but they may goe in all places of the towne, & within the Iland, but not about it, to view the coaſt: which notwithſtanding was graunted vnto vs, by the Gouernor himſelf, who lent vs his horſes, to ryde about, and gaue vs leaue to ſée all the fortes, which at this time is not permitted to the naturall borne Ilanders, neyther are they ſo much credited. We road twice about the Iland, which he granted vs leaue to doe, by meanes of certaine particular friendſhip we had with him: neyther could the Portingales hinder vs therein, becauſe wee were in the Kinges ſeruice, as Factors for the Kinges Pepper, and for that, they held and accounted vs as naturall borne Portingalles: for the Gouernor would willinglie haue had mee, to haue drawne a plot of the whole Iland, that hee might haue ſent it to the King: wherein I excuſed my ſelf: yet I made him the town with the Hauen, coming in, and Fortes of Angra, which he ſent vnto the King, the like whereof you may in this Booke behold: for the which the Gouernor was greatlie affected vnto mee, and ſhewed mee much friendſhippe. Wee had in our Lodging a French Marchant and a Scot, that willinglie would haue gone with vs, to ſée the Iland, but could not be ſuffered: for the Portingalles thinke that they would take the proportion thereof, and ſo ſecke to deſeate them of their right.

But returning to our matter, the Ilandes are verie good, and holeſome ayre, and the diſeaſes that are moſt common in thoſe Countries, though not verie plentiful, but only here & there one, are one ſickneſs called O Ax, that is, a kind of bad ayre ỹ taketh them, & maketh them altogether lame, or half lame of their limmes, or of ſome one limme: and an other ſickneſs, that is called O Sange, that is, a certaine blood, that haſtelie cometh vppon a man, as a ſwelling in the eyes, or other places of the face, or of the bodie, & is as red as blood, for (as they ſay) it is nothing els but méere blood: theſe are two diſeaſes like the plague, and are commoneſt ſickneſſes in thoſe Countries, which grow by reaſon of the great windines of the Ilandes, that are ſubiect to all ſtormes and foule weathers, and are vnreaſonable moyſt, which is one of the principall cauſes of theſe diſeaſes: for the windes are there ſo ſtrong and dangerous, that they conſume both the Iron and the Steele of their houſes, and bring them into powder: for I haue ſeene Iron grates in the Kings Cuſtome houſe, as thicke as a mans arme, and the windowes of hard free ſtone, which were ſo conſumed by the wind, that the Iron in ſome places was become as thynne as a ſtraw, and the ſtone in like ſort: and therefore in thoſe Countries they vſe to make their Rooffes and painthouſes of ſtones, which they digge in the water, out of ſandes vppon the Sea coaſt of thoſe Ilandes, whereon the wind hath not ſo great a power to conſume it: and yet that Cuſtome houſe had not bene made aboue 6 or 7 yeares before, at the moſt.

In this Iland beſides the two townes, there are diuers great villages, as S. Sebaſtians, S. Barboran, Altares, Gualua, Villa noua, with manie other pariſhes and hamlets: ſo that for the moſt part it is built and inhabited, ſauing onely the places that are wild and full of woods, which can hardlie bee trauelled, much leſſe inhabited. Their moſt traffique is (as I ſaid before) the wood that groweth in thoſe countries, I meane for ſuch as deale in marchandiſe, and the workemen that make it: but the reſt waight for the fléets that come and goe to and from the Spaniſh and Portingall Indies, from Braſilia, Cabo, Verde and Guinea: all which countries doe commonly come vnto Tercera to refreſh

them-

themselues, as lying very fitly for that purpose: so that all the inhabitants doe thereby richlie maintaine themselues, and sell al their wares, as well handie works as victuals vnto those shippes: and all the Ilandes round about doe as then come vnto Tercera with their wares, to sell it there. For the which cause the English men and other strangers keepe continually about those Ilandes, being assured that all shippes for want of refreshing must of force put into those Ilandes, although at this time manie shippes doe auoid those Ilandes, to the great discommoditie of the Ilands and the shippes.

From Tercera Southeast, about 27. or 28. miles, lyeth the Iland of S. Michael, which is about 20 myles long, and is likewise full of Townes and Villages inhabited by Portingalles, for ayre and all other thinges like vnto Tercera. The chief Towne is called Punta del Gada, where there is great traffique of English, Scots, and French men, onlie (as in Tercera) because of the woad, which is more abundant in that Ilande, then in all the rest of them: for that euerie yeare there is made aboue two hundreth thousand Quintalles of Woad. It hath likewise great abundance of Corne, so that they helpe to victuall all the Ilandes that are round about them. It hath neither Hauens nor Riuers, but onlie the broad sea, and haue lesse safegard and defence then those which are of Tercera: but there they ly not vnder the commandement of any Fort: so that many set sayle with all the windes, and put to sea, which in the road of Tercera they may not doe: and therefore the strangers shippes had rather sayle to S. Michaels, for there they can not be constrayned to doe anie thing, but what they will themselues to doe. There is also a company of Spaniards in a Castle that standeth by the Towne of Punta del Gada, which is made by the Spaniards for the defence and maintenance of the same towne.

From the Iland of S. Michaels Southwardes twelue myles, lyeth the Iland Santa Maria, which is about ten or twelue myles compasse, and hath no traffique but onlie of pot earth, which the other Ilands fetch from thence. It hath no Woad, but is full of all victualles like Tercera, and inhabited by the Portingales. There are no Spaniardes in it: because it is a stonie Countrie, like Tercera, and hard to bord: whereby the inhabitantes themselues are sufficient and able enough to defend it. While I remained in Tercera, the Earle of Comberland came thether, to take in fresh water, and some other victuals: but the inhabitants would not suffer him to haue it, but wounded both himself and diuers of his men, whereby they were forced to depart without hauing any thing there.

From Tercera North northwest about seuen or eight myles, lyeth the little Iland called Gratiosa, & is but 5. or 6. miles in compasse, a very pleasaunt, and fyne Iland, full of all fruites and all other victuailes, so that it not onley feedeth it self, but also Tercera and the other Islandes about it, and hath no other kinde of merchandise: it is well built and inhabited by Portingales, and hath no soldiers in it, because it is not able to beare the charge. The Earle of Comberland while I lay in Tercera, came vnto that Iland, where himself in person, with seuen or eight in his company went on land, asking certaine beastes, Hennes, and other victuals, with wyne and fresh water, which they willinglie gaue him, and therewith hee departed from thence, without doing them anie hurt: for the which the inhabitantes thanked him, and commended him for his curtesie, and keeping of his promise.

From Tercera West North West, eight or nyne miles, lyeth the Iland of S. George. It is about twelue myles long, but not aboue 2. or 3. myles at the furthest in breadth: it is wooddie and full of hilles: it hath no speciall traffique, but onelie some Woad, and yet verie little of it. The inhabitants liue most by Cattell and tilling of the land, and bring much victuals to sell in Tercera: it hath likewise many Cedar trees, and other kindes of wood, that from thence are brought vnto Tercera, and sold vnto the Joyners, which for that occasion dwell onlie in Tercera.

From S. George West Southwest 7. miles, lyeth the Iland called Fayael, which is 17. or 18. miles in compasse: it is one of the best Ilands nert vnto Tercera, and S. Michaels: it aboundeth in all sorts of victuailes, both flesh and fish, so that from this Iland the most part of victuailes and necessaries commeth by whole Caruels vnto Tercera: it hath likewise much Woad, so that many English shippes doe traffique thether. The principall road and place is the towne called Vitta dorta: there the shipps likewise doe lie in the open sea vnder the land, as they do before al ỹ other Ilãds: by this town there lieth a fortresse, but of smal importance: & because the inhabitants of themselues do offer to defend the Iland against all enemies, the soldiers were discharged from thence, which

which before that time lay in the fort, complayning that they were not able to maintaine nor lodge them. The same time that the Earle of Cumberland was in the Iland of Gratiosa, he came likewise to Fayael, where at the first time that he came, they beganne to resist him, but by reason of some controuersie among them, they let him land where he raised the Castle to the ground, and sunke all their Ordinance in the Sea, taking with him certaine Caruels and ships that lay in the road, with prouision of all things that he wanted: and therewith departed againe to Sea. Whereupon the King caused the principall actors therein to bee punished, and sent a companie of Souldiers thether againe, which went out of Tercera, with all kind of warlike munition, and great shotte, making the fortresse vp againe, the better to defend the Iland, trusting no more in the Portingales. In that Iland are the most part of the Netherlanders offspring, yet they vse the Portingales language, by reason they haue beene so long conuersant among them, and those that vsed the Dutch tongue are all dead: they are greatly affected to the Netherlanders and strangers.

From Fayael Southeast three miles, and from Saint George Southwest foure miles, and from Tercera Southwest and by West twelue miles, lyeth the Iland called Pico, which is more then fifteene miles in length. It is so named of a high mountain that standeth therein called Pico, which is so high, that some thinke it is higher then the Pico of Canaria. When it is cleare weather, it may as perfectly be seene in Tercera, as if it were not halfe a mile from thence, and yet it lyeth aboue twentie fiue miles from it: for it is at the furthest end of the Iland towards Fayael The toppe of it is seene cleare and bright, but the nether part is couered with cloudes, and with the Horizon, whereby the Iland is much spoken of. It is verie fruitfull of all kinds of victuals, like Fayael, and hath great store of wood, as Cedars & all other kinds, and also the costly wood Teixo. There they build many Caruels and small ships: & from thence by reason of the abundance of wood, they serue the other Ilands with wood. It is also inhabited as the rest are, their chiefe traffique being Cattle and husbandrie. It hath much wine, and the best in all those Ilands, and it hath the sauorest and pleasantest Oranges that are throughout all Portingal: so that they are brought into Tercera for a present, as being ther verie much esteemed, and in my iudgement they are the best that euer I tasted in any place. And because the towne of Angra, in the Iland of Tercera is the chiefe towne and ruler ouer al the Flemish Ilands, I thought good to set it downe in this place, in the full proportion, with all the streetes, Forts, and Road or open Hauen, together with the hilles called Bresil, where the sentinell is holden, for all shippes that come into those Ilands: al liuely described as in my simple skill I could comprehend and deuise it.

The 98. Chapter.

Of the Ilands of Coruo and Flores.

FRom Tercera westwarde to the Iland named Flores are seuentie miles: it is aboute seauen miles compasse, it is also inhabited by Portingales, and hath no speciall marchandise, but onely some wood, it is full of Cattle, and other necessarie prouisions, and lyeth open to all the world, and to whosoeuer will come thether, as well Englishmen as others: for that the inhabitants haue not the power to resist them. Amyle from thence Northward, lyeth a little Iland of two or three miles in compasse called De Coruo. The inhabitants are of the same people that dwel in Flores. Betweene those two Ilands and round about them, the Englishmen doe commonly stay, to watch the ships that come out of the West: for those are the first Ilands, that the shippes loke out for and descrie, when they sayle vnto Tercera, wher by the inhabitants doe but little prosper, because they are at the pleasure and commaundement of all that will come vnto them, and take their goods from them, as oftentimes it happeneth. Yet for all their pouertie, not to lose both landes and goods, they must content themselues, and Sayle with euerie winde.

The Ile of Tercera lyeth vnder thirtie nine degrees, in the same height that Lisbone lyeth: and is distant from Lisbone lying right East and West two hundred and fiftie Spanish miles. This shall suffice for the description of the Flemmish Ilands, called the Azores, which by dayly traueling vnto them are sufficiently knowne: for that at this time many of our nation doe sayle thether, so that euerie Marchant knoweth them. This briefe description therfore is by me set down for the instruction of such as deale not in the trade of Marchandise, and know them not, whereby they may see what manner of Countries they are. &c.

The

The 99. Chapter.

Of certaine notable and memorable accidents that happened during my continuance in Tercera.

THe second of October An. 1589. at the towne of Villa dan Praya, in the Iland of Tercera, two men being in a field hard without the towne were killed with lightning.

The ninth of the same month there arrived in Tercera fourteene shippes, that came from the Spanish Indies, laden with Cochenile, Hides, Golde, Siluer, Pearles, and other riche wares. They were fiftie in companie, when they departed out of the Iland of Hauana, whereof, in their comming out of the Channell, eleauen sunke in the same Channell by foule weather, the rest by a storme were scattered and seperated one from the other. The next day there came an other ship of the same companie, that sayled close vnder the Iland, so to get into the Roade: where she met with an English shippe, that had not aboue three cast peeces, and the Spaniard twelue. They fought a long time together, which we being in the Iland might stand and behold: whereupon the Gouernour of Tercera sent two Boates of Musketiers to help the shippe: but before they could come at her, the English shippe had shot her vnder water, and wee saw her sinke into the Sea, with all her sayles vp, and not any thing seen of her aboue the water. The Englishmen with their Boate saued the Captaine and about thirtie others with him, but not one penie worth of the goods, and yet in the shippe there was at the least to the value of two hundred thousand Ducats in Golde, Siluer, and Pearles, the rest of the men were drowned, which might bee about fiftie persons, among the which were some Fryers and women, which the Englishmen would not saue. Those that they had saued they set on land: and then they sayled away. The twentie seauenth of the same month, the saide fourteene ships hauing refreshed themselues in the Iland, departed from Tercera towards Siuil, and comming vpon the coast of Spaine, they were taken by the English ships, that laye there to watch for them, two onely excepted which escaped away, & the rest were wholly carried into England.

About the same time the Earle of Cumberland, with one of the Queenes shippes, and fiue or sixe more, kept about those Ilands and came often times so close vnder the Iland, and to the Road of Angra, that the people on land might easily tell all his men that hee had a bord, and knew such as walked on the Hatches: they of the Ilande not once shooting at them, although they might easily haue done it, for they were within Musket shotte both of the towne and Fort. In these places he continued for the space of two Moneths, and sayled round about the Ilands, and landed in Gratiosa, and Fayael, as in the description of those Ilands I haue alreadie declared. Here he toke diuers shippes and Caruels, which he sent into England: so that those of the Iland, durst not once put foorth their heads, at the same time about three or foure daies after the Earle of Cumberland had beene in the Iland of Fayael, and was departed from thence, there arriued in the saide Iland of Fayael sixe Indian ships, whose Generall was one Iuan Doryues: & there they discharged in the Iland 40. myllions of Gold and Siluer. And hauing with all speed refreshed their shippes, fearing the comming of the Englishmen, they set sayle, and arriued safely in Saint Lucas, not meeting with the enemie, to the great good lucke of the Spaniards and hard fortune of the Englishmen: for that within lesse then two daies, after the Golde and Siluer was laden againe into the Spanish shippes, the Earle of Cumberland, sayled againe by that Iland: so that it appeared that God would not let them haue it, for if they had once had sight thereof, without doubt it had beene theirs, as the Spaniardes themselues confessed.

In the Moneth of November, there arriued in Tercera two great ships, which were the Admirall and Viceadmirall of the Fleete laden with Siluer, who with stormie weather were seperated from the Fleete, and had beene in great torment and distresse, and readie to sinke: for they were forced to vse all their Pumps: so that they wished a thousand times to haue met with the Englishmen to whom they would willingly haue giuen their Siluer, and all that euer they brought with them, onely to saue their liues. And although the Earle of Cumberland, lay still aboute those Ilands, yet they met not with him, so that after much paine and labour they got into the Road before Angra, where with all speed they vnladed, and discharged aboue fiue myllions of Siluer, all in peeces of 8. and 10. pound great: so that the whole Kaye lay couered with plates and Chests of Siluer, full of Ryales of eight, most wonderful to behold: each myllion being 10. hundred thousand Ducats, besides Pearles, Gold, and other stones,

which were not registred. The Admiral and chiefe commaunder of those shippes & Fléete called Aluaro Flores de Quiniones was sicke of the Neapolitan disease, & was brought toland, whereof not long after he dyed in Syuilia. He brought with him the Kings broad Seale and full authoritie to be Generall and chiefe commaunder vppon the Seas, and of all Fléetes or ships, and of all places and Ilands, or lands whersoeuer he came: whereupon the gouernor of Tercera, did him great honour, and betwéen them it was concluded, perceiuing the weakneſſe of their ships, and the daunger of the Englishmen, that they would send the ships emptie with Souldiers to conueye them, either to Syuil or Lisbone, where they could first arriue, with aduise vnto his Maiestie of all that had past, and that he would giue order to fetch the Siluer, with good and safe conuoy. Whereupon the saide Aluaro Flores staped there, vnder colour of kéeping the Siluer, but specially because of his disease, and for that they were affraide of the Englishmen. This Aluaro Flores had alone for his owne part aboue 50. thousand Ducats in Pearles, which hee shewed vnto vs, and sought to sell them, or barter them with vs for Spices, or bils of exchange. The said two shippes set sayle with three or foure hundred men, as well Souldiers as others, that came with them out of India, and being at Sea had a storme, wherewith the Admirall burst and sunke in the Sea, and not one man saued. The Vice Admirall cut downe her Mast, and ranne the ship on ground hard by Sentuual, where it burst in péces, some of the men sauing themselues by swimming, that brought the newes, but the rest were drowned.

In the same month, there came two great ships out of the Spanish Indies, and being within halfe a mile of the Road of Tercera, they met with an English shippe, that after they had fought long together, toke them both. About 7. or 8. Monthes before, there had béene an English shippe in Tercera, that vnder the name of a Frenchman came to traffique in the Iland, there to lade wode, & being discouered was both shippe and goods confiscated to the Kings vse, and all the men kept prisoners: yet went they vp and downe the stréetes to get their liuings, by labouring like slaues, being in déede as safe in that Iland, as if they had béene in prison. But in the end vpon a Sunday, all the Saylers went downe behind the hils called Bresil: wher they found a Fisher-boate, whereinto they got, & rowed into the Sea to the Earle of Cumberlands ship, which to their great fortune chanced at that time to come by the Iland, and Ankered with his shippes about halfe a mile from the Road of Angra, hard by two small Ilandes, which lye about a Bases shot from the Iland and are full of Goates, Buckes, and shéepe, belonging to the inhabitants of the Iland of Tercera. Those Saylers knew it well, and thereupon they rowed vnto them with their Boates, and lying at Anker that day, they fetched as many Goates and shéepe as they had néede of: which those of the towne and of the Iland well saw and beheld, yet durst not once goe forth, so there remained no more on land but the Master, & the Marchant, of the said English ship. This Master had a brother in lawe dwelling in England, who hauing newes of his brothers imprisonment in Tercera, got licence of the Quéene of England, to set forth a ship, therewith to see if hee could recouer his losses of the Spaniards, by taking some of them, and so to redéeme his brother, that laye prisoner in Tercera, and he it was, that toke the two Spanish ships before the towne. The Master of the ship aforesaid, standing on the shore by me, and loking vpon them, for he was my great acquaintance, the ships being taken, that were worth 300. thousand Ducats, he sent all the men on land sauing only two of the principal Gentlemen, which he kept a boorde, therby to ransome his brother: and sent the Pilot of one of the Indian ships that were taken, with a letter to the Gouernour of Tercera: wherein hee wrote that he should deliuer him his brother, and hée would send the two Gentlemen on land: if not, he would sayle with them into England, as indéed he did, because the Gouernor would not doe it, saying that the Gentlemen might make that suite to the King of Spaine himselfe. This Spanish Pilot we bid to supper with vs, and the Englishmen likewise, wher hee shewed vs all the manner of their fight, much commending the order and manner of the Englishmens fighting, as also for their curteous vsing of him: but in the end the English Pilote likewise stole away in a French ship, without paying any ransome as yet.

In the month of Januarie 1590. there arriued one shippe alone in Tercera, that came from the Spanish Indies, & brought newes, that there was a Fléete of a hundreth shippes which put out from ỹ Firm land of the Spanish Indies, and by a storme were driuen vpon the coast called Florida, where they were all cast away, she hauing only escaped, wherin there were great riches, & many men lost, as it may well be thought: so that they made their account that of 220. ships, that for certaine were knowne to haue put out of Noua Spaigna, Santo Domingo, Hauana, Capo-verde, Brasilia, Guinea &c. In the yeare 1589. to

1589. to saile for Spaine and Portingall, there were not aboue fourteene or fifteene of them arriued there in safetie, all the rest being either drowned, burst or taken.

In the same Moneth of Januarie, there arriued in Tercera 15 or 16 shippes that came from Siuilia, which were most Flieboates of the lowe countries, and some Britons that were arrested in Spain: these came full of soldiers, and well appointed with munition, to lade the siluer that lay in Tercera, and to fetch Aluares de Flores by the kings commandement into Spain. And because that tyme of the yeare there is alwaies stormes about those Ilandes, therefore they durst not enter into the road of Tercera, for that as then it blew so great a storme, that some of their shippes that had ankered, were forced to cut downe their maskes, and were in danger to be lost: and among the rest a shippe of Biscay ranne against the land, and was striken in peeces, but al the men saued themselues. The other shippes were forced to keepe the sea, and separate themselues one from the other, where wind and weather would driue them, vntill the 15 of March: for that in all that time they could not haue one day of faire weather to anker in, whereby they indured much miserie, cursing both the siluer and the Iland. This storme being past, they chanced to meet with a small English ship of about 40 tunnes in bignes, which by reason of the great wind could not beare all her sayles: so they set vpon her, and tooke her, and with the English flagge in their Admiralles stern they came as proudly into the hauen, as if they had conquered all the Realme of England: but as the Admirall that bare the English flagge vpon her sterne, was entering into the road, there came by chance two English shippes by the Iland, that payd her so well for her paynes, that they were forced to try Misericordia, and without all doubt had taken her, if she had bene but a myle further in the sea: but because she got vnder the Fortresse, which also began to shot at the Englishmen, they were forced to leaue her, and to put further into the sea, hauing slayne 5. or 6. of the Spaniardes. The English men that were taken in the small shippe were put vnder hatches, and coupled in boltes, and after they had beene prisoners three or foure dayes, there was a Spanish Ensigne-bearer in the shippe, that had a brother slayne in the fleet that came for England, who as then, mynding to reuenge his death, and withal to shew his manhood to the English captiues, that were in the English shippe, which they had taken, as is aforesayd, tooke a poinyard in his hand, and went downe vnder the hatches, where finding the poore Englishmen sitting in boltes, with the same poinyard hee stabbed fiue of them to the heart: which two others of them perceyuing, clasped each other about the middle, because they would not bee murthered by him, threw themselues into the sea, and there were drowned. This act was of all the Spaniardes much disliked and verie ill taken, so that they caryed the Spaniard prisoner vnto Lisbon, where being arriued, the King of Spaine willed he should bee sent into England, that the Queene of England might vse him as shee thought good: which sentence his friends by intreaty got to be reuersed, notwithstanding he commanded he should without all fauor be beheaded: but vpon a good Fryday, the Cardinall going to Masse, all the Captaines and Commanders made so great intreaty for him that in the end they got his pardon. This I thought good to note, that men might vnderstand the bloodie and honest mindes of the Spaniardes, when they haue men vnder their subiection.

The same two English shippes, which followed the Spanish Admirall, till he had got vnder the Fort of Tercera, as I said before, put into the sea, where they met with an other Spanish ship, being of the same Fleet, that had likewise bene scatered by the storme and was onlie missing, for the rest lay in the road: this small shippe the Englishmen tooke, and sent all the men on shore, not hurting any of them: but if they had knowne, what had beene done vnto the foresaid English captiues, I beleeue they would some haue reuenged themselues, as afterwards manie an innocent soule payed for it. This ship thus taken by the English men, was the same that was kept and confiscated in the Iland of Tercera, by the English men that got out of the Iland in a fisher boate (as I sayd before) and was sold vnto the Spaniardes, that as then came from the Indies, wherewith they sayled to S. Lucas, where it was also arrested by the Duke, and appointed to goe in company to fetch the siluer in Tercera, because it was a shippe that sayled well: but among the spaniardes fleet it was the meanest of the company. By this meanes it was taken from the Spaniards, and caryed into England, and the owners had it againe, when they least thought of it.

The 19 of Marche, the aforesaid shippes, being 19 in number, set sayle, hauing laden the kings siluer, and receiued in Aluaro Flores de Quiniones, with his company, and good prouision of necessaries, munition and soldiers, that were fullie resolued (as they made shewe) to fight valiantly to the last man, before they would yeeld or lose their riches: and

although they set their course for S. Lucas, the wind draue them vnto Lisbon, which (as it seemed) was willing by his force to helpe them, and to bring them thether in safetie: although Aluaro de Flores, both against the wind and weather would perforce haue sayled to Saint Lucas, but being constrained by the wind, and importunitie of the Saylers, that protested they would require their losses and damages of him, he was content to sayle to Lisbone: from whence the Siluer was by land carried into Siuilia. At Cape Saint Vincent, there lay a Fléte of twentie English shippes, to watch for the Armada, so that if they had put into Saint Lucas, they had fallen right into their handes, which if the wind had serued they had done. And therefore they may say that the wind had lent them a happie Viage: for if the Englishmen had met with them, they had surely béene in great danger, and possibly but few of them had escaped, by reason of the feare wherewith they were possessed, because fortune or rather God was wholly against them. Which is a sufficient cause to make ỹ Spaniards out of hart, to the contrarie to giue the Englishmen more courage, and to make them bolder for that they are victorious, stout and valiant: and séeing al their enterprises doe take so good effect, that thereby they are become Lordes and maisters of the Sea, and néede care for no man, as it well appeareth, by this briefe discourse.

1590. In the month of March 1590. There was a blasing Starre with a tayle séene in Tercera, that continued foure nights together, stretching the taile towards the South.

In the Month of May, a Caruel of Fayael arriued at Tercera, in the Hauen or Roade of Angra, laden with Oxen, shéepe, Hennes, and all other kinds of victuals, and full of people, which by a storme had broken her Ruther, whereby the Sea cast her about and therewith shée sunke, and in her were drowned three children, and a Frier Franciscan, the rest of the men saued themselues by swimming, and by helpe from the shore, but all the Cattle and Hennes came drowned to land: the Frier was buried with a great procession and solemnitie, estéeming him for a Saint, because hee was taken vp dead with his Booke betwéen his armes: for the which cause euery man came to loke on him as a myracle, giuing gret offerings to say Masses for his soule.

The first of August, the Gouernour of Tercera, receiued aduise out of Portingall and Spaine, that two yeares before the date of his letters, there were sayled out of England twelue great shippes wel apointed, with full resolution to take their iournie, seuen of them into the Portingall Indies, and the other fiue to Malacca: of the which fiue, two were cast away in passing the Straightes of Magellanes, and three sayled to Malacca: but what they had done there, was as then not knowne. The other seuen passed the Cape de Bona Speranza, and arriued in India, where they put into the coast of Malabar, and there toke fiue Foistes of the Malabares, but let them goe againe: and two Turkish Gallies, that came out of the Straightes of Mecca or the redde Sea, to whome likewise they did no hurt. And there they laded their shippes with Spices, and returned backe againe on their way: but where or in what place they had laden, it was not certainely knowne, sauing onely that thus much was written by the Gouernour of India, and sent ouer land to Venice, and from thence to Madril.

The seuenth of August a Nauie of English shippes was séene before Tercera, being 20. in number, and fiue of them the Quénes shippes: their Generall was one Martin Furbusher, as wee after had intelligence. They came purposely to watch for the Fléet of the Spanish Indies, and for the Indian shippes, and the ships of the countries in the West: which put the Ilanders in great feare, spetially those of Fayael, for that the Englishmen sent a Trumpet to the Gouernour to aske certaine wine, flesh, and other victuals for their mony, and good friendship. They of Fayael did not onely refuse to giue eare vnto them, but with a shot killed their messenger or Trumpeter: which the Englishmen tooke in euill part, sending them word that they were best to loke to themselues, & stand vppon their gard, for they ment to come and visite them whether they would or no. The Gouernor made them answere, that he was there, in the behalfe of his Maiestie of Spaine and that he would doe his best, to kéepe them out, as he was bound: but nothing was done, although they of Fayael were in no litle feare, sending to Tercera for aide, from whence they had certaine Barkes with poulder and munition for warre, with some Bisket and other necessarie prouision.

The 30. of August we receiued very certaine newes out of Portingal, that ther were 80. ships put out of ỹ Carunho, laden with victuals, Munition, money, and Souldiers, to goe for Britaine to aide the Catholicks, and Leaguers of Fraunce, against the King of Nauarre. At the same time, two Netherland Hulkes, comming out of Portingall to Tercera, being halfe the Seas ouer, met with foure of the Quénes ships, their General being

ing S. Iohn Hawkins, that stayed them, but let them goe again, without doing them any harme. The Netherlanders reported, that each of the Quéenes ships had 80 peeces of Ordinance, and that Captaine Drake lay with 40 shippes in the English Channell, watching for the Army of the Carunho: and likewise that there lay at the Cape S. Vincent terme other English shippes, that if any shippes escaped from the Ilandes, they might take them. Those tidings put the Ilanders in great feare, least if they sayled of the Spanish Fleet, and got nothing by them, that thē they would fall vpon the Ilands, because they would not returne emptie home, whereupon they held straight watch, sending aduise vnto the king what newes they heard.

The first of September, there came to the Iland of S. Michael a Portingall shippe, out of the Hauen of Pernanbuco, in Brasilia, which brought newes that the Admirall of the Portingall fleet, that came from India, hauing missed the Iāld of S. Helena, was of necessitie constrayned to put in Parnanbuco, although the King had expresse vnder a great penaltie forbidden him so to doe, because of the wormes that there doe spoile the ships. The same ship wherin Bernaldin Rybero, was Admirall, the yeare before 1589, sayled out of Lisbone into the Indies with 5. ships in her company, whereof but 4. got into India, the 5 was neuer heard of, so ỹ it was thought to be cast away: The other foure returned safe againe into Portingale, though the Admirall was much spoiled, because he met with two English ships, that fought long with him, and slew many of his men, but yet he escaped from them.

The 5. of the same moneth, there arriued in Tercera a caruell of the Iland of Coruo and brought with her 50. men that had been spoiled by the english men, who had set them on shore in the Iland of Coruo, being taken out of a shippe that came from the Spanish Indies, they brought tydinges that the english men had taken foure more of the Indian ships, and a caruell with the king of Spaines letters of aduise for the ships comming out of ỹ Portingal Indies, & that with those which they had taken, they were at the least fourty English shippes together, so that not one Barke escaped them, but fel into their hands, and that therefore the Portingall ships comming out of India, durst not put into the Ilands, but tooke their course vnder 40. and 42. degrees, and from thence sayled to Lisbon, shunning likewise ỹ cape S. Vincent, otherwise they could not haue had a prosperous tourney of it, for that as then the sea was ful of English ships. Whereupon the king aduised the fleet, lying in Hauana, in the Spanish Indies ready to come for Spain that they should stay there all that peare, till the nert peare, because of the great danger they might fal into by the Englishmē, which was no small charge, and hinderance to the Fléet, for that the ships that lie there doe consume themselues, & in a manner eat vp one an other, by reason of the great number of people, together with the scarsetie of al things, so that many ships chose rather, one by one to aduenture thēselues alone, to get home, then to stay there: all which fell into the Englishmens hands, whereof diuers of the men were brought into Tercera, for that a whole day we could sée nothing els, but spoyled men set on shore, some out of one ship, some out of an other, that pittie it was to sée, al of them curling the Englishmē, and their owne fortunes, with those that had bin the causes to prouoke the Englishmen to fight, and complayning of the small remedie and order taken therein by the king of Spaines Officers.

The 19 of the same month, there came to Tercera a Caruel of Lisbon, with one of the kings officers, to cause the goods that were saued out of the ship, which came from Malacca, (for the which we stayed there) to be laden, and sent to Lisbon. And at the same tyme there put out of the Carunha one Don Alonso de Bassan, with 40 great shippes of warre to come vnto the Ilāds, ther to watch for the fléet of the Spanish & Portingall Indies, and the goods of the Malacca ship being laden, they were to conuoy them all together into the riuer of Lisbon: but being certaine daies at sea, alwaies hauing a contrary wind they could not get vnto the Ilands: only two of them that were scattered from the fleet, arriued at Tercera, & not finding the fleet, they presently returned backe to séek them: in the meane time the King changed his mind, and caused the fléet to stay in India, as I said before: & therfore he sent word vnto Don Alōso de Bassan, that he shuld return again to ỹ Carunho, which he presently did (without doing any thing, nor once approching nére the Ilāds, sauing only the 2 foresaid ships, for he wel knew ỹ the Englishmē lay by the Iland of Coruo, but he would not visit them: and so he returned to the hauē of Carunha, wherby our goods that came from Malacca, were yet to ship, and trussed vp again, and forced to stay a more fortunat time, wō patiēce perforce

The 23 of Octob. there arriued in Tercera a Caruel, with aduise out of Portingale, ỹ of 5 ships, which in the yere 1590 wer ladē in Lisbon for ỹ Indes, 4 of them wer turned again to portin. after they had bin 4 mōths abrod, & that the Admiral, wherin the Viceroy called Mathias d'Alburkerke sayled, had

1590

only

only gotte to India, as afterward newes therof was brought ouer lande, hauing beene at ỹ least 11. monthes at sea, and neuer saw land, & came in great miserie to Malacca. In this shippe there dyed by the way 280. men, according to a note by himselfe made, and sent to the Cardinal at Lisbone, wᵗ the names & surnames of euery man, together wᵗ a description of his voyage, & the miserie they had indured: which was only done, because he wold not lose ỹ gouernment of India: & for that cause he had sworne eyther to lose his life, or to arriue in India, as in deede he did afterwardes, but to the great daunger, losse and hinderance of his companie, that were forced to buy it with their liues, and onely for want of prouision, as it may well be thought: for hee knew full wel that if he had returned backe againe into Portingal, as the other shippes did, he should haue beene cassiered from his Indian regiment, because the people beganne alreadie to murmure at him, for his proude and loftie mind. And among other things that shewed his pride the more, behind aboue the gallery of his ship, he caused Fortune to be painted, & his owne picture with a staffe standing by her, as it were threatening Fortune, with this posie, Queroque vencas, that is, I will haue thée to ouercome: which being read by the Cardinall and other Gentlemen (that to honour him brought him abord his shippe) it was thought to be a point of exceeding folly: but it is no strange matter among the Portingalles, for they aboue all others must of force let the sole pepe out of their sleeues, specially when they are in authoritie: for that I knew the said Mathias d'Alburkerk in India, being a soldier and a Captaine, where he was esteemed and accounted for one of the best of them, and much honoured, and beloued of all men, as behauing himselfe courteously to euery man: whereby they all desired that he might be Viceroy. But when he once had receyued his Patent with full power and authority from the king to be Viceroy, he changed so much frō his former behauior, that by reason of his pride, they al began to feare & curse him, & that before he departed out of Lisbone, as it is often seene in many men that are aduanced vnto state & dignity.

280 men dyed, almost

1591 The 20. of Januarie Anno 1591. there was newes brought out of Portingall into Tercera, that the Englishmen had taken a shippe, that the king had sent into the Portingall-Indies, with aduise to the Viceroy, for the returning again of the foure ships that should haue gone to India, & because the ships were come backe againe, that ship was stuffed and laded as full of goods as possible it might bee, hauing likewise in ready money 500. thousand duckets in Rials of 8. besides other wares. It departed from Lisbone in the month of November 1590. & met with ỹ Englishmē, with whom for a time it fought: but in ỹ end it was takē & caried into England with men & all, yet whē they came there, the men were set at libertie, & returned into Lisbone, where the Captaine was committed prisoner: but he excused himselfe, & was released, wᵗ whom I spake my selfe, & he made this report vnto mee. At the same time also they toke a ship that came from the Mine laden wᵗ gold, & 2. ships laden with Pepper, and spices that were to saile into Italie, the pepper onely that was in them, being worth 170. thousand duckets: all these ships were caried into England, and made good prise.

In the month of July an. 1591. there happened an earthquake in the Iland of S. Michael, which continued from the 26. of July, to the 12. of August: in which time no man durst stay within his house, but fled into the fields, fasting & praying, wᵗ great sorrow for ỹ many of their houses fel down, & a towne called Villa Franca, was almost cleane razed to ỹ ground, all the cloisters and houses shaken to the earth, & therein some people slain. The land in some places rose vp, and the cliffes remoued from on place to another, & some hils were defaced and made euē with the ground. The earthquake was so strong that the ships which lay in the road, & on the sea, shaked as if the world would haue turned round: there sprang also a fountaine out of the earth, from whence for the space of 4. daies, there flowed a most cleare water, & after that it ceased. At the same time they heard such thunder, & noise vnder the earth, as if all the Deuils in hel had been assembled together in that place, wherewith many dyed for fear. The Iland of Tercera shooke 4. times together, so that it seemed to turne about, but there happened no misfortune vnto it. Earthquakes are common in those Ilandes, for about 20. yeares past there happened another earthquake, wherein a high hill that lyeth by ỹ same towne of Villa Franca, fell halfe downe, and couered all the towne with earth, and killed many men.

The 25. of August, ỹ kings Armada cōming out of Farol arriued in Tercera, being in all 30. ships, Biskaies, Portingals & Spaniards: & 10. Dutch flieboats, ỹ were arested in Lisbone to serue ỹ king, besides other smal ships Pataros, ỹ came to serue as messengers frō place to place, & to discouer the seas. This nauie came to stay for, & conuoy the ships that shold come frō the Spanish Indies, & the flieboates were apointed in their returne home, to take in the goods ỹ were saued in ỹ lost ship ỹ came frō Malacca, & to cōuoy it to Lisbon.

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The 13. of September the saide Armado arriued at the Iland of Coruo, where the Englishmen with about sixteene shippes as then lay, staying for the Spanish Fléete: whereof some or the most parte were come, and there the English were in good hope to haue taken them. But when they perceyued the kings Army to be strong, the Admirall being the Lorde Thomas Howard, commaunded his Fléete not to fall vpon them, nor any of them once to seperate their shippes from him, vnlesse he gaue commission so to doe: notwithstanding the Vice Admirall Sir Rychard Greenfield, being in the ship called the Reuenge went into the Spanish fléete, and shot among them, doing them great hurte, and thinking the rest of the company would haue followed: which they did not, but left him there, and sayled away: the cause why could not be knowne: which the Spaniardes perceiuing, with seuen or eight shippes they borded her, but she withstood them all, fighting with them at the least 12. houres together, and sunke two of them, one being a newe double Flie boat. of 1200. tunnes, and Admirall of the Flie boates, the other a Biscaine: But in the ende by reason of the number that came vppon her she was taken, but to their great losse: for they had lost in fighting, and by drowning aboue 400. men, and of the English were slaine about a hundred, Sir Rychard Greenfield himselfe being wounded in his braine, whereof afterwardes hee dyed. He was borne into the ship called the Saint Paule, wherein was the Admirall of the fléet Don Alonso de Barsan: there his woundes were dressed by the Spanish Surgeons, but Don Alonso himselfe would neither see him, nor speake with him: all the rest of the Captaines and Gentlemen went to visite him, and to comfort him in his hard fortune, wondring at his courage, and stout heart, for that he shewed not any signe of faintnes nor changing of colour. But feeling the hower of death to approch, hee spake these wordes in Spanish, & said: Here die I Richard Greenfield, with a ioyfull and quiet mind, for that I haue ended my life as a true soldier ought to do, ý hath fought for his countrey, Quéne, religion, and honor, whereby my soule most ioyfull departeth out of this bodie, and shall alwaies leaue behinde it an euerlasting fame of a valiant and true soldier, that hath done his dutie, as he was bound to doe. When he had finished these or such other like words, hee gaue vp the Ghost, with great and stout courage, and no man could perceiue any true signe of heauinesse in him.

This Sir Richard Greenfield was a great and & rich Gentleman in England, and had great yearely reuenewes of his owne inheritance: but he was a man very vnquiet in his minde, and greatly affected to warre: in so much as of his owne priuate motion hee offered his seruice to the Quéene, he had performed many valiant actes, and was greatlie feared in these Ilands, and knowne of euery man, but of nature very seuere, so that his owne people hated him for his fiercenes, and spake verie hardly of him: for when they first entred into the Fléete or Armado, they had their great sayle in a readinesse, and might possiblie enough haue sayled away: for it was one of the best ships for sayle in England, and the Master perceiuing that the other shippes had left them, and followed not after, commãded the great sayle to be cut, that they might make away: but Sir Richard Greenefield threatned both him, and all the rest that were in the ship, that if any man laid hand vpon it, he would cause him to be hanged, and so by that occasion they were compelled to fight, and in the end were taken. He was of so hard a complection, that as he continued among the Spanish Captaines while they were at dinner or supper with him, he would carouse thrée or foure glasses of wine, and in a brauerie take the glasses betwéene his téeth and crash them in péeces and swallow them downe, so that often times the blood ran out of his mouth without any harme at all vnto him, and this was told me by diuers credible persons that many times stode and behelde him. The English men that were left in the ship, as the captaine of the souldiers, the Master and others were dispersed into diuers of the Spanish ships that had taken thẽ, where there had almost a new fight arisen betwéene the Biscaines and the Portingales: while ech of them would haue the honour to haue first borded her, so that there grew a great noise and quarrell among them, one taking the chiefe ancient, & the other the flagge, and the Captaine and euerie one held his owne. The ships that had borded her were altogether out of order, and broken, and many of their men hurt, whereby they were compelled to come into the Iland of Tercera, there to repaire themselues: where being arriued, I & my chãber fellow, to heare some newes went aboard on of the ships being a great Biscaine, and one of the twelue Apostles, whose Captaine was called Bertandono, that had bin Generall of the Biscaynes in the fléete that went for England. Hee séeing vs called vs vp into the gallerie, where with great curtesie hee receiued vs, beeing as then set at dinner with the English Captaine that sate by him, and had on a sute of blacke veluet, but he could not tell vs any thing, for that he could speake

no

no other language, but English and Latine, which Bartandano also could a little speake. The English Captaine got licence of the gouernour that hee might come on land with his weapon by his side, and was in our lodging with the Englishman that was kept prisoner in the Iland, being of that ship whereof the saylers got away, as I said before. The Gouernour of Tercera bad him to dinner, & shewed him great curtesie. The Master likewise with licence of Bartandano came on land, and was in our lodging, and had at the least ten or twelue woundes, as well in his head, as on his body, whereof after that being at sea, betweene Lisbone & the Ilands he died. The Captaine wrote a letter, wherein he declared all the manner of the fight, and left it with the English Marchant that lay in our lodging, to send it to the Lord Admiral of England. This English Captaine comming vnto Lisbone, was there well receiued, and not any hurt done vnto him, but with good conuoy sent to Sentuual, & from thence sayled into England, with all the rest of the Englishmen that were taken prisoners.

The Spanish armie staied at the Iland of Coruo til the last of September, to assemble the rest of the fleet together: which in the end were to the number of 140. saile of ships partly comming from India, and partly of the Army, & being altogether ready vnto saile to Tercera in good company, there sodainely rose so hard and cruell a storme, that those of the Iland did affirme, that in mans memorie there was neuer any such seen or heard of before: for it seemed the sea would haue swallowed vp the Ilands, the water mounting higher than the Cliffes, which are so high that it amaseth a man to beholde them: but the sea reached aboue them, and liuing fishes were throwne vppon the land. This storme continued not only a day or two with one wind but seauen or eight dayes continually, the wind turning round about, in all places of the compasse, at the least twice or thrice during that time, and all alike, with a continuall storme and tempest most terrible to behold, euen to vs that were on shore, much more then to such as were at sea: so that only on the coastes and Cliffes of the Iland of Tercera, there were aboue twelue ships cast away, and not only vppon the one side, but round about it in euery corner: whereby nothing els was heard but complaynings, crying, lamenting, and telling here is a shippe broken in peces against the Cliffes, & there another, and all the men drowned: so that for the space of 20. dayes after the storme, they did nothing els but fish for dead men, that continually came driuing on the shore. Among the rest was the English ship called the Reuenge, that was cast away vpon a Cliffe nere to the Iland of Tercera, where it brake in a hundred peces and sunke to the ground, hauing in her 70. men Gallegos, Biscaines, and others, with some of the captiue Englishmen, whereof but one was saued that got vp vpon the Cliffes aliue, and had his body and head all wounded, and hee being on shore brought vs the newes, desiring to be shriuen, & therupon presently died. The Reuenge had in her diuers faire brasse peces, that were all sunke in the sea, which they of the Iland were in good hope to waigh vp againe. The next summer after among these shippes that were cast away about Tercera, was likewise a Flie boat, one of those that had bin arested in Portingall to serue the king, called the white Doue. The Master of her, was one Cornelius Martenson of Schiedam in Holland, and there were in her one hundred souldiers, as in euerie one of the rest there was. He being ouer ruled by the Captaine, that he could not be Master of his owne, sayling here and there at the mercie of God, as the storme droue him, in the end came within the sight of the Iland of Tercera: which the Spaniards perceiuing, thought al their safety only to consist in putting into the road, compelling the Master and the Pilot to make towards the Iland, although the Master refused to doe it, saying, that they were most sure there to be cast away, and vtterly spoyled: but the Captaine called him drunkard, and Heritike, and striking him with a staffe, commanded him to do as he would haue him. The Master seeing this, and being compelled to doe it said: well then my Masters, seeing it is the desire of you all to bee cast away, I can but lose one life, and therwith desperately he sayled towards the shore, and was on that side of the Iland, where there was nothing els but hard stones and rockes, as high as Mountaines, most terrible to behold, where some of the Inhabitantes stood with long ropes and corke bound at the end thereof, to throw them downe vnto the men, that they might lay hold vpon them and saue their liues: but few of them got so neere, most of them being cast away, and smitten in peces before they could get to the wall. The ship sayling in this manner (as I said before) towards the Iland, & approching to the shore, the master being an old man, and ful of yeres, called his sonne that was in the shippe with him, and hauing imbraced one another, and taken their last farewell, the good old Father willed his sonne not to take care for him, but seeke to saue himselfe: for (said he) sonne thou art yong, and may haue some hope to saue thy

A very great storme.

12 ships cast away

thy life, but as for me it is no great matter (I am old) what become of me, and therewith each of these shedding many teares, as euerie louing father and kinde childe may well consider, the ship fell vpon the Cliffes & brake in peeces, the father on the one side, the sonne on the other side falling into the sea, each laying hold vpon that which came next to hand, but to no purpose: for the sea was so high and furious, that they were all drowned, and onelie fourteene or fifteene saued themselues by swimming, with their legges and armes halfe broken and out of ioint, among the which was the Masters son, and foure other dutch boies: the rest of the Spaniards and Saylers, with the Captaine and Master were drowned: whose heart would not melt with teares to behold so grieuous a sight, specially considering with himselfe that the greatest cause thereof was ỹ beastlines and insolencie of the Spaniards, as in this only example may wel bee seene: whereby may be considered how the other ships sped, as wee our selues did in part behold, and by the men that were saued did heare more at large, as also some others of our Countrimen that as then were in the like danger can well witnes.

On the other Islandes the losse was no lesse then in Tercera: for on the Island of Saint George there were two ships cast away: on the Island of Pico two shippes: on the Island Gratiosa three ships, and besides those there came euerie where round about diuers peeces of brokē ships, and other things fleeting towards the Islands, wherewith the sea was all couered most pittifull to behold. On the Island of S. Michaell, there were foure ships cast away, and betweene Tercera and S. Michaels, three more were sunke, which were seene and heard to crie out, whereof not one man was saued. The rest put into the sea without Masts, all torne and rent: so that of the whole Fleete and Armado, being 140. ships in al, there were but 32. or 33. arriued in Spaine and Portingall, yea and those few with so great miserie, paine & labor, that not two of them arriued there together, but this day one, and to morrow another, next day the third, and so one after the other to ỹ number aforesaid. All the rest were cast away vpon the Islands, and ouerwhelmed in the sea: whereby may bee considered what great losse and hinderance they receaued at that time: for by many mens iudgementes it was esteemed to be much more then was left by their armie that came for England, and it may well bee thought, and presumed, that it was no other but a iust plague purposely sent by God vpon the Spaniards, & that it might truely bee said, the taking of the Reuenge was iustlie reuenged vppon them; and not by the might or force of man, but by the power of God, as some of them openly said in the Isle of Tercera, that they beleeued verily God would consume them, and that hee tooke part with Lutherans and Heretickes: saying further ỹ so soone as they had throwne the dead bodie of the Viceadmirall Sir Richard Greenfield ouer boorde, they verily thought that as he had a deuilish faith and religion, and therefore ỹ deuils loued him, so hee presently sunke into the bottome of the sea, & downe into Hell, where he raysed vp all the deuilles to the reuenge of his death: and that they brought so great stormes and tormentes vpon the Spaniardes, because they onely maintained the Catholike and Romish religion: such and the like blasphemies against God, they ceased not openly to vtter, without that any man reproued them therein, nor for their false opinions, but the most part of them rather said and affirmed, that of truth it must needes be so.

As one of those Indian Fleetes put out of Noua Spaigna, there were 35. of them by storme and tempest cast away and drowned in the sea, being 50. in all. so that but 15. escaped. Of the fleete that came from Santo Domingo, there were 14. cast away, comming out of the chamell of Hauana, whereof the Admirall, and Viceadmirall were two of them: and from Terra Firma in India, there came two shippes laden with gold and siluer, that were taken by the Englishmen, and before the Spanish Armie came to Coruo, the Englishmen at times had taken at the least 20. shippes, that came from S. Domingo, India, Brasillia, &c. and al sent into England. Whereby it plainly appeareth, that in ỹ end God wil assuredly plague the Spaniards, hauing already blinded them, so that they haue not the sence to perceiue it, but still to remain in their obstinate opinions: but it is lost labour to striue against God, and to trust in man, as being foundations erected vppon the sands, which with the wind are blowē down, and ouerthrowen, as we dayly see before our eyes, and now not long since in many places haue euidently obserued: and therefore let euery man but looke into his owne actions, & take our Low countries for an example, wherein we can but blame our owne sinnes and wickednesse, which doth so blind vs, that wee wholly forget and reiect the benefites of God, continuing the seruantes & poke-slaues of Sathan. God of his mercie open our eyes and hearts, that wee may know our onely health and sauiour Iesus Christ, who onely can helpe, gouerne, and preserue vs, and giue vs a happie ende in all our affaires. By this

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destruction of the Spaniardes and their euill successe, the lading and shipping of the goods that were saued out of the shippe that came from Malacca to Tercera, was againe put off: and therefore we must haue patience till it please God to send a fitter time, that wee receiue further aduise and order from his Maiestie of Spaine.

All this being thus past, the Farmers of pepper and other Marchants that had their goods in Tercera, which were taken out of the lost ship that came from Malacca, seeing that the hope of any Armada, or any ships in the kinges behalfe to be sent to fetch it, was all in vaine: they made request vnto his Maiestie, that he would grant them licence euery man particularly to ship his goods in what ship he would at his owne aduenture, which in the end after long sute was granted, vpon condition that euery man should put in suerties, to deliuer the goods in the custome house at Lisbone, to the end the king might be paied his custome, as also that the goods that should bee deliuered vnto them in Tercera, should all bee registred: whereupon the Farmers of pepper with other Marchants, agreed with a Flushinger, to fetch al the Cloues, Nutmegs, Mace, and other spices and goods that belonged vnto them, the Pepper onely excepted, which as then the King would not graunt to lade. The same shippe arriued in Tercera about the last of November, and because it was some what dangerous, being the latter end of the yeare, wee laded her with all the speed we could, for as then the coast was cleare of Englishmen. To bee short, this Flushinger being laden with most part of the goods, sauing the Pepper that was left behind, we set saile for Lisbone, passing some small stormes, not once meeting with any ship, but onely vpon the coast where wee saw ten Hollanders, that sayled with corne towards Ligorne and other places in Italie, and so by Gods helpe vpon the second of Ianuarie, Anno 1592. we arriued in the riuer of Lisbone, being nine yeares after my departure from thence, and there I stayed till the month of Julie, to dispatch such things as I had to doe, and vpon the seuenteenth of the same month, I went to Sentuual, where certaine Hollanders lay, with whom I went for Holland.

1592

The 22. of Julie wee set saile being in all twelue ships, and because we had a contrarie winde, we put out higher into the sea. The 27. of the same month wee had a lasting storme, whereby wee ranne against another ship, being both in a hundred dangers to bee sunke, for we were within a spanne of touching one another: but God holp vs, and wee parted from each other, which almost seemed impossible: for that the bore spritte of the ship, that came against vs, strake vpon our Foukyard, and therewith brake in peeces, and presently thereupon his Fouke-masse fell ouer borde, whereby hee was forced to leaue the fleete. Another also of our companie had a leake, so that he made towardes the coast againe, where to saue the men hee ran the ship on shore, as afterwards we vnderstood, and so we remained but ten in companie.

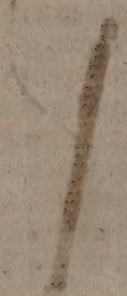
The 1. of August, being 90. miles in the sea, because the wind held contrarie, so that we could not keepe our right course, we espyed three strange shippes: but were not long before we lost the sight of them againe. The 4. of August there came three other shippes among our fleete, which we perceiued to bee Biscaines, whereupon wee made towardes them, and shot certaine peeces at them, and so they left vs.

The 16. of August the winde being yet contrarie, and because wee were about 15. passengers aborde our shippe, our victuailes (specially our drinke) beganne to faile, so that wee were constrained to keepe an order, and to stint euery man to his portion, being as then 120. miles from Heissant inwardes in the sea, vnder 46. degrees, which is called the half sea. The 18. we had a storme, whereby three of our fleet were left behind, because they could not follow vs. The 24. of August we cast out the lead, and found ground, wherewith wee were all glad, for it was the entrance into the channel betweene England and Fraunce. The 27. of August being in the channel, there came two small English shippes to viewe our fleete, but presently put in againe to the coast of England. The 28. we descried land, being loseward from vs, which was Goutsler and Dartmouth. The nert day we passed by the Isle of Wight, saying alonge the coast. The 30 of August we put into the head betwene Douer and Calleys, where there laye one of the Queenes ships, but she hoised anker and sailed to the coast of England, without lokinge after vs, so wee set lower men on shore: and then we had a scant winde, wherwith wee entred into the North sea, not seeing any bodie. The 1 of September being clowdie, we had a storme out of the northwest, wherby we could not descerne land: but in the euening we met with two shippes that came out of the East countries, which told vs they had seene land, saying it was the Texel, willing vs to follow them, and so we discouered lande, being the Vlie: but wee thinking it to bee the Texell, would no longer follow the other ships, but put so neare vnto it that wee were in great danger.

danger: and then we perceiued that we had deceiued our selues, and saw the other ships to take another course towards the Texell: but we had the wind so scant and were fallen so low that wee could hardly gette from the shore, and withall we had a sodaine storme, wherewith our Fouke-maste brake, our maine maste being alreadie crackt: whereupon wee were fully determined to anker there, and stand upon good comfort and hope in God: and sodainely the wind came better, so that with great paine and labour about Sunne setting wee entred the mouth of the Texel, without any Pylot: for that by reason of the great winde they durst not come out: so that to conclude we got in, and there with thankes giuen vnto God, we ankered. In the morning being the seconde of September, our Gunner thinking to charge the Peeces, and for ioy to shoote them off before the towne, by fortune a ladle full of powder toke fire, and with the force thereof strake off all his right hande, and burnt him in many places of his bodie, wherewith our ioy was wholly quailed, and abated. The third of September wee arriued in Enchuisen, where I founde my mother, brother and sister, all liuing and in good health, it being twelue yeares, nine monethes and a halfe after my departure from thence. For the which God Almighty with his sonne Christ Iesus our Sauior, be praised and blessed, to whom belongeth al power, honor and glorie now and for euermore,

Amen.

The end of the first booke.



THE SECOND BOOKE

¶ The true and perfect description of the whole coast *of* Guinea, Manicongo, Angola, Monomotapa, *and* right ouer-against them the Kape of Saint Augustine in Brasilia, with the compas of the whole Ocean Seas, together with the Islands, as S. *Thomas*, S. *Helena*, and the *Ascension*, with all their Hauens, Chanels, Depths, Shallowes, Sands, *and Grounds: together also with diuers strange voyages, made by the Hollanders: Iso the description of the inward partes of the same lands.*

Likewise a further description of the Card of *Madagascar*, otherwise called the Island of S. *Laurence*, with the discouery of all the Shallowes, Cliffes, and numbers of Islands in the Indian Seas, and the situation of the Countrie of the Cape *de Bona Speranza* passing along to *Monomotapa*, *Zefala*, & *Mosambique*, and from thence to *Quioloa*, *Gorga*, *Melinde*, *Amara*, *Baru*, *Magadoxo*, *Doara*, &c. to the red Sea: and what further wanteth for the description thereof, you shall finde at large in *Iohn Hughen* of *Linschotens* booke. Also the voyages that the Portingall pilots haue made into all places of the Indies, extracted out of their Sea Cardes and bookes, and translated in-our mother tongue.

Because such as saile into India, doo compasse the most part of Affrica, therefore there are certaine Cardes placed in this booke, which shewe those partes of that coast, whereby the ships do saile, and not speaking of the rich Islands of Canaria and Cabo verde, to al men well knowne, and right ouer against them, in Affrica, the kingdomes of Gualata, Tombuto, and Melli, whereof Gualata is very small and poore, both of victuals and fruit, hauing little else, but Milie: Tombuto great and populous, abounding in corne, beastes, milke, and butter, but wanting salt. Melli rich of corne, flesh, and cotten. We will come lower towards Guinea, a greater & richer kingdome then the rest, lying in Ethiopia, or the Moores countrey: which the better to vnderstand, you must first knowe, that the ancient Cosmographers haue diuided Affrica into foure partes, as Barbaria, Numidia, Libia, and Aethiopia, or the Moores countrey, not comprehending Egypt nor Abexin, now called the land of Priester Iohn, which are likewise Moores, and the rightest, as the scriptures wel declare, and ought to be counted and numbred amongst the chiefe prouinces of Affrica, which al Cosmographers, and describers of the world may reade. Touching the kingdome of Guinea, wherein the Portingales and Frenchmen haue trafficked many yeares, and whither our Countrymen in these dayes doe likewise trauel, it boardureth on the kingdome of Melli, and vpon the riuer Niger, in length fiue hundred Italian miles, which are about one hundred Dutch miles: in this country the Portingales hold a fort, being the castle of the Mine vpon the golden coast. There is also the coast of Melegete, our countrey men that sailed thither this yeare, did first

put

put in to the land betweẽ the Cape de las Palmas, and the Cape de tres Puntas, and found anker ground at twenty fadomes water, and with their boat rowing on land, they came to a place, wherein ſtode many houſes, and a little fort placed vpon a rocke, and many Moores about it, and there they were ſo played vpon with ſhot, that of force they muſt putte off. This village is called Achombene, and the lande Chanie (I think Ginea.) This fort is holden by the Portingales, but is not ſtrong: before this caſtle about the length of two baſes ſhot into the ſea there lieth ii. cliffes, ſo that you muſt paſſe right betweẽ them both to goe vnto the fort, lying in a bothe or croked entry. This caſtle lieth about three or foure miles from the Cape de tres Puntas, not farre from it being a hilly and ſtony countrey, with many trees, ſome of ſixteene or ſeuenteene fadomes in compas: then they came to a vilage called Cermentin, wherein was many people, and much traffike, and there they dealt with the coũtrymen, ſelling their linnen cloth for mony, they ſailed out with a good and temperate aire, ſouthweſt and by ſouth, towards the ſoutheſt, and in two dayes could make but two degrees, ſo that they ſailed ech day one degree, although it was indifferent cold, by reaſon of the ſtormes that fel, eaſt northeaſt, and eaſt and by north towardes the coaſt. Alſo ſuch as wil ſaile from the Golde hauens to the cape de Lopo Gonzales, or to S. Thomas Iſland, muſt keepe as much ſouthward as poſſibly they may, not letting for any wind, but hold as neere as they can, and yet al litle enough, or elſe fal beneath the cape de Rio di Gabam, that is, the riuer of Gabam, or elſewhere, vnles then the winde be ful weaſt, or that they haue any Dorada out of the north, and ſo compaſſed into the ſouth, otherwiſe it is not wel to be done, for that there are ſome that haue bin 5. or 6. weekes ſayling thither. Here ye muſt note, that the neerer ye goe to the Equinoctial line, there you find more ſoutherne windes: and when you paſſe the line, you finde the winde ſouth & ſouth and by eaſt, and ſomewhat higher: you muſt likewiſe vnderſtand, that when you ſee the great flying fiſhes, that then ye are not far from the Iſland of S. Thomas. It is good trafficking with the people of Guinea, ſpecialy with ſuch as are not ouer ruled & oppreſt by the Portingales, which take the people, and make them ſlaues, for the which they are hated: the countrey is very populous, but neither knowing God nor goodly diſcipline, heathens, and idolaters, without gouernement or any order, abundant in golde, elephants teeth, corne, Ethiopian pepper, rice, barly, cotten wool, and many kindes of fruits, whereof aboue a hundred ſortes, both vnknowne & neuer written of were brought from thence vnto me: beſides this, there groweth all ſorts of great beanes, ſome on trees, in coddes as big as a mans elbow, & a handful broad, others red and blacke like to the Turkiſh beanes, but greater, ſome white & round, euery one in a place by it ſelf, like Ciceren, others round and ſmall, as red as currall, with blacke ſtrikes, like thoſe that growe in Egypt, where I haue ſeene of them, and were called Abrus: they are deſcribed by the learned doctor Proſper Alpinus, in his booke of Egyptian herbes. There are likewiſe others that are hard, ſpeckled & ſpotted like marble ſtones, foure footed beaſts, and birds are there aboundaunt, ſpecially peacockes, wilde hennes, grey parrots, Pſittagen, or Sparweers, ſmal birds which very cunningly hang their neſts vpon the braunches of the trees (whereof ſome were brought me) thereby to preſerue their egs from wormes and ſnakes. They haue no leſſe abundance of fiſh, ſo that to conclude, there wanteth nothing in thoſe countries, but onely the knowledge of the Goſpell, thereby to bring them to the vnderſtanding of the word of God, and the pathway to ſaluation. The country is very hot, and intemperate for our countrey people, ſpecially the raigne, which is very hurtful, and breedeth much filth and wormes, becauſe it is warme and moyſt, and mother of all corruption, whereby ſpringeth many diſeaſes, as burning feuers, laskes, the bloody flire, and ſuch like.

Sailing along the coaſt, they paſſed by the Iſland of Principe, and then vnder S. Thomas line, ſo called, becauſe it was firſt diſcouered vppon S. Thomas day, the Iſland is in breadth about three ſcore Italian miles, which is twelue of our miles, and is in compaſſe one hundred and foure ſcore miles, which are three ſcore Dutch miles, in forme almoſt round, abounding in ſugar, and ginger, and all kind of victualles, by reaſon of the raine and moiſtnes of the dewes, which euery morning water the earth, as a moſt ſoueraigne thing to make ſuch fruit increaſe and growe vp.

From S. Thomas ſoutheaſt and by eaſt, they came before Rio, or the riuer of Gaba, before the which riuer lieth a banke of three or foure fadome deepe, where it is daungerous, by reaſon of the ſtreame that commeth out of the riuer, and the ſea meeting

king with it, which make an extreame rough water: the riuer is aboue two miles broade, with many trées on both the sides, but there they found no man to traffike withall: whereupon they sailed further, as the wind serued them, sometimes close by the shoare, and sometime further into the sea, there the coast lieth north and south, and very shalow, so that at the least a mile or a mile and a halfe into the sea, there is not aboue twelue or thirteene fadomes water, and nérer within halfe a mile of the shore, foure, fiue, sixe, or seuen fadoms, but a man may go nére vnto the shore, bicause it is cléere and faire ground to anker in, and commonly in the night time they haue the land winde from off the shore, which is called Vento di Terra, specially being nére: a litle further the coast reacheth somewhat more to the west, vntill you come to the cape of Lopes Gonzales, where they stayed certaine days, to traffike with the country people, but not much, because the French men had béene there not long before, and spoiled the country: and during the time of their staying there, they obserued many strange customes and maners of that people.

First, concerning their religion, they know neither God nor his lawes, for some of them pray to the sunne: to the moone, some to certaine trées, or to the earth, because they tread vpon it, thinking it a great offence to spit thereon: they go most commonly in the stréetes with a great broade naked knife in their handes: they are all, both men and women pincked and raced on their bodies in diuers maners, and very strange to behold, which they do with a knife, racing their skinnes, then they take a certaine oyntment mixed with some colour which they put into the races, they neuer drinke, but first they poure some of the drinke out of the pot: they drinke not likewise betweene meales, but when they haue eaten their meate, they drinke a harty draught of water, or of their palme trée wine, or else of water sodden with honny. In the morning, and at any other time of the day, when they méete any man, or reuerence their ruler or gouernour, in token of obedience, they fall vppon their knées, and beate their handes together, where they knéele vntill hée clappeth his handes, and sometimes they clap handes together one with the other, vttering these words, Fuio, Fuio, Fuio, wherewith they giue eache other leaue to departe, and by the same they signifie and shewe themselues to be friendes. The countrey people are much addicted to steale from straungers, but not from their owne nation, and the women much giuen to lust and vncleanenesse, specially with straungers, which among them is no shame. There are some men that weare round bores about their neckes made of barkes, some great, some small, not much vnlike the bores, which with vs are vsed to bee hanged in Innes and Tauernes, to putte money in for the poore, but they will by no meanes let anie man see what is in them. For the most part both men and women goe bare headed, with their haire frizeled and folded, yet very shorte, some weare hattes that commonly are made of barkes of trées, or of Indian nuttes, some weare plumes of feathers, which are made fast to their haire with certaine wyars, whereof diuerse sorts were brought me from thence: some haue hoales in their vpper lippes, and also through the middle parte of their nose, and in the holes in their lippes they thrust péeces of bone, as broad as a dollar with a stalke that passeth through the hole, which being thrust in, hangeth both before his nose and his mouth; some thrust small hornes or teeth through the holes and so weare them, all (as they think) to beautifie themselues, some bore a hole in their neather lippes, and vsually thrust their tongues through it, manys of them both men and women weare Rings in their eares, whereof some are at the least seuen or eight ounces in weight, and some haue stickes thrust through their rings that are fiue or sixe fingers long.

As touching their apparell, they haue nothing but a matte made of the barke of a trée dyed redde, which they weare before their priuy members ouer some of their mattes: they weare Apes or sea cattes skinnes, or the skinnes of some wilde beasts, in the middle whereof there hangeth a bell, such as wée hang about the neckes of cowes or sheepe: they paint their bodies redde, with a colour made of redde wood, whereof I had some brought me from thence, it maketh a fayre colour, and is somewhat lighter than brasill, many times they make one eie red, the other white or yellow, with a strike or two of the same colour in their faces.

Most of them weare a gerdle or string about their middles of buffles skinne with the hayre vpon it, which meeteth not together vpon their bellies, by the breadth of a hand, but hath twoo endes sticking or turning vppe, and wyth a very small string are made fast about them: and

before vppon their bellies they weare a short broad Iron knife, with a sheathe of the same mettall: those girdles some of them are a handful broad, some two, some three, and some broader: besides these knives, they vse throwing knives, with three or foure poyntes, being verie dangerous, (whereof I can shew you.) The women weare great Iron, copper, or tinne rings about their legges, some one, others two, and some more: many of them weying at the least three or foure poundes waight the peece, being almost close about their legges, whereby a man can hardlie iudge how they gette them on: some men likewise vse them, but not manie. There are also some women that weare aprons before them made of Biesen, whereof I can shew you. This shal suffice for the description of their apparrell, and beautifying of their bodyes, which is verie strange and vnseemely: no lesse disorder is there in their houses, for they liue like beastes, and sleep on mattes laid vpon the ground. Their meat is made of great white rootes, taken out of the earth, called Iniamos, very pleasant of taste, like the spanish Batatis, or chesnuts. They are both rosted and sodden, with other rootes, and sugar canes, and Bananas, which are a fruite of a tree, like the Indian figges, mentioned in this booke, long like cucumbers, with a tart sweetish, but a pleasant taste: sometimes likewise they eate both fish & flesh, which they lay al in one vessell togither, and so sit round about it like a company of beastes, and neuer drinke, but after they haue done eating. The gouernours eate alone out of a tin vessel, the rest out of a filthie earthen vessel, and sit vpon a mat spread vpon the ground. The most worke that the women do, is to fetch water and fruite, and to dresse the meate: they will by no meanes ease themselues vppon the ground, esteeming that a great offence, but haue great vessels made for the same purpose, which are sette in the earth. They vse no other weapons against their enemies, but onely fistes and staues: they that dwell by the mine, are better appointed with bowes, arrowes, pikes, and targets as long as a man, made of barkes of trees, and such like things. Their Drums are broade aboue, and narrow below: they haue likewise Cornets of Elephants teeth: of all these kindes of instruments and weapons, I had some brought from thence. Our men being in the Riuer of Gaban, came vnto an Iland, where they were carried on shore by a More, that had a great toth sticking in his vpper lip, with a broade knife in his hand, and all his body rased and pinked, as I saide before, where he brought them into a house among the Mores, wherein were certaine couerlets, made of the rinds or barkes of trees laide vppon the earth, where they sate downe, not making anie choyse: and being sette, he clapt them on the shoulders, pointing vpwards with his fingers, saying in his language, Mani Gabam, they not knowing what hee meant, loked vp, where they perceiued a blacke man sate vppon the top of a certaine paire of staires, like an image, with many chaines of bones and rings hanging about him, fearefull to beholde: at his fete lay certaine blacke women, with Elephants tailes in their handes, to beate away the flies, and to make winde, whereby they vnderstod him to be the Lorde of the Iland. Wherupon they kneeled vpon one of their knees, honouring him according to the custome of the lande, clapping their hands vntill the Mani or Lord made signes vnto them, clapping his handes: which done, they rose vp, the Mani giuing them some of those mats made of barks, as a princely present, of the which with their linnen I can shew you: others of the same ship taking their pinnace entred into another creeke in the same Riuer, about two miles higher, and there founde a great village lying on the same riuer, so neere, that they might throw a stone ouer the houses: and being within two ships length of the shore, they cast anker: on the shore there stod at the least 1000. Mores, men, women, and children, wherof some had pikes, knives, and other wepons in their hands, crying with loude voyces, Io. Io. and other wordes, clapping their handes together, which to them was strange, both to heare and see. Not long after, a More that by them about foure or fiue miles frō thence, had beene taken into their pinnace, stepped into the water, and went on shore, where being on land, the Mores, specially the women, hung about him, in such numbers, that he could hardly passe, singing and throwing grasse vppon him, that our men could neither heare nor see the man, neuer ceasing to sing and make a noyse, but still continuing dancing, leaping, and with their knives cutting off al the grasse: meane time there came one out of the village, hauing a long staffe in his hand, as if he were some officer, willing them to leaue off their noyse, driuing them from the shore, but to no end, by reason of the great number of people that were there assembled:

bled, at the last the Moze that went out of the pinace from our men, with one of their Canuyten, (foz so they called their boates) came abozd, bringing two men and an old woman, that was one of the gouernozs wiues, hauing her brealt painted grene, and in each hande a branch of a tre, shaking both her handes, and the two men clapping with their hands, giuing to vnderstand (as our men conceiued) according to their manner, that they were welcome: with them two of our men went on land, whereat the Mozes made great ioy, with singing, dancing, leaping, and such like pastimes, and going vnto the gouernoz, diuers of them followed, specially the women, running both before and behinde them, leaping and dancing like mad men, most of them hauing of the great broade knines in their handes, striking them together in most feareful maner: but it was no wonder to se them make so great ioy, and shew so much pastime, foz that it was strange foz them to se white men, which they neuer had seene, foz that neuer any had bene oz traffiked among them: true it is that the Portingales had bene in the same Riuer, but not so high, foz our men were at the least tenne oz twelue miles from their shippe within the Riuer, and the Riuer before that village called Crementin, was about a mile broade, hauing another village on the other side, and lying with their pinnace before that village, they shot off a peece, whereat all the people ranne backe, being afraid, but came prezently againe: and as our men went vnto the Gouernour, they led them by the armes, singing, and shewing great signes of ioy, foz the comming of these white men into their countrie: and being at the Gouernours house, which was made of reeds, they stayed about halfe an howre before he came out, (meane time the people that followed the, neuer left singing & making a noyse) and when hee came, there were thzee mattes, and two stools, a great and a little brought with him, by certain Mozes that followed him. All his body and his face was painted white, either with chalk oz some other painting, a sacke of whiting being likewise brought after him. On his head he wozе a cappe made of a skin, stuck ful of feathers, with chains made of bones aboue 100. times about his necke, armes, and legs, & being set vpon his stole, there came an old woman, that gaue him some of the whiting, wherewith hee made as if he had washt his hands, the rest he threw vpon his face, & with that he held vp both his hands: meane time his wife had whiting giuen her, which done, shee began to come forth of the house, singing and daunting, al the other women following her, & doing the like: with that the gouernour called the Moze that brought our me with him from the place afozesaid, saying vnto him that our men were welcome, clapping his handes together, and saying Fuio, Fuio, according to their manner, and after many other wozdes, hee willed them to bring some Iron, saying they should haue teeth foz it, which hauing done, he brought forth his teeth.

This riuer as I saide is verie broad and full of Crocodiles, and sea hozses, it hath many creekes: and as they sailed from Crementin, it lyeth Southeast, where in the night they lauered 2. oz 3. houres, and came twice on ground, and in sayling fozwardes they passed by an Iland, called Caracombo, lying in the mouth of the riuer, as there are many, being verie low and flat land, and ful of trees: From that Iland there came a Canutien abozd their ship, and in it eightene persons, and with them they had a smal dzum, of a hollow stocke, whereon they played, and being by the ship, foure oz fiue of them stept in, whereof one of them vpon his face, breast, and armes, was al white, he boze a grene branch of a tree, with a little bel, and some whiting in his hand, which hee strowed about the ship, ringing the bel, & when they oz any of our men spake, hee made shewe as it were to consecrate and blesse the ship, which done, sitting downe, and stammering in his wozds, like a man possessed with some sprite, oz one that had a shaking feuer. There was a great pot of Palme wine brought forth, whereof they dranke one vnto the other, which continued foz the space of halfe an houre, which done, they went into their scute, & rowed to land, making signes to our men to come on shoze, and to barter with them foz their wares, which they did, carrying them some Iron and other marchandise, and went into the gouernozs house being in a village, where among other things they saw a little cottage about three foote high, couered with straw, and ope on the side, vnder the which stood a little gibet, wheron hung a little hozne, with certaine stuffe therein, which they would not lette them se by no meanes, and vnder the gibet stood a staffe, with a dead childes scul fixed vpon it, hauing in the one eye a bone, much like the bone that is founde in the head of a Paddocke (whereof with vs they make hozses, bridles,

bridles, and collars for dogs, at the foote of the staff lay al sorts of bones, both of fishes and beasts: and among the rest, the iawes of a Pristis, (which in our countrey is called a sword fish) without teeth, which the master toke away, & brought it vnto me: our men asking what ỹ might signifie, they said, there lay a dead carcas: and being in another village as they passed forwarde, they sawe at the least twentie men sitting at the dore of one of their houses, whereof some seemed to bee of the principal commanders, and within that house there was a noyse of singing, both by great and smal, that it made them muse, whereupon they asked what it meant, they saidothere was one dead. The women being in trauel, are not any thing ashamed, but euery one, both yong and old, men and women, run vnto her, the dore standing wide open: but one thing is to be wondered at, that the children are al circumcised, and yet they haue neither law, order, nor knowledge of God. The countrey is fruitful, and ful of al strange fruites, and abounding in al kinds of beasts, and birds of diuers formes, both great and smal. There are some trees, where vpon one branch there hang at the least 100. birdes nests, altogether most pleasant to behold. They hang by certaine strawes made fast vnto the boughes, because snakes should not crepe in and suck their egges: many of those nests were brought vnto me. This shall suffice for the discription of the coast of Guinea, after the which followeth the mightie kingdome of Congo.

The ancient writers helde opinion that this lande was not inhabited, calling it Torridam Zonam, that is, a place in the earth, that through the heate of the sunne is burnt vp, but they were altogether deceiued, for as Odoardus Lopez, a Portingale witnesseth, hauing with many other Portingales long time inhabited therein. There is good dwelling, and the aire, cõtrarie to al mens iudgements, very temperate, and that in winter there is no extreame cold, but onely such weather as it is in haruest time at Rome. They vse no linings nor shirte bandes, nor change of clothes, neither care they for the fire, it is likewise no colder on the tops of the hilles, then in the vallies, but generally it is warmer with them in the winter then in the summer, onely because of the continual raines, specially about the middle of the day, two houres before, and as much after dinner, which heat is very euill for our mẽ to endure. The people of the countrie are black, but part of the women somwhat yellow: their haire for the most part is blacke and curled, and some haue red haire: they are of a mean stature, therin not much vnlike the Portingales, the balles of their eyes being of diuers colours, blacke, and sea colour: their lips not so thicke as those of Nubia, & other Moores: their faces of al proportions, fat leane, and indifferent, betweene both, like the Portingales, and not like other Moores of Guinea, that are foule and deformed. The length of the day and night is in a maner al one, for that it differeth not one quarter of an houre (to anie mans iudgement) throughout the whole yeare: their winter beginneth in our lent, about the middle of March, and their summer in the middle of September: in winter it raigneth there continually, for the space of fiue moneths, that is, Aprill, May, June, July, & August, in which time there are but few faire daies, and there the raine falleth in such great drops, that it is wonderful, which water is al dronke vp into the earth with the drieneſſe of the land in summer time, wherein it raineth scarce once in fiue moneths: with the raine likewise the riuer is filled with thick muddie water, so that it floweth ouer the banks and moysteneth the ground. The windes that in summer doo continually blow in those countries, are (as Hippocrates, and after him Iulius the first emperor of Rome, naming them with a greek name) Etesios, Northwest, by the Portingales called Vento Maestro, or general wind, as being ordinarie at that time of the yeare in all those countries, which are likewise causes of the raines, by driuing vp of mistes and vapors, vppon the tops of the hils, which being there, and resoluing into water, doo fil the earth with raine, and those continual raines, are likewise causes of the growing and increasing of the great riuers that are in Egypt and Ethiopia, as Niger and Nylus, and al the riuers thereabouts (some running into the Mediterranean, others into ỹ great Ocean seas,) by reason of their slime & fattines: and because in our sũner, (which is their winter) for the most part it raineth throughout the countryes of Congo and Ethiopia, it is not to be wondered at if the riuers be greater, and do ouerflow more then they are, in the furder and very drie countries, for in Egypt (not accounting Alexandria with the places bordering on the same) where it neuer raineth, it is holden for a verie strange & wonderful thing, how the riuer Nilus should grow so high, & ful of thicke muddie water, and alwaies

alwaies at one time of the yeare, not fayling therein, thereby refreshing the earth, and giuing foode both to man and beast, whereby the ancient inhabitants of those countries, did vse to offer sacrifices vnto that Riuer, calling it (as Ptolomeus in his fourth booke rehearseth) a god Spirit, and yet at this day many Christians esteeme it for a miracle, for that without the increase thereof, they would die for hunger: their liues (as Iohn Chrisostome sayth) consisteth of the increasing of the waters, so then the Northwest winds, that in our summer time, which is their winter, blow in our countries, are the meanes in those countries, to gather cloudes and moystures vpon the high hilles, from whence their raine proceedeth, which raine is the cause that their countrey is not so colde as ours, ingendering in those hot countries a certaine kinde of warme water. Those raines then are likewise the cause of the growing & ouerflowing of the riuer Nilus, and other riuers in those countries, whereof the inhabitants haue deuised and written so many fables. But in their summer, which is our winter, there bloweth contrary windes, as south, and southeast, which without al doubt are cold, as blowing from the contrarie part of the Pole Antarctike, and coole those countries, as our winds do here in these countries, & like as with thē they cause a faire & cleare aire, so with vs they cause great store of raines, by a certain natural disposition of the heauens & the climates, ruled and gouerned by the high wisedom of God, that hath diuided the heauens, & ordained the course of the sun and other planets, in such maner, that al parts of the earth by their light & brightnes are filled with warmth and coldnes, & therein do continue, with great proportion and equalitie: so that for certain, if the freshnesse and coldnes of those winds did not refresh the countreyes of Ethiopia, Congo, and other places bordering on the same, it were impossible for the inhabitants to indure the heate. The same windes likewise do refresh and comfort the inhabitants of Grecia, the Ilands of Candia and Cipres, the countries of Asia Mynor, and those of Suria and Egypt, which liue by the refreshing of those generall Northwest & west winds, which rightly by the Grecians are called Zoephoroi, that is, bringing life, & those also are the cause that in Ethiopia, Congo, and other countries bordering thereon, it neuer Snoweth, no, not vpon the highest hilles, vnlesse it bee further off, towardes the Cape de Bona Speranza, or in some certaine places, by the Portingales called Snow hilles, as in Congo they finde neither Ice nor snow, which with them would bee more esteemed then gold, therewith to cole their drink, so that the Riuers do not increase by the melting of snow, but only by means of the cōtinual raine of fiue moneths, as I said before.

But returning to our former matter, you may trauel to Congo by two waies, one by the main sea, to S. Helena, and so further ouer, or along by the coast of Affrica, to the Iland of Saint Thomas, and so to the Cape of Lopes Gonzales, lying vnder one degree vppon the South side of the Equinoctiall line, about 21. Duch miles from Saint Thomas Iland, and from thence they saile with the wind (that commeth off the land,) along the coast, euerie euening casting anker in some creeke or hauen vntill they arriue at the place where they desire to be. The kingdome of Congo beginneth at the Cape de S. Catharina, which lyeth on the South side of the Equinoctial line, vnder two degrees and a half: and passing along the coast, you saile by certain hils and strands, not woorth the noting, till you come to two crēkes, in forme somewhat like a paire of spectacles, where there is a good hauen called Baio D'Aluaro Gonzales, that is, the crēke or hauen of Aluaro Gonzales: not farre from it runneth a little riuer into the sea, by reason of the rednesse thereof, by the Portingales called Rio de las Boreras, Rossas, because the water runneth ouer a certaine redde sande, that coloureth the water: at that place beginneth a high hill, called by the Portingales la Sierra Complida, that is, a long hill: passing further, there is another riuer called Baia de las Almadias, which is as much to say, as the creeke or hauen for shippes, because in that place many barkes are made: in the mouth of this riuer there lyeth three Ilands, whereof the greatest is the middle, being inhabited, wherein there is a hauen for little ships, the other two are not inhabited. Parting from thence you come to the great riuer of Congo, called Zaire, taking his beginning or spring, partly frō the same lake frō whence the riuer Nylus doth flow. This riuer casteth forth so great aboundance of water, that it is incredible, for that before it runneth into the sea it is at the least 5. miles & ½ broad, & on ẏ vpper part it is fresh water, for 8. 10. & 16 Duch miles vnto the red sea, whereby the pilots sailing ouer it, know what place they are in. Vpwards into this riuer you may saile

with great barks the length of fiue miles, but not higher, by reason of the discending and fall thereof from a steep high ground, as the riuers of Nilus, Donow, and Rhein do in some places, which are called Cataractas, that is, shedings or fallings of waters, making so great a noyse, that it may bee heard a great way from it. In this riuer at the entry into the sea are many Ilands, al inhabited, and very populous, that haue diuers gouernours, al subiectes to the king of Congo. In times past those Ilands made warres one against the other in certaine scutes cut out of the bodie of a great tree, in their language called, Licondo, whereof some are so great, that fiue men cannot sadome them, with height and length correspondent, so that one of the greatest being cutte in proportion of a scute, woulde holde two hundred men: Those scutes they rowe with ores, wherwith they make great spéede, euery man hauing an ore and a bowe: and when they fight, they lay downe the ore, and vse their bowe: and to steere and winde those scutes, they vse no other ruther, than one of those ores. In this riuer there are many strange beastes, specially Crocadiles, that are very great, in their language called Caiman, the sea horse, and another that seemeth to haue handes, and a taile, like vnto a Flaske, which they call Ambize Angulo, that is, a sea hogge, because it is as fatte as a hogge, it hath a good and sauoury flesh, not like fish, although it bee a fish which feedeth not of that which is in the riuer, but eateth the grasse that groweth on the riuers side, and hath an head like an oxe, whereof there are some that weigh fiue hundred poundes, the Fisher men that take them, are bound vpon pain of death to bring them to the king.

There you finde an other hoke of land called Cabo di Padran, and alittle from thence the riuer Lelunda, which commeth out of a small lake lying within the land, from whence more Riuers haue their offspring, specially one called Coanza, whereof hereafter I will speake. This riuer Lelunda when it rayneth not, is very drie, so that it may be passed ouer by foote, it runneth vnder the hill (whereon Congo the chiefe cittie doth stand) and from thence to the riuer of Ambrizi, which is a great riuer, with a hauen, and runneth not farre from the riuer of Congo into the sea: a litle further you come to an other riuer called Loze, which hath no hauen, and from thence to Onzo another riuer with a good hauen, hauing her spring out of the same lake, from whence the riuer Nylus doth issue: and somwhat more to the south lieth the riuer Lemba, but it hath no hauen, nor yet saileable. From thence you come to Damde, a very great riuer, wherin ships of two hundred tuns may saile: out of this riuer there runneth an arme or braunche lying southward called Bengo, which with Coanza (another great riuer) make the Island of Loanda: both their streames meeting together, driue forth much filth and sand, which make the Island greater. Bengo is a great streame or riuer, which may be sailed vppe at the least fiue and twenty Italian miles, which are about fiue Dutch miles: and betweene these two Ilands (as I saide before) lieth the rich Island of Loanda, with the hauen called by the name of, the Island Loanda, which is as much to say, euen or flat land, without hilles. This Island is about four miles long, and somewhat lesse than a quarter of a mile broad, and in some places, not aboue a bowe shote broad, where there is a thing much to be wondered at, that when it is ful sea, if one dig but two or three handfuls deep into the groūd, they shal find fresh water, and digging in the same ground when it ebbeth, the water is salt and brackish.

In this Island of Loanda are fished the Schulpekens, which in the kingdome of Congo, and other places bordering thereabouts are vsed for mony, which fishing is done in this maner: There are certayne women, that being on the sea side, goe a little way into the water, lading certayne baskets with sand, which being filled, they carry them on land, & wash the sand from the Schulpkens, that are very small and in great numbers, by them esteemed of two sortes, some males, other females, which in shew and colour are the fairest, and although many of them are found vpon the strand or shore of the riuer of Congo, yet those of Loanda are the best, fairest, & most esteemed of, they are very shining, and of an ash colour, other colours are of no account: for those Schulphkens you may buy any kinde of thing, whether it be gold, siluer, or any kinde of victualles, whereby you may perceiue, that not onely in the kingdome of Congo, and the countries about it, but also in other places of Affrica, and in the kingdome of Chyna, and some part of India, they haue vsed other kindes of things in steed of mony, as we vse gold, siluer, copper, and such like mixtures: for in Ethiopia they vse pepper corns for mony. In the kingdome of Tombuto about

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the riuer Niger, Shulpenes, and Porcelleten, as also in China, and Bengalen, so that mettall is not so much esteemed of in most partes of the worlde, as it is in Europa, and other places circumiacent. In this Iland there are seauen or eight villages by them called Libata, whereof the principall is called the Holighost, wherein the gouernour is resident, being sent from Congo, where he administreth Iustice, and loketh charpelye to the fishing of Schulpekens: Therin are many beasts, goates, and wilde swine, for that the tame become wilde, and runne into the woods: also therein groweth a great and strange tree called Ensanda, being alwaies greene, of a strange form, specially in the branches that grow very high, and cast downe certaine small threedes, which touching the earth do bring forth roots, from whence other plants or trees do spring forth most aboundantly in great numbers: vnder the first rhinde or barke of this tree groweth a certaine linnen, which being beaten and made cleane, and then stretched forth in breadth and length, it serueth to apparell the common people. In this Iland also they vse shipps made of palme or Indian nut trees, the bordes being pieced together, after the manner of the Portingale barkes, wherein they vse both sailes and ores, and with them they fish in all the riuers thereabout which are very full of fish, and with them likewise they row vnto the firme land. On that side which reacheth towardes the firme land, there are trees that growe in certaine deepe places, on the shore, vpon the rootes whereof the sea continually beateth, where groweth oysters as broade as a mans hand, verie good to be eaten, and wel knowne to that countrey people, which they call Ambiziamatare, which is to say, stone fish. The Iland at one ende is very neere vnto the firme land, and the chanell is oftentimes swomme ouer by the countrey people, and in the same chanel there are certaine smal Islandes, which when it floweth are not seene, but when it ebbeth, they appeare aboue the water, and being vncouered, they find ỹ oysters lying at the roots of the trees, hard by the Iland, on the outwarde part, there swim many whales, that are blacke, and fight togither, killing ech other, whereof being fished, & taken vp by the Moores, they make treane oile, with the which and with pitch togither, they dresse their ships: the mouth of the hauen lieth in the north, in breadth about halfe an Italian mile, being very deep, and right ouer against it on the firme land lieth the village of S. Paul, not very strongly fortified, and inhabited by Portingales, that are brought thither with wife and children out of Portingale: all the channell is very full of fish, specially of Sardins and Anchioues, which in winter time are there in so great abundaunce, that they leape vpon the shore: also diuers other good fishes, as soales, Surgeons, barbles, and great creuishes, which are very wholesome, and are there found in great numbers, whereby the common people doe liue. Sailing further from Loanda, you come to the Riuer called Coanza, which Riuer with Bengo, and other Riuers aforesaide doe make the Iland of Loanda, so that Coanza also hath her offspring from a little lake, which maketh a Riuer that floweth out of the same greate lake, from whence Nylus and other Riuers haue their issue, which Lake in this Carde is called Zaire or Zembre, of the ancient fathers Tritonis Lanis, because therein (as it is saide) Sea-gods, and Mermaids haue beene found.

The entrance of the riuer of Coanza is about halfe a mile broad, & may be sailed vp with a scute at the least xx. miles against the streame, but it hath no speciall hauen. Thereabout beginneth the kingdome of Angola, which in time past was vnder the obedience of the kinges of Congo, but not long since, by meanes of a certaine gouernor, it was taken from it, and made a gouernement of it selfe, which holdeth himselfe as a friend, and not as a vassaile to the king of Congo, yet many times hee sendeth him certaine presents in maner of a tribute.

Frõ Coanza passing forward you come to a hook of land called Capo Ledo, which hauing compassed about, you finde other Riuers, the first is Songa, which may bee sailed vp xxv. Italian or fiue Duch miles, the next Bengleli, where now one of the king of Angolas subiects is gouernour: then you come to a very good hauen, fit and capable for all shippes, called the Creeke of Kine, of some, the banke of Kine, because thereabout great numbers of kine did vse to pasture, being a plaine country, fruitful of grasse, and al kinds of victualles: & there many times is openly to be solde certayne kinds of mettall, specially siluer, as Lopez and Pigafetta his interpreters do witnes, from whence most part of this description is drawne and taken forth: and so far was the coast of the mighty kingdome of Congo vsually accounted to bee, where the Portingales, in the first discouery of the

countrey

country did ordinarily traffike, and beginneth vnder 4 degrées and ½ on the south side of the Equinoctiall line, reaching til you come vnder 13. degrées, which are 630. Italian miles, that is, 126. Duch miles, accounting fiue Italian miles to euerie Duch mile: and although this countrie, as also al other, hath other sides, that lie both East, West, North, and South, yet this discriptiõ of the West side (as far as it reacheth on the sea coasts) shal suffice for the necessary knowlege of those ỹ saile along the Affrican or Indian seas. But to make it somewhat better knowne, I will, in parte, describe the fruitfulnes thereof: which to vnderstand you must know, that the whole kingdome of Congo is diuided into fiue principall prouinces, which are called Bamba, Sogno, Sundi, Pango, Batta, and Pemba.

Bamba is the greatest and the richest, it reacheth along the Sea coast from the riuer of Ambrizi, to the riuer of Coanza, hauing in it many Lordes, whose names are nedeless to rehearse, for they are all called Mani, that is, Lord, as Mani Bamba, lord of Bamba, Mani Loanda, lord of Loanda, Mani Coanza, lord of Coanza. This prouince of Bamba is the key, shield and defence of the whole kingdom of Congo, from whence the king hath all his power & means to resist the enemy, for they withstand al rebellions of the places bordering about them: they haue diuers expert souldiers that are alwayes in armes, helping and assisting the king in all his wars, and in the same prouince, if need require, he may haue 400000. fighting mẽ, and according to the manner of the countrey) at his commaundement. The principall towne of this prouince lieth in an euen field, betweene the riuers of Loze and Ambrizi, and is called Panza, which is a common name to all theyr towns, where the gouernor lieth: it is distant from the sea about 100. Italian miles, which are 20. Dutch miles: in this prouince beginneth the hill, wherein are mines of siluer, and of al other metталls (reaching toward the kingdome of Angola) being very rich, and there on the strande they finde the Schulphkens which they vse for money, where likwise is the greatest trade for sale of slaues in al that country, being brought from Angola, which the Portingales euery yeare do buy of them by thousands, carrying them to sell againe into diuers far & different countries. The people of the country are very expert in armes. They beare long and broad rapiers, or two handed swordes like the Slauonians, or Switzers, which are brought vnto them by the Portingales, & som of them are so strong, that with one blow they will strike a slaue cleane thorow the middle of the body in ii. peeces: and further, there hath bin some of thẽ found that haue borne the fourth part of a Butt of wine (weying about 325. li.) vpon theyr shoulders: besides those weapons, they haue bowes, wherein they bee very expert, with long shieldes made of barks folded togither, whereof I can shew you. In this prouince of Bamba there be diuers strange beasts as elephants, whereof there be many, by reason of the great aboundaunce of woddes, meddowes, and streames, and be very great, for that they grow halfe the time of theyr liues, which is 150. yeares. Those that haue bin found in Portingale, and here with vs, are litle, because they are yong, & not come to theyr full growths: and to prowe them to be so great, it may be tried by the greatnes and weight of some of the teeth that be brought from thence, for that there hath been some found to be two hundred pouuds weight, euery pound foure and twenty ounces. In Congo speech an elephants teeth is called Mene Manzao, and the yong elephantes are by them called Moana Manzo, theyr eares are as big as the greatest target that the Turkes do beare, which are fiue spans long, in forme like a Eys, and somewhat sharpe towardes the shoulder, and with the beating of theyr eares and tayles, they driue away the flies, and likewise with the wrinckling and shrinking together of theyr skinnes they kill them. The hayres on theyr tailes are very thicke, blacke, and shining, the olde hauing them much fayrer than the yoong, and be more worth: theyr hayres are vsed by these country people, for necke laces, speciallie by the men and gentlewomen in the countrey of Angola, and the places bordering on the same, which are much esteemed and accounted of, bicause they come from those kindes of beasts, as also for the fayrenesse and strength of the hayre, for that some of them are so strong that a man can not breake them with his handes. Some of the countrey people venture theyr liues to get them, which is in this maner: when the elephant passeth thorough so narrowe a way, that he cannot turne himselfe, they leape out, or follow him, and with sharpe knines cut off his haires, which they sell, and are wreathed and folded in the manner and forme of Ringes and Laces, and so worne about theyr neckes, armes,

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and fingers, thereof by whole tayles, with the shoes they weare in those countries: and many rings of the same hayre made by the Moores, you may see at D. Paludanus house: the ancient fathers had not the perfit knowlege of elephants, bicause they write, ỳ they cannot bow their legs, & that they sleep, standing vpright against trees, by which means they write them to be taken, but the experience of our country mẽ, as also of the Portingales, haue foũd it to be otherwise, and that they haue ioynts in their legs, and can bow them, lifting vppe their two legges against trees, to eate the barkes, as also stoping or kneeling down to the water, to drinke therof, of the which ioynts in their legs I can shew you: what more concerneth the discription of Elephants, seeing many authors haue made mention of them, I estæme it nædelesse to speake more thereof in this place. There are likewise Tigers, of the same forme and fashion, as those that haue beene seene in these countreyes. Lopez sheweth a wonderfull nature to be in this beast, which is, that they wil neuer set vpon a white man, but vpon Moores: so that if a blacke and a white man should sleep both together, they will kil and eate the blacke man, and not touch the white: being hungrie, they come and deuoure the cattel, (although the houses and men be neuer so neare) which they do if they can find no other kind of beastes in the woods, for they spare not any kinde of beast. In Congo they are called Engoi, and are cruell beasts like Lions, but of another colour, and speckled: they are taken by poyson, being putte into flesh and other things, as also being shot with arrowes or caliuers: the Kneuelen of the Tiger, is there accounted for an extreame poyson, which being eaten, procureth present death. Therefore such as take them are punished by the king, if they bring their skins without the Kneuelen. The same prouince hath another kind of beast called Zebra, altogether like a mule, only differing herein, that it breedeth, which the mule doth not: this beast is of a verie strange haire, for that from the backe downe to the bellie it is all striped with three colours, white, blacke, and darke red, each stripe orderly following the other, and three fingers broade, as by the figure therof, in the book printed at Rome you may perceiue. Of these beasts becaule they breede euerie yeare, there are great numbers, and al wilde, and therewith passing swift, whereby the Portingales haue an ordinarie speech, to say a man or other thing is as swift as a Zebra,

meaning thereby, as swift as possible may be, being tamed, they would serue in place of horses, both to ride vpon, & to draw, as also in wars and other necessary affaires, so that herein a man may wel see the great prouidence of God, that hath enriched all countries with necessary prouisions, both of beastes and other thinges, as also with victuals: but because in al the kingdome of Congo there are no horses, and that they know not how to vse them, many of them know how to make their oxen tame, whereof they haue great numbers, and setting saddles on their backes, with bridles in their mouthes, they ride vpon them also: in steede of beasts they vse men, which are brought vp to the same vse, and stande in the stretes readie to beare men, either in fieldbeds, (like the Indians in Palamkins) or sitting vpon stooles or chaires, as you may see in the same booke that was printed in Rome. Therfore such as desire to make great haste (as wee doo in riding post) take diuers slaues to beare them, and when one is wearie, there changeth and taketh another, as wee do horses, and by that meanes make spedy iournies. There are likewise many other beasts, some as great as an oxe, some lesse, by them called Empalanga, many wilde buffles and wolues, that are good of smel, and loue oyle, which they sucke out of the Palme trees, fores, harts, hindes, goates, conies, and hares in great aboundance, for that they are neither hunted nor killed. There likewise are many muske Cats by them made tame, whereby to gette the muske, which they delight in. Snakes and adders in those countries are of a strange forme, in respect of ours, and verie great, for there are some that are at the least 25. palmes long, and fiue in breadth, with their bellies & mouthes so great, that they will deuoure a hart or any other beast of the same bignesse: they fede vpon the land, and in the water, vsing both the elements, & hauing filled their bellies, they do oftentimes lie in some darke place to slepe, and so are killed, and by the countrey people eaten, estæming them as daintie a meate as we doo hens and capons. There are many venomous adders, which if they bite a man, he dyeth within foure and twentie houres after at the furthest. There are other beasts as big as a Rans Owle, like Dragons, hauing wings and a taile, with a long mouth and many teeth, they eate raw flesh, they are of colour blew and grene, and with a painted skinne, and two fete: some of the Moores pray vnto them. There are like-

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wise many Camelions, as great as a horse leach, with a high backe, and foure feete, changing into al colours. Birds there are of diuers sorts, as Indian hennes, Peacocks, geese, ducks, wilde and tame partriges, fezants, pigins, and turtle doues, in great aboundance, also Eagles, Falcons, Hawkes, Pellicans, and such like birdes: besides al these, there are diuers parrats, both greene, and gray, and verie red, by them called Fiamenghi, with an innumerable number of small birdes, singing vs pleasantly as Canare birdes. The second prouince of Congo called Songo, lyeth about the Riuer of Zaire and Loango, and reacheth to the Riuer Ambrizi towardes the North, vnder seauen degrees and a halfe, and endeth at the red stone Rocks, which lie vppon the borders of the kingdome of Loango, in the middle of that prouince. There is a towne called Songo, wherein the gouernor dwelleth, and of the same town the prouince taketh the name: In this prouince are many Elephants, where they vse to exchange theyr teeth for Iron, likewise apes and munkies, both great and little, of diuers kindes, whereof many are verie pleasant and louing, good to passe the time withall, doing whatsoeuer they see any man do: in this prouince they make much linnen of the Indian Palme trees, wherewith they haue great traffike, whereof I haue many sorts: they are rich of kine, and of other beasts aforesayde: for Religion they are heathens, and pray to what thing soeuer they will, they esteeme the sunne as husband, and for the greatest God, and the Mone as wife, for the seconde God. Their apparrell is like those of Congo, and haue war with theyr neighbors, the people of Anzicana.

Sundi the third prouince is the first, & as it were a parte of the kings owne inheritance, and therfore it is ruled by the kings eldest sonne, or a Prince of the bloud royall, that is next heyre vnto the crowne: it lyeth about the Citie of Congo by the portugals called S. Saluator, and reacheth from thence about fortie Italian miles, or eight Duch miles, to the Riuer of Zaire. The people of that countrey as also of Pango, deale much with salte and coloured linnen, by the Portingales brought out of India, vsing schelpkes for their money, for the which wares they barter linnen made of Palme trees, Elephants teeth, sables, Martires, and some girdles made of the leaues of Palme trees, much esteemed of in those countries, whereof I can shew you: in this prouince there groweth much Cristall, and many kindes of mettals, yet they esteeme of iron more then of al others mettals, saying that other mettals are vnprofitable & of iron they make kniues, swords, and other weapons, with such like instruments, necessarie for the vse of man.

Pango the fourth prouince, was in time past a free kingdome, ruled and gouerned of it selfe, on the North side reaching towardes Sundy on the South side to Batta, on the West, to the country of Congo, and on the East to the Sunne hilles. The cheefest towne is called Pango, and lyeth on the West side of the Riuer Barbela, which issueth out of the great lake from whence Nilus floweth, their traffike is like those of Sundi.

Batta the fift prouince, on the North side ioyneth to Pango, and on the East to the Riuer Barbela, and so to the sunne hilles, and to the foote of the Saltpeter hils, and of the South side of the same hils, it reacheth to Barbela, til you come to the burnt hil. The cheefe towne is called Batta, where the gouernor is resident, which gouernor is allowed to haue musket and caliuer shot, because that Eastward, beyond the sun & Saltpeter hils, on the East and West side of the riuer Nilus, there dwelleth certaine people of the Congoers, called Giaquas, and in their owne countrie Agag, verie fierce and cruel, and much giuen to fight, & to steale, whose ordinary incursions into the countries about thē, and also into Batta, maketh them necessarily to stand vpon theyr guard, & so to defend thē selues. This prouince can raise 70. or 80. thousande men well armed: from thence are brought many Sables and Flumen, the rest of their traffike is like those of Pango and Sundi.

In Pemba being the first prouince, lieth the cheefe Citie Congo, in times past called Banza, that is the head, and now by the Portingales S. Saluator, it lyeth on a hill within the land, distant from the sea 150. Italian miles, or thirty Duch miles. The hil verie great and high, and most Stone, yet it yeldeth iron, being about two Duch miles in compasse, al built with many villages and houses, where there are aboue 100. thousand men. This hil is very fruitful, by reason of the fresh ayre, which is very cleare and sounde: it yeldeth much good water, which neuer hurteth man: it is rich of grasse and al kindes of beastes, and fruitfull trees, which are alwaies greene, abundant in al sorts of graine that are vsed in those countries, specially of one sort,

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called Luco. Which is holden and esteemed for the best and principall kinde of graine, as our wheat, but smaller like mustardseed, and somewhat greater, which they grinde in handmilles, whereof they make a verie white flower, making bread that is both wholesome and of a good sauour, and not much vnlike our bread made of wheate: of this grain they haue great store in Congo, which not long since was first brought thither from the riuer Nylus, specially from that place where Nilus fills the second lake. There is also much barly, called Mazza di Congo, that is, graine of Congo, and also great quantitie of Maiz, that is, Turkishe wheate, which is there but little esteemed, and by their country people called Mazza Manprito, that is, graine of Portingale, wherewith they fatten their hogges: of rice they haue great plenty, but nothing worth. This country is likewise ful of diuers sorts of fruitful trees, so that the common sort of people for the most part doe nourish themselues therewith, as citrons, lemons, and specially very pleasaunt oranges, neither sweet nor sowre, but indifferent, betweene both: there are likewise many Bananes, which some thinke to be the fruit that in Siria and Egypt are called Muse, and in this Booke Indian Figs, they are very pleasant and sauery fruit, of a sweete and sowerish taste, being a good sustenance for the countrey: in the fatte land there groweth many sortes of palme trees, as the Indian Nutts, and such as bring forth Dates, & some greater, and other sortes of Palme trees, whereof they make oyle, wine, vineger, fruit, and bread: they presse the oyle out of the fruite as the Spaniardes do oliues, which for colour and substaunce is like our butter, but greene and somwhat yelow, which they vse in stede of oyle and butter, and burne it in lampes: they likewise annoynt their bodies therewith: to conclude, it is good to eate in time of neede, as it hapned to our men, that without this oyle had died for hunger.

Of the same oyle brought from thence, together with the wine and vineger of the same palme trees, I can shew you the wine they draw out of the top of the tree, which being bored, there issueth a certaine iuyce like milke, being colde and fresh to drincke: the first that commeth forth is sweete and very pleasant, next issueth sowre, and the last is vineger, which may be vsed in sallets, but beeing drunke when it is fresh and newe, it maketh the water to ascoyde, whereby in those countries men are little troubled with the stone, and drincking much, it maketh them drunke, and fatteneth well. The bread they make of the stones of this fruit, which in forme are like almonds, but much harder: within those stones are certaine kernels very pleasaunt to eate, increasing sound and good flesh: this fruit both inwardly and outwardly is greene, and is eaten both rawe and sodden. There are other trees that bring forth a certaine fruit called Cola, as great as a pine apple, within it hauing an other kinde of fruit like chesnuts, wherein are foure redde or carnation hoales, which they holde in theyr mouths, sucking and chawing them, thereby to quench their thirst. This fruit put into water, maketh it sowre, and of a good taste, they strengthen the stomacke, and are passing good for an euil lyuer, other sortes of wilde Palme trees are likewise found there, which yelde much fruit, to bee eaten, the leaues seruing to make mats, to couer houses, and to make baskets or other necessary housholde stuffe, whereof I haue many sortes.

There are likewise other trees caled Ogbeghe, which bring forth fruit, in forme like yellow plumbes, pleasant both in smel and taste, from these trees they cut certaine braunches, which they plant or sette close together, making them fast each to other, as wee doe Bore or Thornes, therewith making fences for their houses, which branches growing vp they make likewise galleries and arbors, therein to keepe them from the heate of the Sunne.

Besides al the fruits aforesaide, there are many other sorts, verie good for phisicke, as also to eate, specially Tamarinde, of a verie tart and pleasant taste, and verie good against burning feauers. The Moores and Turkes trauelling by land, take the rind of Tamarinde with them, and mixing it with water, drinke it, to coole the inward heate, specially the lyuer & kidnies, thereby also to make them laxatiue, as also Cassia Fistula, which is there verie plentiful, also Citrons, Melons, Pompions, Cucumbers, and al other sorts of fruites that grow out of the earth. Such as desire a larger discourse touching the same, let them reade Odoardus, Lopez, translated by Pigafetta, and printed in Rome, from whence I haue gathered the most parte heereof: and although the houses in Congo are small and low, yet there wanteth no substance to builde withall, specially Stones, for there are great store, whereof may bee made whole Pillers, and foure square peeces of fine redde Marble stone, and there are such great peeces, that a whole Church might bee

Congo translated by master Abraham Hartwel, and Printed in London.

hewed out of one of them. Besides this marble, there are hilles of iasper, porphier, or red marble, mixed with white and other colours, which in Rome is called marble of Numidia, Affrica, and Ethiopia, whereof many pillers are to be seene in Rome.

There is likewise found many grained stones, among the which there are that are mixed with iacinths, which maye bee taken foorth and separated from the other stones wherein they growe: of those maye likewise pillars and other woorkes be made, wherein might bee seene diuers sortes of stones. There are also other strange stones mixed with mettall, of diuerse colours, as copper, in shew greene and shining, whereof they maye make Images, and other princely woorkes, so that want of substance to builde withall is not the cause of theyr small houses, for neyther stone, chalke, wood, nor beastes to drawe or carry them is wanting, onelie, they haue no masons, carpenters, nor brickelayers, that shoulde make their houses, so that they dwel in little cotages. Heere might be declared, how this kingdome in the discouerie of the East Indies being in the yeare 1490. and 1491. was by the Portingales brought vnto the Christian faith: also howe shamefully the countrey was left when golde beganne to faile, I meane not by the decaying or diminishing of the golde, but because the King of Congo was perswaded by a Portingale, not to discouer the mine, as also not mentioning the euill gouernement of the Bishoppes, Priestes, Monkes, and Friers, that were sent thither, as being sufficiently declared by Odoardus Lopez in his description thereof, shewing that they desired not the health and saluations of mens soules, but rather glory and rule, and to satisfie their insatiable lustes and greedinesse after golde.) Yet not long since the King of Congo now liuing, hath twice sent his embassadors to the King of Spaine & the Pope of Rome, friendly & hartily desiring them, to send certaine preachers and teachers of the word of God, to instruct his subiects, withall, offering to discouer the rich mines of gold that are within his countrey, thereby to winne them to bring preachers to instruct his country: but christendome hath other matters in hand, as to hang, suppres, pursue, and destroy their christen brethren, which being beyond my profession, is not for me to deale in.

But returning to the further description of the coast of Angola, to the great cape de Bona Speranza: first as touching Angola, it is (by report) very populous, and abundant in siluer, copper, and other mettall, rich of al kinds of beasts and victualles, specially kine, yet the people rather eate dogs flesh, which they buy and pay dearer for it, than for any other flesh: their mony is shulpens like theirs in Congo, and are like in speech, yet different in some words, as Spanish and Portingale: their king is an idolater or a Heathen. They haue as many wiues as they will, whereby they haue such aboundaunce of people, that Angola alone can make a million of armed men, all ready to serue theyr gouernours in the warrs. They vse many glasse beades brought out of Venice, beeing of diuerse colours, which they weare for an ornament about their neckes and armes, in their speech they doe call them Anzoles, and being hanged on strings, Mizanga.

Hauing passed the kingdome of Angola, and the shoare of Kine called Seno delle Vache, southward to the black cape, or Out hoke, the coast stretcheth about 220. Italian miles. This coast is all one land, like Angola, and is vnder the gouernement of many lordes: and from this blacke cape reacheth a line Eastward, parting the hills called the colde hilles, which also in some high places nearer to the Equinoctiall line, are by the Portingales called the Snowe hilles, which end at the foote of the Christall hill, taking her name from the great abundance of christall found therein: out of those Snow hilles the waters that make the lake haue their beginning, by the Portingales called Dumbea, Zocche, and this christall hil stretcheth further into the north toward the siluer hilles, as farre as Malomba, where the kingdome of Congo endeth, being diuided by the riuer of Coari. Coasting along the shoare from the kingdome of Angola, to the cape de Bona Speranza, you must passe by the kingdome of Climbebi, wherein raigneth king Matama: this countrey reacheth to the riuer of Bauaghul springing out of the hill called Luna or the Mone, and both together running into the riuer Magnice, which floweth out of the lake aforesaide: behind this lieth Tropicus Cancri, and betweene this Tropicus Cancri and the cape de Bona Speranza, there raigneth no king, but diuerse seuerall Lords. This land is compassed by high, sharpe, and colde vnhabited hilles: the people that are there liue in the fields, like labourers in cotages, apparelled in beasts skins, wild rough people, and not to be credited, not enduring or permitting anie traffike with straungers. Their weapons are dartes and arrowes: their meate fruites of the earth, and flesh of beasts

beasts. The ancient Writers thought the riuer Nilus to haue her off spring in the hils of the Mone, so that many to this day are likewise of the same opinion. In this hil towardes the weast lieth a small lake called Gale, out of the which lake floweth the Riuer Camilla, by the Portingales called the fresh riuer, which about the end of the falce cape de Bona Speranza runnes into the sea. This Hoke is called the falle or vnright Cape, because the ships that saile from India to Portingale, doe first discouer a great corner or hok of land called Delli Aguglie, and after that this smaller hoke, and therefore call it the False Cape, beeing seperated from the right and great Cape. The space betweene these two Hokes or Capes is 20 Dutch miles, which bearing out like two hornes, make an intercourse or gulfe where the Portingales at times take in water out of the fresh riuer aforesaide: and the people dwelling about this riuer are blacke (although the pole antartike is there at 35 degrees) as also those that dwell in the colde hilles of the Mone, so that it is not the heat of the Sunne, but the nature of the Countrey that maketh them blacke. And bicause this is the greatest hoke or cape, and that reacheth furthest into the sea of any Cape whatsoeuer in al the world, and very daungerous to passe (as al other Capes are) as also because that in this place the sea makes a most fearful noyse, & that the land windes comming downe, make the sea thereabouts most rough and troublesome, whereby so many Portingale ships haue there bin cast away: and because by ancient Historiographers so litle hath bin said therof, before and since the Portingales discouered the same, I thinke it good in this place to set downe, the measure and certaine knowledge of the greatnesse of the Portingales voyage towards the Indies, for that there are about 6000. Italian miles to saile before you com to compas this great cape, for that from the riuer of Fernando Poo, where the head first beginneth to iut into the sea, to the furthest point, which (as I said) is called Delli Aguglie, that is, the needles, the coast from north to south is accounted 2200. Italian miles, and on the other side of the same hoke or corner, to the point or cape Guarda fuy, lying oueragainſt the Iland Socotora, the coast from south to north is accounted 3300. Italian miles, whereof 1000. Italian miles make 200. Dutch miles, and is 660. Dutch miles, so that from Lisbon sailing about the coast of Affrica, & the cape de Bona Speranza to the kingdome of Goa, are about 15000. Italian miles, and thence to Malacca, & China, is as much againe: so that not any people in the world did euer make so dangerous a voyage, as the Portingales haue done, except within these few yeares, certain English gentlemen, that not onelie haue performed this voyage, but haue sayled round about the worlde. This head is called the cape de Bona Speranza, that is, head of good Hope, for that al the ships that saile to India. or from India to Portingale, do feare the passing of this cape, thinking if they passe it, to haue passed al danger.

Now to returne to our matter touching the coast of Affrica, hauing passed the cape delli Aguglie, there are diuers good hauens for ships to harbor in, first Seno Formoso, & il Seno del Lago, because in that place the sea makes a gulfe or entrance, wherein are certaine Ilands and hauens: a litle further the riuer called S. Christofer runs into the sea, in the mouth whereof lieth iii. Ilands: and somewhat further there comes a riuer out of the land (which the Portingales call Terra della Natiuita, that is, the land of Christs birth, bicause it was discouered on the same day) downe to the cape de la Pescheria, betweene this cape & the riuer Magnice, lieth the kingdome of Burtua, which reacheth to the hils of the Mone, and so to this riuer towardes the north, where the country of Monomotapa lieth, and on the west side to the riuer Bauagul. In this country are many gold veines, the people being altogether like the men of Monomotapa: & passing in this maner by the coast, you see ye riuer of Magnice, by the which begins the kingdome of Sofala, & the country of Monomotapa. This riuer springeth out of the same lake where Nilus issueth forth, & runneth into ye sea, in the middle of the entrance betweene two corners of land, one called Della Pescheria, the other Delli Correnti, lying vnder 23. degrees ½ on the south side of the pole, vnder Tropicus Cancri. Into this riuer not far from the sea, run three other riuers, whereof one is called S. Christopher, and by the inhabitants of the country called Nagoa: the second hath her name of a particular man called Lorenzo Marchos, (because he found it first) and in that country Toroa: these two issue out of the hils of the Mone: the third is called Arroe springing out of the other side of the hills, by the golde mines of Monomotapa: in some places of this riuer they finde golde as small as sand. These three riuers, together with the riuer of Magnice running into the sea, cast forth great abundance of water, and from the mouth of these three Riuers streteheth the kingdome of Sofala, to the riuer of

Cuama, which hath receiued hir name from a Castle of the same name, inhabited by Mahometanes. This riuer of Cuama diuideth it selfe into seuen partes, besides the channel that floweth vpwardes, al inhabited and very populous, and floweth out of the same riuer from whence Nylus doeth issue: so the kingdome of Sofala lieth betwæn these two riuers Magnice and Cuama on the sea side, yet very small, hauing but fewe townes or villages, whereof the principall cittie is Sofala, lying in an Iland of the same riuer, giuing the name to the whole country inhabited by Mahometanes, their King being of that sect, but subiect to the King of Portingale, onely because they wil not be vnder the obedience of Monomotapa.

In the mouth of this riuer Cuama, the Portingales haue a fort, where there is much traffike for golde, iuorie and amber, which is found by the slaues vpon the coast, bartering the same for linnen made of cotten, and for silke, brought from Cambaia. The people as nowe inhabiting therein, were not borne in that country, but before the Portingales discouered the land, they came out of Arabia Felix, with small barkes to traffike there: and being once brought in subiection by the Portingales, doe nowe inhabite and dwell there, being neither Turkes nor heathens.

In the inward parte of the country betweene those two riuers beginneth the kingdome of Monomotapa, wherein are manie golde mines, which is carried into all the places round about, as well to Sofala, as throughout Affrica, some being of opinion, that out of this country Solomon caused golde and iuorie to be brought into Ierusalem, which seemeth not vnlikely, for that in this kingdome of Monomotapa, were found many olde and princely buildings, very costly, both for timber, stone, chalke, and wood, which in the countries about it are not found. The gouernement of Monomotapa is very great, and reacheth ouer many warrelike people, all heathens and Pagans, blacke, of a middle stature, and very swift: in the which gouernment are many kings that are subiect to the same, and doe often rebell: their weapons are dartes and light targets. This Emperour holdeth many armies in seuerall prouinces, diuided into legions, after the maner of the Romanes, thereby to defend hys great country, and to maintaine his estate: amongst his men of warre the legion of women is the best, which are greatly estæmed of by the King, wherein consisteth his greatest power. These women do burne their breastes, because they shoulde not hinder them in shoting, like the Amazons, whereof the auncient Historiographers make mention: these women are very swift, expert, and cunning in shoting out of their bowes. In their fight they vse a certayne subtiltie, which is, that seeming to runne away and flee from their ennemies, as being scattered, vpon the sodayne returne agayne, and do their ennemy great mischiefe, especially when they thinke to haue gotten the victory, and by that subtiltie are ouerthrowne. These women haue places appointed them to dwell in by themselues, and at certayne times haue the company of men, that they may haue children, which if they be boyes, they send vnto their fathers, if daughters, they keepe them.

The country of Monomotapa is in maner of an Iland, formed in that order by the sea, the riuer of Magnice, and a parte of the lake from whence the riuer springeth, together with the riuer Cuama, bordering on the south vppon the Lordes of the cape de Buona Speranza, and on the north vpon the kingdome of Monemugi.

Sayling along the coast by the riuer of Cuama, you come to a small kingdome lying vppon the sea side called Angoscia, taking the name from certaine Ilandes that beare the same name, lying right against it, inhabited by Mahometanes and heathens, which in small shippes doe traffike, and deale in such wares as those of Sofala vse. And sayling further, you discouer the kingdome of Mosambique, lying vnder foureteene degrees and a halfe, whereof I haue sufficient spoken heretofore, as also of the Iland lying behinde it called Quiloa, and the great Iland of S. Laurence, making the chanell, which in the entrance towards the west is three hundred and forty Italian miles broad, and in the middle towardes Mosambique, where it is narrowest a hundred and seauentie miles, keeping that breadth all along the coasts towards India, containing many Ilandes. The shippes that saile from Spaine into India, and from India into Spaine, do commonly keepe their course through this channell, vnlesse they be otherwise compelled by the winde: and surely this Iland deserueth to haue better people than it hath inhabiting therein, because of the situation, hauing many good and safe hauens, together with fayre riuers, & swæt freth waters, which cause the land to bring forth diuers kinds of fruits and spices, as beans, pease, rice and corn, oranges,

lemons,

lemons and citrons, and all sortes of flesh, tame and wilde hennes, swine and harts of very good and sweete flesh, by reason of the fertilitie, and excellent good fish. The inhabitants are heathens, and some of Mahomets sect, of a fayre colour, much giuen to war, and to their weapons, specially bowes and wodden holberts. This Island is diuided into foure gouernments, ech fighting against other. Therein are many mines of gold, siluer, copper, yron, and other metals: but the wilde people vse not to traffike out of their owne countrey, but onely sayle in small scutes (cut out of trées) from one place of the Island to the other, for the most parte not suffering any traffike in their Island with strangers: yet the Portingales at this time traffike in some of their hauens, but go not on land, and from thence bring ambergréece, ware, siluer, copper, rice, and diuers other wares. In this chanel betwéen the firme land of Affrica and this Island, there lieth many both great and small Islands, al inhabited by Mahometanes, among the which the chiefe is S. Christofer, then the Holyghost, another called Magliaglie, as also Comoro, Anzoame, Maiotto and such like. Returning againe vnto the coast, and hauing passed Quiloa, you sée the kingdome of Mombaza, lying vnder three degrées and a halfe on the south side, taking the name from a certaine Island, so called, wherein lieth a faire towne, with many goodly buildings, beautified with diuers Images and figures, the king being a Mahometane, who withstanding the Portingales, spéede like those of Quiloa, taking it by force, where they found much golde, siluer, pearles, cotten, linnen, silkes and cloth of golde, with other sortes of merchandises. This Island boordureth on Quiloa, and Melinde, inhabited by heathens and Mahometanes, and subiect to the king of Monemugi.

Sayling further, you come to the kingdome of Melinde, which is likewise verie small, stretching along the sea coast till you come to the riuer Chimamchi lying vnder two degrées and a halfe, and vpwardes by the riuer it runneth to a lake called Calice, about a hundred Italian miles, or twentie Dutch miles: In this countrey about the sea side there is a very great towne, most inhabited by white people, al heathens and Mahometanes: their houses are built almost like the houses in Portingale: their shéepe are almost as bigge againe as those in Portingale, with tailes, which are accounted for a quarter of mutton, weighing at the least fiue and twenty or thirtie pound. The women are white, and dresse themselues after the manner of Arabia, very prowdly, and in great pompe, al in silkes, wearing about their neckes, armes, and legges, iewels, rings, and bracelets of gold, going with their faces couered, like the Egyptian women, not being séene or knowen, but when it pleaseth them: in this towne there is a good hauen for ships to lie in, and for the most parte, the people are friendly, vpright in worde and déede, holding good friendshippe with strangers, specially with the Portingales, giuing them much credit, and neuer hurting them. Betwéene the ii. heads of Mombaza, and Melinde there lieth three Islands, the first called Momfie, the second Zanzibar, and the third Pemba, all inhabited by Mahometanes, white of colour, very rich and abundant in wealth, but not vsed to the warres, only to til thearth. In those Islands is much sugar, which is by them brought in boates vnto the firme land, with other fruites of those Islandes within the firme land.

Beyond those three kingdomes of Quiloa, Melinde, and Mombaza, lieth the great and large kingdome of Monemugi, which on the south lieth vppon the kingdome of Mosambique, by the riuer of Coauo, and on the west vpon the riuer Nylus, betwéen the two lakes, on the north vppon the Land of Prester Iohn it liueth peaceably with the 3. kingdomes aforesaid, trafficking with them for cotten, linnen, which is brought thither out of Cambaia, w̄ such like wares, brought out of India, which they barter for gold, siluer, copper, and iuory, but on the other side towards Monomotapa, it hath continuall warres, and that so cruel and bloody, that it can hardly be knowne who hath the victory, because in that place there méeteth two mighty people, and those that are most expert in armes throughout all Affrica, for those of Monomotapa, the women called Amazon, whereof I spake before: and for Monemugi, the people (by those of Moncongi) called Giachi, but in their owne spéech Agagi, which in time past vsed much to inuade the kingdome of Congo, nothing incomparable for strength, and agillitie to the Amazons.

This people haue a custome, with hote yrons to burne their faces, especially their vpper lippes, and so make strikes and lines in them: also they turne their eyes lids vpwards and round about. They are blacke with shining skinnes. The white of their eies being of so swart a colour, that by their faces they séeme to be strange and cruel mōsters: they are il fauored, & great bodies,

liuing in the fields like beasts, & eate mans flesh. In war they are most couragious, setting most fiercely vpon their enemie: their arms are darts, wherin they are most cunning. Comming again vnto the Coast, & hauing past the kingdome of Melinde, to the Cape de Guarda fuy, there are many other places inhabited by white Mahometanes, where there are some good hauens, whither diuers strange shippes and Marchants with their wares doe ordinarily resort, whereof the cheefe is Pate, the second Braua, the third Magadoxo, the fourth Amffion, and behinde that reacheth the broade and wide head or Cape of Guarda Fuy, which because of the greatnes, shooteth farre into the sea, is knowne by many ships comming out of India, Arabia, Ormus, & other places. And about this Cape the Portingales do yearely watch for the Turkish ships, which saile with many costly wares, not hauing licence of them, & they are boorded and spoyled of their wares by the Portingales, presuming themselues to be lords of al the traffike in those coūtries, not permitting any other to traffike therin but onely themselues, or by their licence.

Hauing sailed about this Cape de Guarda Fuy, and setting your course towardes the redde Sea, there are other townes and hauens, inhabited by the Mahometanes, the first called Meth, the other being somewhat further Barbora, and there are the last white people: from thence you finde al blacke people, and beyond that you come to Ceila, Dalaca, Malaca, & Carachin, which coast in their speech is called Baragiam being al Moores, and expert in armes, their apparrell from the middle vpwarde being of cotten linnen. The cheefe gouernours or nobles weare Cappoten, which they cal Bermissi, this countrey is rich of gold, Iuory, mettal, and al kind of victuals. From thence you come to the mouth of the red sea, wherein lyeth an Iland called Babelmandel, on both sides wherof there runneth a channel into the red sea, whereof the West side is almost fiftéene Italian, that is, three Duch miles broade, through the which al the shippes doe passe both in and out: the channel lying on the other side, is shallow, and ful of sandes and cliffes, so that in al it is about fiue Duch miles broade, whereof the one poynt lying in the African shore, is called Rasbel, and the other lying in the countrey of Arabia Felix, is called Ara, whereabouts also is the hauen of the rich towne of Aden in Arabia, alreadie spoken of in this booke. This water runneth inward vnto Swes, being about 1200 Italian miles in length, on both sides altogether dry and verie shallow, ful of Ilandes, deep only in the middle, where the shippes do ordinarily saile, which is onely by the great & swift course of the water, which scouring the channel, keepeth it cleane and deepe, casting vp the sande on both sides.

Now to say something of Prester Iohn, being the greatest and the mightiest prince in all Affrica, his countrey beginneth from the enterance into the red sea, and reacheth to the Iland of Siene, lying vnder Tropicus Cancri, excepting the coast of the same sea, which the Turke within these fiftie yeares hath taken from him, so that his gouernment towards the Northwest and East, lieth most part by the red sea, and Northeast, vpon Egypt, and the desarts of Nubia, and on the South side vpon Monomugi, so that to set downe the greatnesse of all the countries which this Christian king hath vnder his commandement, they are in compasse 4000. Italian miles. The cheefe Cittie whereof, and wherein he is most resident, is called Belmalechi, his gouernment is ouer many countries and kingdomes that are rich and aboundant in gold, siluer, and precious stones, and al sorts of mettals, his people are of diuers colours, white, blacke, and betweene both, of a good stature and proportion. The noblemen and gentlemen of the countrey, apparrel themselues in silke, Imbrodered with gold and other such like. In this countrey they obserue lawes for wearing of apparrel by degrées, as they do in Portingale, for that some are not permitted to weare any other apparrel but Leather: the people are Christians, but hold certaine ceremonies of the Jewish lawe, and vpon the day of the conception of the virgin Mary, al the kings and Princes vnder his obedience, do come vnto the saide towne of Belmalechi, there to celebrate the feast, euerie man bringing with him such treasor or yearely tribute as he is bound to pay, and at the same feast the people come thither in pilgrimage to honour it, whereupon that day there is a great procession, and out of the church from whence they come, they bring an Image of the virgin Mary, in form like a man, of Massie gold, and where the eyes should be, it hath two great rubies, the rest of the whole Image beeing wrought with excellent workmanship, and set with many precious stones, laying it on a beere of gold very cunningly wrought. At this procession Prester Iohn himselfe is personally present, either sitting in a Chariot of golde, or riding on an Elephant, most richly trapped, himselfe apparrelled in most

strange

strange and costly cloth of golde, al embrodered and set with pearles and stones most sumptuous to beholde: to see this feast and Image the people runne in so great troupes, that by reason of the preasse, many are thrust to death.

This Emperour Prestor Iohn is not rightly named, for that his name is Belgian, Bel signifying the highest, perfectest, and excellentest of all things, and Gian Lorde, or Prince, which is proper to all that commaund or gouerne ouer others: so then Belgian signifieth the chiefe or highest Prince, which name being so ioyned, is proper to none but to the king, hauing also a surname of Dauid, as our Emperours the name of Cæsar or Augustus.

Here I must alittle discourse of the riuer Nylus, which hath not her issue in Belgians land, neither from the hilles of the Mœne, nor as Ptolomeus saith, from the two lakes which he placeth in the midle between east and weast, with the distance of almost foure hundred and fiftie Italian miles one from the other, for that vnder the same pole wher in Ptolomeus placeth the saide two lakes, lieth the two kingdoms of Congo and Angola, towardes the weast, and on the other side towards the east the kingdome of Monomotapa and Sofala, with distance from the one sea to the other of about twelue hundred Italian miles: and Odoardus saieth, that in these countries there is but one lake, which lieth on the bordures of Angola, and Monomotapa, which is in bignesse about a hundred ninety fiue Italian miles: of the which lake wee are well assured, and truely certified by those of Angola, but on the east side of Sofala and Monomotapa, there is no mention made of any other lake, whereby it may be saide, that vnder the same degrees there is no other lake. True it is that there are yet two other lakes, but they lie clean contrary to those whereof Ptolomeus writeth, for hee (as I saide before) placeth his lakes right in the middle betweene east and weast, and those whereof I speake, lie right by direct line betweene north and south, distant about foure hundred miles. Some men in those countries are of opinion, that Nilus springeth out of the first lake, and then againe hideth it selfe vnder the earth, and issue out againe in another place, which some men deny, and Odoardus saith that right the opinion therein is, that Nylus passeth not vnder the earth, but that it runneth through certayne fearefull and desart valleis, where no man commeth or inhabiteth, (without anye certaine channell) and so it is sayd that it runneth vnder the earth.

Therefore it is most certaine that Nylus floweth out of the first lake, which lieth vnder twelue degrees, by the pole antartike, which lake is almost compassed about with hils, whereof those that lie eastward, are called Cafates, with rockes of Saltpeter, and of siluer on the one side, and on the other side hilles, through the which Nylus descendeth about foure hundred miles right north, and then runneth into an other lake that is greater, which the inhabitantes doe call a Sea or Mere, because it is greater than the other, being in breadth about two hundred and twentie miles, lying right vnder the equinoctiall line. Of this second lake we are truely aduertised by the people of Anzichi, the which bordure vppon Congo, who trafficking in that country reporte, that in that lake there are people that do saile in great shippes, that can write, vsing weights and measures, which they haue not in the bordures of Congo, which also build their houses of stone and chalke as it groweth in the earth, much like the people of Portingale, whereby it may be saide, that Prestor Iohns land is not farre from thence. Out of this second lake aforesaide, the riuer Nylus runneth to the Iland of Meroe, being distant from the lake 240. Dutch miles (whereunto other Riuers haue their course, as the riuer of Colues, &c. lying on the bordures of Melinde,) and comming to the saide Iland of Meroe, it diuideth it selfe in two partes, compassing about a high land called Meroe: on the right side of Meroe towardes the east runneth an other riuer called Abagni, springing out of the lake Bracina, which riuer runneth through Prestor Iohns land to the saide Iland: and on the other side towardes the west runneth other riuers, among the which is Saraboe. This riuer entring into Nilus, and running about the Iland of Meroe, runne together in a broder streame through Ethiopia, which is called Ethiopia, lying aboue Egypt, and reacheth to the descending thereof, where the riuer Nylus, meeteth againe with both the streames, together, in a high valley, and so with a great fall runs to the Iland of Siene, with so horrible a noyse, that the people thereabouts by that means are most part deafe, and thence running through Egypt, it watereth al the countrey, and maketh it fruitfull, and from thence runneth into the Mediterranean sea, right ouer against Cipres, and that with two notable streames, besides others, whereof one at

Rossetto a dayes iourny from Alexandria runneth into the sea, the other at Pelusio, now called Damiata: so that hereby I conclude, that the riuer Nylus in Egypt, the riuer Zaire in Congo, and the riuer Nigri in Ethiopia, are the causes of the fruitfulnesse of those countries: al at one time increasing and ouerflowing, by meanes of the exceeding great raines, that for the space of fiue moneths do continually fall in the countrie of Congo, and the places bordering on the same. Touching the coast of Aden, the coast of Arabia Felix, and the country running along by the gulfe of Persia, vntil you come to Goa, it is sufficiently already declared in this booke, whereunto I refer you.

The description of America, and the seuerall partes thereof, as, *Noua Francia, Florida, the Islandes called* Antillas, Iucaya, Cuba, Iamaica, &c. with the situations, degrees, and length, how farre they are distant one from the other: likewise the fruitfulnes and aboundance of beasts, birdes, fishes, and fruits of the same countreyes, with *the manners, fashions, apparrels, and religions, together with the principall actions of the people inhabiting therein.*

When the authour of this booke, as also the Printer, had bestowed and vsed great labor and charges herein, to set forth some perfect Cardes of *America*, because that often times the Indian shippes in their sailing out, or returning home, do fall vpon those coasts, specially *Brasilia*, which herein is most discouered, they thought it expedient therewith to place a briefe discription of the same countries, thereby to shew the readers the principall places therein, whereunto at this day most ships do traffike, hoping they wil take it in good part.

THe fourth parte of the world, which at this day we cal America, or west India, was, because of the great distance vnknowne to the ancient Cosmographyers til the yeare of our Lord 1492. that Christopherus Columbus a Genéuois discouered the same, and fiue yeares after that one Americus Vespacio, by the King of Castilliaes commandement, sailed thither, and called al the countrey America after his owne name, and for the greatnes therof, is also called the new world, reaching as Postillus is of opinion, from the one pole to the other, beeing diuided by the straights of Magellana, where it endeth vnder 52. degrées on the south side of the Equinoctial line. This countrie by diuers men is diuersly parted, some making it a parte of the whole worlde, and cal it the fourth part by the name of America: others make out of that countrey in generall, two other parts of the world, diuiding the world in fiue parts, as Asia, Affrica, Europe, Mexicana, or the new Spaine, Peruana, and Magellanica, as the first part which as yet is but litle discouered: others diuide it into three parts, in Peru, newe Spain, others Mexico, & new France. They that first found it, accounted it but for one part, after that, the Spaniardes discouering more land, diuided it into two parts, into Mexico, (or new Spaine) and Peru: after that the Frenchmen discouering more countreyes, called that which they discouered Noua Fraucia, which in time beeing by the Spanniardes, wonne from the Frenchmen, was accounted for a peece of newe Spaine: at the last the straights of Magellana being founde out, was by Petrus Plantius, a minister of the worde of God, added as a first parte, but because our Carde extendeth no further then to certaine limits of Noua Fraucia, namely to the prouince or countrey of Florida, we wil not speake much of the rest, and proceede with the other partes, with certaine Ilandes in our Carde, called Antillas or foure landes, because they lie before the firme lande, defending and couering the same, as a henne with her wings couereth her chickens.

The land then which stretcheth towards the

the pole Arcticum, or northward is called new Fraunce, for that in Anno 1524. Iohannes Verrazanus of Florence, being sent by the King and Queene mother of France into the new world, did almost discouer al that coast, beginning from Tropicus Cancri, about 24. degrees, til he came to 50. degrees, and somewhat further into the north, where he erected the French standard, so that from thenceforth that countrey was called by the name of Noua Fraunciæ and Villagagno Fraunciæ Antarctica. The breadth of this countrey is from 24. degrees to 54. degrees towardes the North. The length from 280. to 330. miles, whereof the East part by the writers in these dayes, is called Norumbega, reaching to the gulfe Gamus, where it is seperated from Canada. About this land, which is not lesse in compasse then Europa, or whole Christendome, lie diuers Ilands, & among the rest Terra di Laborador, stretching towards Groenland, whether diuers ships, both Spaniards, French, and English, do often times resort, seeking some passage through the same to enter into the East Indies, but al in vaine, for the most part consuming and destroying themselues therein, & found much ice and snow. The people of this Iland are wel proportioned of bodie and limbes, wel made, and fitte to labour: they paint their bodyes, thereby to seeme faire, and weare siluer and Copper rings in their eares, their apparrel is speckled furres and marternes, and such like, in winter they weare the furs inward, and in summer outward, like the Lapelanders and Finnen: they gird themselues with cottē girdles or with fish skins, and such like things: their chefe foode is fish, specially Salmon, although they haue both birdes and fruit inough: their houses are made of wood, whereof they haue great quantities, and couered with the skinnes of beastes or fishes. In this land are griffons, white beares, and birdes. There is a countrey vnder 44. degrees and a halfe, called Baccalaos, taking the name of some kind of fishes, which thereabouts are so aboundant, that they let the shippes from sailing. This countrey of Baccalaos reacheth nine hundred miles, that is, from the Cape de Baccalaos to Florida, which is accounted in this sort, from the point of Baccalao to the bay of the riuer, are 70. miles, frō the bay of the Riuer, to the bay de los Ilos, 70. miles, from thence to Rio Fundo 70. miles, from thence to Cabo Baxo 160. miles, and again to the riuer of Saint Anthony, 100. miles, from thence to the furthest Cape 180. miles, and againe to the Cape of saint Elena, 110. miles, and from Saint Elena to the poynt of Canauerall, or the Reedhooke 100. miles, then to Florida 40. miles, which is in all nine hundred miles, which is the greatnes of this land, whereof the least latitude from the Equinoctial line is 48. degrees and a halfe: this country both on the sea coast and otherwise, is verie populous, and like the low countries, because it lyeth in a corner. This Land hath many Ilandes lying about it, as Curia, Regia, Baya Bica Stella, the Cape of Hope, and the Brittons Cape. Before you come to Florida, the prouince Cichora, lyeth by the Riuer Iordan, and another hard by it, called Guada Lupa. The west side of Noua Fraunciæ hath diuers prouinces now discouered, as Quiuira, Ceuola, Astatlan, Tetlichichimichi. The south side of Florida is called by the Spaniards Floridum Pascha, because Iohannes Pontio Legionensi founde it out on Easter day, in Anno 1512. and not because of the greennesse and budding of the trees in the same land, as Theuet writeth. The north side of noua Fraunciæ is as yet not discouered, and because our Carde discouereth no further then to Florida, we wil begin therwith, and describe some part of the situation thereof, because it is worthie memorie, as beeing a place wherein many Spaniards & Frenchmen haue lost their liues, as also because it is the first, & best knowne of al new France, whereunto the Frenchmen haue vsed to saile, and therein in the time of Charles the ninth, had a certaine fort, which was called by his name, Charlesburgh, but was after taken by the Spaniards, and al the Frenchmen slaine, contrary to their fayth and promise, specially such as yelded themselues into their hands. But because my meaning is not to recite histories, I remit the reader to the bookes which make mention thereof. Florida hath a Cape lying far into the sea stretching Southward, in maner of a tong reaching an hundred miles, the measure being taken from the lowest northerne corner, to the south poynt. This Cape or hooke as I sayde, is long and narrow, like Italy: in length an hundred miles, and in breadth twentie or fiftie miles, where it is broadest. On the East side it hath the Ilands of Cichora Bahama, and Lucaya, on the west side towardes Spaine and the gulfe of Mexico, it is diuided from new Spaine, by the land of Anauaca. On the north side it bordureth on the firme land, it lieth right against the point towards the south: 25. miles into the sea, lieth the famous Iland Cuba, otherwise called Isabella: the sea that runneth between this poynt of Florida and Iucatan,

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is called Mare Catayum, by other, the gulfe of Ferdinando Cortosi, or the gulfe of Florida, or of Mexico. It is a flat lande, wherein are many riuers, which moysture the land, and make it fertile, the sea side being sandie, whereon there groweth diuers pine trees, without nuts or shels, also many acornes, wild cherries, mulberies, chesnuts, but ranker of taste then oures in these countreyes, many Mastike, Cedars, Cipres, Bayes, & Palme trees, Huls, and wild vines, which grow vppon the trees that are next them, bringing forth grapes that are good to be eaten, also a certain fruit of Medlars, greater and better then ours, there are also plums verie faire to behold, but not good of taste: there are also Framboisen or Hinnebesien, and some verie small round berries, of a pleasant taste, not much vnlike our Clappe berries: there groweth rotes which in their speech they cal Hatle, whereof in time of dearth they make bread. Foureseted beasts are there likewise in great aboundance, as Harts, Hinds, rain Deare, Goats, Beares, Leopards, Fores, & many kind of Wolues, wild Dogs, Hares, Conies &c. Their birds are Peacocks, Partriges, Parrats, Pigeons, ring Doues, Turtledoues, Merelens, Crowes, Hauks, Falcõs, Marlens, hearns, Cranes, Storkes, wild Geese, Ducks, water Rauens, white, red, & blacke, and ashcoloured, Reighures and many other water foules, & Crocadiles in so great aboundance, that it is incredible, which oftẽ times do eat and deuoure men swimming in the water: there are likewise many kindes of snakes, and a certain kind of beast not much vnlike the lion in Affrica.

Golde and siluer wherewith they traffike, they haue it (as they say) out of the ships which fal on ground vpon the Cape, which is not vnlikely, because most of the ships are cast away vpon that Cape, so that there is more money thereabout, then in the north parts. They said likewise that in the hils Apalatcyæris, there is gold to bee found: in this countrie also groweth the rote China, which by meanes of the Emperour Charles, hath gotten a great report, and is much vsed by phisitions, which some also vse to heale the French pocks. Besides al these things aforesaid, there are diuers sortes of seedes and hearbes, whereof many kindes of collours are made, very profitable for painters: the inhabitants knowe well how to vse them, therewith to die al kindes of leather. The people are in a manner a black yellow, and euil fauoured, yet strong, of good proportion of bodie. They couer their members with verie faire deare hart skins: most part of them paint their bodies, and also their armes and thighes, with many figures, which colour wil not off, vnlesse it bee washed, it is so printed and sunke into the flesh: they haue black haire downe to their hippes, being long, which they verie cunningly bind vp: in their dealings they are wholly light, and not to bee credited, but verie bolde and valiant in armes, and in the warres, wherein they vse bowes and arrowes, whereof the shafts are made of hartes, goates, or skinnes finely painted, and so cunningly wrought, that in these countries they cannot be mended, and in steede of heades, they take fishes teeth, or sharp peces of wood: they exercise their boyes in leaping, shooting in bowes, and playing with balles: they haue great delight in hunting and fishing: their kings holde continuall warres, not sparing any of their enemies, if they ouercome them, but presently cutte off their heades, to bee no more troubled with them: which comming home, they set vp in certaine places for a triumph and victory. Women and children they will not hurt, but keepe and nourish them among them: and returning from their warres, they call all their subiects together, where for the space of three dayes, they doo nothing but banket and make good cheere, with singing and daunsing.

To the olde women that are among them, they giue the skinne and the haire of the heades of their enemies that are cutte off, compelling them to daunce, and sing songs in prayse and thanksgiuing to the Sunne, as hauing by his meanes obtained victorie. They haue no Religion, nor any knowledge of the true and liuing God, but in steede of him, (as other Americans) they honour the Sunne and the Mone. They feare their Priestes, and put great credite in them, because they are great coniurers, southsayers, and inuocaters of Diuelles, which by most feareful meanes they cause to appeare.

Their priestes are likewise their phisitions and surgeons, for the which cause they vse coutinually to beare a sacke full of hearbes and salues to heale their sicke people with, for the most parte haue the pocks, as beeing verie hot of nature, and much addicted to lecherie, whereby often times they vse women, maydes, children and Boyes. Euerie man hath but one wife, onely the King, to whome it is permitted to haue twoo or three, but with this condition, that the first hee marrieth shall bee honoured before

the rest, and onely holden for Queene, and her children to inherite his goods, and to be heires of the crowne. The women do al the worke about their houses, and when they are once with child, their husbands neuer deale with them vntill they be deliuered, and eate no meate of their dressing, at such time as they haue their flowers. Besides this, al the countrey is ful of Hermophroditers, which of nature are both man and woman, those are kept to labour, and to carrie their munition and weapons when they go to warres: they paint their faces, and put certaine birds feathers into their haires, thereby to seeme the fairer and more fearful. Their prouision of victuals is bread and Meele of wheate and hony: they rost their Meele of Maiz, because it may continue the longer, & cause some broiled fish dried to be carried with thē. In time of dearth they eate many bad things, putting sande and coales among their meale. When they go to warres the king goeth first, hauing in one hand a staffe, in the other a bow, with arrowes in a case hanging on his shoulder: the rest follow him with bowes and arrowes, either in cases or else stucke in their haire: at their meeting with the enemie, and also in fight, they vse great and fearefull cries, like other Barbarians, Turkes, and Tartarians. They neuer beginne war before they haue taken counsell together, meeting about it in the morning: in which their assemblies they vse a very strange custome, which is to be noted, for that being assembled, they sette themselues downe on both sides of the king, in maner of a half Mone, the king sitting alone in the middle of them vppon a stole made of nine peeces of round wood, higher then the rest, that hee may bee knowne, which done, they come and do him honour, saluting him, the oldest beginning first, and lifting their handes aboue their heades, speake and say, Ha, He, Ya, Ha, Ha: the rest answering Ha, Ha which done, each man sitteth downe. And if there be any matter of great importance to bee handled, the king causeth the priests (by them called Iaas) and the auncients to be sent for, al king their aduice, meane time he causeth certain women to seethe Cacinam, which is a certain drink prest out of leaues, which being sodden and clarified, the king being set with his Lords & others, each man in his place, there commeth one in presence of them all, and lifting vp his hands, and blessing, and wishing them al good lucke, filleth a cuppe of mother of pearle, ful of that hot drinke, which he first presenteth to the king, which hauing drunke, he willeth him giue it to the rest. This drinke they make great account of, and giue it not to any man that sitteth in councell, before he hath shewed some valiant act in the fielde against the enemie: which drinke is of such force, that presently after they haue drunke it, it maketh them sweate, and such as drinke it and cast it vp againe, are not imployed in any great affaires, nor may not serue as Captaine or other officer in the fielde, as being vnfit for such a place, for that when they are in the field, they must of force often times fast two or three dayes together, to the which ende this drinke is verie good, for that whosoeuer drinketh it, may wel fast foure and twentie houres after, and neither eate nor drinke: wherefore when they go to warre, they cause the Hermophroditers to carry diuers bottles of that drinke with them, which sustaineth, feedeth, and strengthneth the body, not once making their heades idle nor light. They sow their wheate twice euerie yeare, that is, in the moneths of March and June, & all vpon one land, in three moneths being ripe and readie to reape. The other fiue moneths they let the earth lie vntilled: they haue very great Pumpians, melons, & very good beanes: they neuer dung their ground, but burne off the Stubble, which in the fiue monethes consumeth, and with those ashes fatten the ground, as they do in some places of Italy, they plow and dig vp their ground with a wodden spit or shouel, and throw two or three graines of wheate into one hole, as wee vse to set beanes or pease: when their corne is to be sowed, the king sendeth one of his seruants to assemble the people, that they may plow and dig the earth, and then causeth much of the aforesaide drinke to be made, to giue it to the labourers. The wheate being reaped, they carrie it into a common barne, or place made for the purpose, whereof euerie man according to his desert hath a parte. They sow no more then necessarily wil serue, keeping the rest to serue thē for the fiue months wherein they sow not, and for longer time they prouide not: also euerie yeare in winter time they withdraw themselues into the woods for three or foure moneths together, continuing there in certaine places made of Palme tree branches, meane time feeding vpon Acornes, flesh of Harts, fish, and oysters, peacocks, and other foules. All their meate is broyled vpon coales, making it somewhat hard, by reason of the smoke and extreame heate: among other meate, they are verie desirous of Crocodiles flesh, which sheweth very white and faire like veale, but tasteth like rotten Mos-

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chus: if any man be sicke, in stéd of letting bloud, their priests do suck the place where their paine lyeth, vntil the bloud doth issue forth.

The women in Florida are great and veris wise, and coloured like men, and pinked on their bodies, legges, and armes, putting such colour into the places, that will not easily come forth: but the women kind when they come first into the world, are not so blacke, but verie white: the blacke yellowish colour is made vpon them by a certaine oyntment, as the Tartarians and other heathens vse to do, which oyntment they vse to make of a certaine ceremoniall oyle by them vsed. Their colour likewise changeth because they go naked, and with the burning heate of the sunne. The women likewise are veris quicke and subtile, like the women of Egypt, and can swim ouer great riuers, holding their children fast vnder one of their armes, and will likewise climbe vppe the highest trées that are in all those countries.

The chiefe prouinces in Florida, which the Spaniards, both in the beginning, and since at other times haue founde out, are these: first Panuca, lying on the borders of Noua Spaigna, discouered by Franco de Gray, in An. 1518. who left many spaniards
1518. behind him, being slaine, eaten and deuoured by the wild people, whose skinnes being dryed, they hung for a memorie and euerlasting triumph in their Idols Temples. Those people are verie vnchaste, and helde open stewes, where by night they mæte and lie together. They bore holes in their noses, and also in their eares, to hang rings at thē: they scrape their téth to make them cleane, and marrie not before they be fortie yeares of age, although their daughters are deflowred at the age of ten or twelue yéres. There are in Florida other prouinces, as Anauares, Albardaosia, Iaguasia, Apalachia, Autia, Samouia, and diuers others, al obseruing one kinde of religion & customes, wholly without any feare of God, pollicie, manlinesse, or reason. The best and fruitfullest part of Florida bordereth on Noua Spaigna, to the riuer and prouince of Panuca, which riuer runneth with so great a streame into the sea, that it is a veris good hauen for ships.

Here followeth the description of the coast of *Florida*, forasmuch as is contained in the Carde hereunto annexed.

The length of the furthest poynt of Terra di Laborador, vnto the Cape of Saint Elena, lying in Florida, is before declared, nowe shall follow that which is further sette downe in the Carde, beginning from Saint Elena, which lyeth vnder 32. degrées: This is a verie faire and broade riuer, surpassing al others whatsoeuer in the north coastes: wherefore by the Frenchmen it is called Porto Real or kingly hauen, hauing found it to be tenne feadom water: about this riuer there are many woods of Oakes and Ceder trées, wherein are many Harts and other wilde beastes, and Peacocks. The mouth of the riuer is three miles broade, and hath two Capes or hookes of land, one stretching West, the other North: vppon this riuer the Frenchmen haue built a fort, called Charles fort: some say this riuer runneth vnto the riuer Iordan, and so into the other sea. Betwéene both these hookes of lande, in the mouth of the Riuer, there lieth a fayre Iland full of trees: from Saint Elena to Rio Secco, is fortie Spanish miles, whereof seuenténe and a halfe make a degrée, and this Riuer lieth vnder 31. degrées: from Rio Secco to Santa Croce, and from thence to the point of Cannaueral, which lyeth vnder 28. degrées, are forty miles. Here I must pause a while, & follow the Frenchmens rule, because this countrey was likewise discouered and also described by them. So then the Frenchmen recon from Saint Elena, sayling southward along the coast foure French miles, where you come to the Riuer Magnus, or Grandis, that is the great Riuer: then Guade or as it is in our Carde Guate, and further Bellum or Bellus, from thence to Gironda, then to Garumna, and so to Charenta, from Charenta to Ligerim, or the Loire, sixe miles, from Loire to Axona in the mouth whereof lyeth an Iland, in our Cards called Rio di S. Pero, from Axona to Sequana or Seine, because it was like the riuer that runneth through Paris vnto Roan, lieth sixe miles, and all these nine riuers lie within the space of sixtie French miles, leauing the Seine, and sailing southward by the shore, you passe certaine small Riuers, as Ay & Serrauahi, then you come to the great Riuer Maius (so called by the Frenchmen) that is the Riuer of May, because it was found by one Landoniero vpon the first day of May, and is distant from Sequana or Seine 14. miles: thereabout grew certaine redde and white mulberie trées, vppon the highest branches whereof, hung great numbers of silke wormes: from this riuer you come to a gulfe that reacheth somewhat inward into the land, being the place where Landonerius first arriued, when hee sayled out of France into those countreyes, and there hee saw in the mouth

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of a certaine riuer, many sea Swine or Dolphins, whereupon he called the same Riuer by the name of those Dolphins: on the South side of the gulfe lyeth the French Cape, about thirtie degrees from the line, so called because the Frenchmen did first land there. This Cape is not high, but aflatte strand, al ful of high trees and thick woods. From the French Cape you come to Cannaueral, another Cape, fiue & thirtie miles distant, taking the name form the reeds that grow thereon. The Spaniards and also our Carde doo not set downe many of these Riuers, and the greatest parte of them that are described, are altered in their names, for the Riuer of May by them is called Matanca, the Seine Saint Augustin, the Garumna S. Matheo, & the great riuer S. Pero. From Cannaueral to the cape of Florida are fortie miles, and betweene these two Capes lie many flats. The cape of Florida lyeth vnder fiue and twentie degrees, and before it lie many cliffes, which they name Martires or Martirs, and on the other sides litle Iflands, called Testudines, that is Torteaux, because they are in forme like those kindes of beasts. The Cape of Florida is in breadth twentie miles, and from thence to Ancon Baxo are 100. miles, and lieth fifty miles east and west from Rio Secco, which is the breadth of Florida.

The description of some Islands that lie ouer against the coast of *Florida*.

FIrst you most note that the whole coast of Florida is ful of Iflands, cliffes, banks, flattes, and such like dangerous places, and as touching the Iflandes, they are at the least foure hundreth in number, besides the great Iland called Lucaia, that giueth the name to al the rest, and Bahama, which lie al north from Cuba, and saint Dominico. The common opinion is, that these Iflandes were all one land, and ioyned to the great Iland, and by the force of the sea seperated one from the other, as it is thought of Italy and Cicilia. They lie vnder seuentene and eightene degrees: the people of those Iflands are whiter, and better proportioned then those of Cuba, and Spaiguola, specially the women that are verie faire, for the which cause many of the firme land went thither to dwel, as from Florida, Cichora, and Iucatan, because there they founde more pleasure among the people, then in other Iflands, and great difference in their speech, whereupon hath risen the common opinion, that in those Iflands the Amazons did dwell (beeing women that burnt their right breasts, the better to shote in bowes, when they went to fight against their enemies) and that there was a fountaine that made olde women yong. The men go naked, onely when they go to wars, and when they keepe any feastes, or vse to dance, then they put on a certaine cotten garment, and other garments of diuers coloured feathers, finely wrought, with a great plume of feathers on their heades. Touching the women, they haue verie strange customes, for the married women, or such as haue had the company of a man: they couer their priuie members from the Nauel downe to the knees, with certaine mantils of cotten, made in manner of nets, wherein they sticke certaine leaues, otherwise they go naked, vntil such time as they first perceiue their flowers, and then they inuite al their friendes, and make a great feast or banket, as if they were married, with great signes of ioy, and then they beginne to hang that kinde of mantle before them, wearing the same as long as they are vnmarried. They are in great subiection to their maisters, in such maner, as that if they should command them to throw themselues headlong from off a hil, or to do any other thing whatsoeuer, they wil not refuse to do it, what danger soeuer consisteth therin, not once asking wherefore they should doo it, but only, because the master commandeth it. Here also you must note wherein their kings gouernment consisteth, which reacheth no further then only concerning sowing or planting the ground, hunting, & fishing, for that whatsoeuer is sowed or planted, hunted, or fished in any respect, is onelie in the kings power, and done by his commandement, which diuideth those kindes of labours among the people, directing euerie man what he should do. The fruit that is reaped and gathered, is brought all into a place appointed, and from thence it is yearely deliuered vnto euerie man according as his houshold and necessarie vse requireth, so that their Lords are nothing else but kings of Bees, stuards, & distributers of the common goods of the countrey: thinke then (I beseech you,) what a golden time those people had, where neither this is mine, or this is thine, was euer heard among them. The only wel spring of strife & contentiõ. Those in the east parts vsing nothing els but playing at the ball, fishing, and hunting, where neither law nor processe was vsed nor decided, where onely the kings will was a lawe, and in all things were content to obey it. They found certaine red stones in

shels of fishes much esteemed and accounted of among thē, which they weare at their eares, and others more esteemed, of which they took out of snakes Hersenen or snailes, (whereof the flesh is very good to eate) of a fire red colour, cleare, and so like rubies, that they could hardly be discerned from them, whereof the Snakes in their speech are called Cohobo, and the stones Cohibici. They gather likewise in the sande vppon the sea side, certaine cleare shining stones, yellow, blacke, and other colours, whereof they make necklaces and such like Jewels, to weare about their necks, armes, and legs: in many places of those Ilands they haue no flesh, nor eate it not, their meate is fish, breda of wheate, rotes, and some fruites. The people of these Ilands being carried to saint Dominico or Cuba, died there with eating flesh, it beeing giuen them by the Spaniards. In some of those Ilands there are so many pigeons & other birues, which build their nestes in the Trees, that many out of the firme land, and also from the other Ilands, come thither and load whole scutes ful, and take them with them: the trees wherein they bred are like Poungarnet trees, the barke hauing a certaine taste like Cinamon, and somwhat better, and hot like ginger, smelling like cloues, yet are they not accounted for spices: among other fruites they haue a certaine kind by them called Iaruma, both sauorie and holsome, about a span and a halfe long, like a fig when it is greene: the leafe likewise not much differing from the fig leafe, and of the bignesse of a willow tree: not close like other trees, nor hollow like reedes, but fast like Elders, the leaues beeing excellent good to heale wounds, as the Spaniards haue wel tryed. To speake more hereof is needelesse: those Ilandes of Lucaya are more desolate and not inhabited, for because they haue no gold. The Spaniards carried many thousandes of them into other places, and in seeking for Golde spoyled and destroyed them.

Hereafter followeth other Ilands lying about that coast, and first *Cuba*, being one of the principal Ilands vnder the *Antillas*.

CVba another verie great Ilande, accounted among the Antillas, was by Columbus first foundout, and discouered
1492. in An. 1492. which he called Fernandinam and Iohannam, as also Alpha and Omega, as Peter Martir saith, and by others the Iland is called saint Iacob, after the name of the cheefest towne therein, which by reason of the great hauen as also the situation therof, hath a verie great traffike, as hauing on the East side the Ilande of Saint Domingo, on the West Iucatan, on the North the great Cape of Florida, and on the South the Iland Iamaica, all set downe in this Carde. It is in forme like vnto a willow leafe, because it is longer thē broad, being in length from east to west three hundred miles, and from north to south seuenty miles, in breadth in some places but fiftene and in some ninetene miles. The middle of the Iland lieth in longitude 19. degrees, and in latitude or height twentie degrees. It was long time accounted for firme land, because of the greatnesse, which is no marualle, for the inhabitants themselues knew no other, but that it had no ende (and also long after the Spaniards comming thither) because the people are poore and naked, contented with a little, and with their own, not seeking any further, neither caring what their neighbours did, and therefore knew not if there were any other lande vnder the heauens, then that wherein they dwelt. The ground is high, rough, and sharpe of hils, the sea in many places being white, and the riuers small, and good water, rich of golde and good copper, the aire temperate, yet somewhat colde: therein is found much Mather, seruing to die woll, cloath, and leather: it is also ful of thicke woods, fishponds, and faire Riuers of fresh water, also of ponds that naturally are salt water: In the woods are many hogges and oxen, the riuers do oftentimes cast foorth gold: in this Iland are fiue townes inhabited by Spaniards, whereof the first & principal is Saint Iacobs, the residence and sea of the Bishop, but Hauana is the cheefe towne of marchandize, and where all their Shippes are made. Twoo principal and notable things are by Gonsalo Onetano written of this Iland, the first, that therein is a valley situate betweene two hils, in length about two or three Spanish miles, wherein nature of it selfe bringeth foorth certaine round balles, such as by art cannot possibly bee made rounder, and in so great aboundance, that they may ballist or loade whole Shippes therewith, and are vsed in the shippes in steeds of Iron or Leaden bullets. The other is a certaine hil not farre from the sea, from whence there floweth pitch in great aboundance, and runneth into the sea, where it driueth vppon the shore from place to place, as the winde and weather serueth. This pitch

is vsed by the inhabitants and Spaniards, to pitch their shippes. The people of the Island are like those of Hispaniola, onely differing in speech: both men and women go naked, and keepe their bridalles in verie strange manner: for that he which is married lieth not the first night with his wife, be if it be a Lord, he biddeth all the Lordes, and one of them doth it for him, and if it be a Marchant, then Marchants take the paines to helpe him, but if it be a countreyman, either one of the Lordes or the priest doth ease him of a labour. They leaue their wiues for verie smal occasions, but the women may not forsake their husbands for any cause whatsoeuer. The men are very vnchaste, and wicked liuers: there are great wormes and snakes in the Island, and not venimous, but easie to be taken, the flesh whereof they eate, and are neuer hurt therwith, which snakes do liue by eating certaine beastes, called Guabiniquinazes, whereof many times there are seauen or eight found within their mawes: they are in greatnesse like Hares, in form like foxes, onely that their feete are like Conies feete: the head like a Wesell, a Foxes taile, long haire like a Badger, of colour somwhat red, the flesh sauorie and holsome. This Islande was verie populous, but nowe hath verie few, onely certain Spaniards, the rest beeing almost cleane rooted out, and dead for want of meate.

Iamaica.

RIght against Cuba lyeth another Island, which stil holdeth the name, it alwaies had, and is called Iamaica, and of the Spaniards saint Iacob, it lieth betweene seuentéene and eightéene degrées, on this side the Equinoctiall line, on the East side it hath Saint Dominico, about fiue and twentie miles distant, on the West side the Cape or corner of Iucatana, on the north Cubam, also fiue and twentie miles distant and somewhat more, and on the South another smal Island, called Lacerana, of fiue and twentie miles distant as the rest. This Islande was discouered by Christopherus Columbus, in his seconde nauigation into those countreyes, and was taken by his son Don Diego, gouerning the Island Saint Dominico, by one Iohan de Squibel, a captaine.

The breadth of the Islande surpasseth the length, for it is from East to West about fiftie miles, and from north to south twentie miles, it is most inhabited by Spaniards, the inhabitants also being burnt and destroyed by them, like those of Lucaya. The middle of the Island hath the longitude of 191. degrées, and latitude or height eighteene degrées, and is distant from the line seuentéene degrées, on the north side. It hath a hill that raiseth it on al sides, inward to the middle of the land, and so proportionably and euen, that it can hardly bee descerned: it is verie fruitfull both on the sea side, and within the land, and in times past verie populous, such as were very wittie and subtile, more then other of the Islanders thereabouts, both in wars and other labours. There is likewise gold, and verie fine cotten woll, and at this present it is ful of beasts brought thither by the Spaniards, and there haue increased. The swines flesh is better in that Island, then in any other place. The cheese towne in this Island is called Hispalis of Siuilia, because of the abby which therein is erected, the first abbot being Peter Martir borne in Milan, an excellent learned man, and hee that wrote most concerning this Hystorie.

Hispaniola or Haiti.

THe seconde great Islande accounted among the Antillas, was by the first inhabitants called Quisqueia, or Quisquesia, and after that Haiti, and then Cipanga: Haiti is as much to say, as roughnesse or sharpnesse, and Quisqueia great land, Christopherus Columbus called it Hispaniola, and now it is called Saint Dominico, after the cheefe Towne in the same Island: it was discouered in Anno 1493. on the east side thereof lyeth the Island of Saint Iohn, and many others, on the West Cuba and Iamaica, on the north the Island of the Canibals, and on the south the firme land, which is the Cape of Vela by Venezuela, or little Venice. The cõpasse of this Island is 350. miles, Benzo saith 400. French miles, which is in a manner al one, and it is broader then long, for in length it is from East to west 150. miles, and from north to south 40. miles, the middle of the Island lyeth in the longitude of 300. degrées, in latitude 19: in it there are verie many and great hauens, as Hatibanico, Iuua, Ozoma, Neyua Nizao, Nigua, Hayua, and Iaques, which do, al runne into the sea. There are others that are smaller, as Macorix, Cibao, & Cotui, wherof Macorix is verie ful of fish, the other two abounding in gold. In this Island are two very strange lakes, the one because of the goodnes and profitablenes therof, the

1493.

other, by reason of the strangenesse, the one comming out of the hilles, from whence the Riuer Puizao hath her issue: it profiteth no man, onely it giueth a feare, and a little smder sulkes.

The other of Xaragua is salt, although many sweete riuers runne into it, and hath many fishes, among the which are verie great Tortuxes and Tiburones or Hayen: it is hard by the sea, and is eleuen miles in compasse: the riuer sides and shores were much inhabted, except the Saline a verie faire hauen, and the Riuer Iaques, where there is a great salt hil: There groweth in this Iland great store of very fine blew colour, and much brasill wood, cotten woll, (but they know not how to make any thing of it) amber, rich mines of gold, and is also fished out of lakes and riuers, and likewise siluer and other mettals, great abundance of sugar: it is verie fruitful ground, Reddish, Lettice, and Coleworts beeing sowed therein, are within sixteene dayes after ripe, and to bee eaten: Melons, Cucumbers, and Gourdes, within sixe and thirtie dayes are also ripe and verie sauory, aboue al others whatsoeuer. The forme of the Iland is like a chesnut trée leafe, in the middle of the Iland there passeth a stony or rough hil, in forme of a mans backe, which is called Cibani or Cipangi, where in times past much gold was founde: out of this hil runneth foure great riuers, diuiding the Iland into foure partes, wherof the one is in the East, and is called Iunna: the second in the west, called Attibunicus, the third in the north, called Iachem, and the fourth in the South, called Naxban, whereabouts there is much brasile wood, and woods of diuers spices, but not like our spices, which they barter for other wares, specially for stooles and dishes of blacke ebanny. Vppon the hil of Cibano, lyeth the Castle of Saint Thomas. There are likewise many townes within this Iland, the principall called Saint Dominico, made by Bartholomeo, Columbo, and by him so named, because they arriued in that Iland vpon saint Dominicks day: it lyeth on a plaine ground, vpon the sea side, and hath aboue fiue hundred houses, built after the spanish maner, on the West side therof runneth the riuer Ozama, or Ozonca, into the sea, where there is a good hauen, in the which manie shippes may anker: about this Riuer lyeth verie great and thicke woodes: the greatest traffike next their golde is sugar, and hides, for that al sorts of foure footed beasts being brought thither out of Spaine, haue so much increased therein, that there are some spaniards in the Isle, that haue sixe thousand or eight thousand beastes.

Isabella and another towne lying on the other side of the same Iland in a valley, concerning the situation, the people, their Religion and customes, you may sufficiently reade in the spanish Historyes thereof set forth, yet will I note some that are verie strange: in this Iland are certain wormes verie common among them, and by the inhabitants called Cuuero, in greatnesse as bigge as a ioynt of a mans finger, with foure wings, two verie little, the other two somewhat greater, and harder, and are as couers to the smaller, these wormes shine by night as the sloe wormes here with vs, which light doth not onely appeare like a starre, casting forth streames and shining out of their eies, but also in the whole body, so that when they flie and spreade their wings, they giue much more light out of their bodyes, then when they sitte still: in which wormes men may well beholde the great workes and blessings of God, by his strange gifts bestowed vpon his creatures: for by the light of this little worme, the darkest chamber that is in the night time, may be made cleare and bright, whereby a man may reade, write, or do any thing, not néeding any other light: and likewise if a man beare that worme in his hand, he shall haue as great a light as if he bore a torch or lanterne, and many light others therewith, and the more wormes there are, the greater will be the light.

Not farre from Hyspaniola lyeth another small Iland, called Mona, betweene Hispaniola and Boriquena, or Saint Iohns vnder seuenteene degrées on the North side of the line. This Iland is small and flatte, and euen lande, in bignesse about three miles, and inhabited by a fewe Indians, and Christians, it hath verie good water, and is ful of fish, specially of verie good creuishes.

Boriquen.

FRom this Iland you come vnto Boriquen, now named S. Iohn, a rich hauen: on the East side it hath the Iland of Sancta Croce, on the West other small Ilandes, Northwarde the Iland of Saint Dominico, which is fiue and twentie miles distant, and on the South, the Cape of Paria, distant aboue three hundreth thirtie and sixe miles. The length of this Ilande is more then the breadth, for from East to West it is fiftie miles, from north to South eighteene miles, and

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is diuided into twoo partes, that is, the North and the South quarter: the middle of the Iland lyeth vnder 303. degrees longitude, and 18. degrees latitude: in forme almost square, populous and wel housed, hauing many good hauens and woods. The inhabitants haue continual warres against the Canibals, or such as eate mens flesh. This Iland was rich of gold on the north side, and towardes the south, fruitfull of bread, fruit, graffe, and fish: it is said these people vsed not to eate any flesh, which is to be vnderstood of wilde flesh, but they eate many birdes, as Pigeons, and such like: in other things they are like those of Hispaniola, onely that they are better souldiers, and vse bowes and arrowes: in this Iland there is a certaine gumme, by them called Tabunuo, vnholsome and fatty like tallow, wherewith and with oyle they dresse their shippes, and because it is bitter, it preserueth the ships from wormes. There is likewise much por wood, which is vsed to heale the pore and other diseases. This Island was discouered by Christopherus Columbus, in his second voyage into India: There is a verie strange and notable Historie written of the inhabitants hereof, which is, that at the first arriual of the Spaniards in that Iland, they thought the Spaniards to be immortal and neuer died, whereof to be assured, vppon a time, one of their Cariquen or Lords, called Vraioa de Yaguara, caused one of the Spaniards to be taken, and to proue if he were immortal, caused him to be put into a Riuer vnder the water, and there holden, to see if hee would come forth aliue, but being dead, and brought before the king, he was thereby assured of their mortalitie, whereupon he rose against them, and slew 150. of them, that were busie in seeking of gold.

Saint Crus, Hay, Hay.

FRom Borequien you come to the Iland S. Crus, in time past by the inhabitants called Hay, Hay, being inhabited by Canibals, or eaters of men, as also the next vnto it, called Guadalupea, by them called Quiera, or Quiera, which Caribes or Canibales had in short time deuoured at the least 5000. men, which they stole and toke out of the Islandes rounde about them: from thence you come to diuers other Islandes, which lie like an Archipelago, hauing the same name, but many of them are likewise called after the forme or fashion that they beare, as Anguilla, which is an eele, as being long and smal, Redonda Maria, because it is like a spheare, a verie round Mons serratus, that is, a closed hil, because the Iland hath high hils round about it, ful of people and victuals, some of saints, as S. Martin, S. Bartholmew, S. Barbara, Beata Virgo Antigua, till you come to the olde Virgin Maryes, which lie together in a rowe, verie pleasant to beholde, some greene, others red, blew, yellow, and violet, most wonderful to such as saile by them, wherof many colours are made.

Guadalupea.

BY Antigua lieth Guadalupea, the cheefe and greatest Islande of Canibals foure degrees distant from the Equinoctiall line, it is round aboue 130. miles, and diuided by two streames, like England and Scotland, so that it seemeth almost to be two Islands: it hath many goodly hauens, the name being giuen it of our Lady of Guadalupea, it is ful of villages, each of twentie or thirtie houses, all wood, and rounde, made of certaine great okes which they thrust into the earth, and those serue for the dores of their houses, then they place smaller, which hold the rest from falling. Their branches on the toppe being bound together like tents, which they couer with Palme tree leaues, to keep them from the raine, within they fasten ropes made of cotten wool, or of Biesen, wherupon they lay cotten mattresses, and hanging beddes therein to sleepe. This Iland hath seuen faire riuers, the inhabitants were called Carucuerum, it hath verie great Parrots, much differing from others, being red both before and behind, with long feathers, the wings speckled with red, some yellow, some blew, al mixed together, whereof there are as great abundance, as of Spreenwen in our countryes: there groweth in this Iland a certaine gumme called Anime, not much vnlike Amber: the smoke or aire of this gumme being let vp into the head, driueth out the colde: the tree bringeth foorth a fruit like dates, but of a spanne and a halfe long, which being opened, hath a certaine white and swete meale. This fruit they keepe for winter, as we do chesnuts, the trees are like figge trees: they haue likewise in this Island al kind of orchard fruit, and some are of opinion that al kindes of swete fruites were first brought out of this Islande into the other Islandes round about it, for they are hunters of men, which hauing taken, they eate them, and for the same cause they trauaile abroade many hundreth miles, both farre and neare, and in their trauell whatsoeuer they finde, they bring it home and plant it. They are not friendly, but

fierce and cruell. They indure no strangers among them, both the men and the women are verie subtile, and expert in shooting with their bowes, and their arrowes being poysoned: when the men are gone abroad, the women keepe their places and countreyes, most stoutly defending them from al inuasion: to conclude, al parts of that Iland both hils and dales, are verie fruitfull, and in the hollow trees and clifts of hilles, and rocks, they find honie.

Desiada, or Desiderata.

ABout eightéene miles from Guadalupa towards the East, lieth Desiada, another Iland, being twentie miles great. Desiada, or Desiderata, that is desire, so called by reason of the faireneſſe of the Iland: ten miles from Guadalupa towards the south, lyeth Galanta, being in compasse aboue thirtie miles, it is an euen and faire country, wherof the Iland hath taken the name, for Galanta in Spanish betokeneth faire. Therein are diuers swéete smelling trees, both in barks, rotes, & leaues. There are likewise many great Porpleaches. Nine miles from Guadalupa towards the East, there lieth fiue smal Ilands, called Todos los Sanctos, or al Saints, and Barbara, spoke of before. Those Ilandes are verie full of cliffes, stonie, and vnfruitful, which the Pilots are to loke vnto to auoyde the danger that may ensue. A little further lyeth Dominica, taking the name from the day, because it was discouered vpon a sunday, and also an Iland of Caniballes, so ful and thicke of Trees, that there is scant an elle of frée land. Thereabouts also is another Iland called Madanina, or the womens Iland, where it is thought that women onely inhabited in maner of Amazons, whither the Canibales often times resorted to lie with them, and if they had daughters, they kept them, but boyes, they sent vnto their fathers: it lyeth fortie miles from Mons Serratus. After that lyeth yet three Ilands, (besides other little Ilands and diuers cliffes) called S. Vincent, Granada, and S. Lucia. Comming further towards the coast of Florida, where we left, right against it there lyeth certaine smal cliffes, called Martires, and the little Ilands called Tortugas, because they are like a Torteauxes. From this poynt of Florida to Ancon Baxo are 100. miles, and lyeth fiftie miles distant East and West from Rio Secco, which is the breadth of Florida, from Ancon Baxo 100. miles to Rio di Nieues, from thence to the riuer Flores 20. miles and somewhat more, from the riuer of Flores to the bay called Bahya del Spirito Sancto, which is likewise called La Culata, being in the entrance thereof thirtie miles broade: from this Bahya which lyeth vnder 29. degrees, are 70. miles to the riuer called Rio del Pescadores. from Rio del Pescadores (which lyeth vnder 28. degrees and halfe, there is 100. miles to the Riuer called Rio de las Palmas, from whence Tropicus Cancri beginneth: from Rio de las Palmas to the Riuer Panuco are 30. miles, and from thence to Villa Rica, or Vera Crus, are seuentie miles, in which space lyeth Almeria: from Vera Crus, that lyeth vnder 19. degrees, to the riuer of Aluarado, (by the Iland called Papa Doapan, are thirtie miles: from the riuer Aluarado to the riuer Coazacoalco are fiftie miles: from thence to the riuer Gritalua are fortie miles. The said two riuers lying about eightéene degrées: from the riuer Gritalua, to Cabo Redondo, are eightie miles, as the coast stretcheth along wherein are contained Champoton and Lazaro: from Cabo Redondo to Cabo di Cotoche, or Iucatan are 90. miles, and lyeth about 21. degrées, so that there are in al nine hundred miles in the length of the coast of Florida to Iucatan, which is another Cape or hoke, which stretcheth from off the land northward, and the further it reacheth into the sea, the more it crooketh or windeth about, and is fortie miles from Cuba. The Iland whereof we haue alreadie spoken, which doth almost inclose the sea that runneth betwéene Florida and Iucatan, which sea by some men is called Golfo de Mexico, of others Golfo de Florida, and of some others Cortes: the sea that runneth into this gulfe, entreth betwéene Iucatan and Cuba with a mightie streame, and runneth out againe betwéene Florida and Cuba, and hath no other course.

A breefe description of *Noua Hispania*, or new *Spaine*.

THe second part of America is called Noua Spaigna, or new Spaine, it beginneth towards the North, about the Riuer of Panuco, vppon the borders of Florida, on the South side it reacheth to the prouince Dariena, where it is diuided from Peru, on the East it hath the maine Sea, and on the west the South sea called Mare Australe: this whole Prouince was in times past by the Inhabitants called Cichemecan Culhuacan, or Coiacan, which peple came out of the land of Culhua, which lieth aboue Xalisco, & made their habitation about the Mores

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of Tenuchtitlan, where at this present lyeth the towne of Mexico, which people hauing neither countrey nor dwelling place, chose that for the best and most profitable, therein building diuers houses and habitations, and in that manner placed both their new and old villages vnder the commaundement of Culhuacan, giuing the same name to all that countrey.

This land is great and hath many people and countries vnder it, but the principall and chiefe prouince which the Spanyardes holde therein is Mexicana, also Temistitan or Culhuacan, as I saide before, the other prouinces are Guatimala, Xalisco, Honduras, Chalcos, Taica, Chamolla, Claortomaca, Huicacholla, and the kingdomes of Michuacan, Tescuco, Tlazcalla, Tenuacan, Maxcalcinco, and Mixtecapan. Mexico or Culhuacan was brought vnder the subiection of the kings of Spaine, by Ferdinando Cortes Merches della Vallo in the yeere of our Lorde, one thousand fiue hundred and eightene, which countrey is very rich of golde and siluer, for that many riuers haue golde in the sand. The Sea shore in those Countries yeeldeth manye pearles, muskles, or oysters, wherein they finde the pearles, whereof there is a great fishing, and much traffike for them. There are likewise in this countrey many lakes or meeres that are stil and haue no issue, which by the heate of the Sunne tourne into salt. There is likewise no lesse aboundance of Cassia Fistula then in Egypt, growing on trees, with leaues like walnuts, and yellow blossoms, from whence the pipes or cases of Cassia do issue forth, which are vsed to purge in hote feuers, to cole and cleanse the gall and heart blod, as also very good against the stone in the bladder and kidneys, and other diseases. There is likewise in that countrie a kinde of fruit that groweth in great abundance called Cacao, altogether like an almond, which is taken out of the huske, and couered with a thinne skinne, whereof the kernel is diuided into three or foure partes, of a darke yellow with blacke veines, being harsh in the mouth, and of an euill taste, but with them is much esteemed, whereof, being beaten with some of their countrey pepper, they make a certaine drinke, which they esteeme of great price, giuing it vnto great Lordes, and such as are their especiall friends, as we esteeme of muscadel or maluesie. The sea bordering vpon this countrey, as also the riuers running through it are ful of fish, wherein also they finde diuers Crocodiles, as in Egypt, the flesh whereof is so much esteemed before
118 all other meates, that they account it for a princely dish, whereof some are aboue 20. foote long. The country is full of hilles, and stony rockes, and great difference in their speeche, so that they hardly vnderstand each other without Interpreters. The places wherein the Spaniardes first placed their men were Compostella, where the Bishop and the kings counsell are resident, and Colima, which they call the Purification: in new Galicia is the chiefe Guadalaiara, and the head or principall part of the kingdome. Mecheocan also a Bishops sea, Cacatula the towne of Angels, a chiefe towne and bishopricke, Mexico a kingly citie, and Queene of al cities in the new world, lyeth vpon the border or side of a lake: the market place of the Towne lying ful vpon the lake, whereby they can not come at it but they must passe ouer bridges. This lake is salt, and is in length fiue lucas, or twelue miles, and is in breadth tenne miles, without fish, onely a smal kind that may rather be called wormes than fishes, from the which lake in summer time there ariseth such a stinke, and infecteth the ayre in such manner, that it is vnwholesome to dwel there, notwithstanding it is inhabited by as many marchants, as any towne in Europe, the cittie is great, at the least three miles in compasse, wherein are so many temples that it is incredible: the particularitie whereof, before it be long shalbe translated out of Spanish into our mother tongue, by the author thereof, whereunto I referre you.

Not farre from this cittie lieth an other fresh lake very ful of fish, whereon, as also vpon the shore, lie many townes. When this towne was first taken by the Spaniards, there raigned a king called Montezuma, being the ninth in degree, and as then the towne was but 140. yeares old, which is to bee wondered at, howe it is possible that so great a citie in so few yeers should be so famous. The marchandises that are most carried out of this countrey, are golde, siluer, pearle balsam, cochenilia, the white rote Macheocan, which is good to purge, Salsa Pariglia, and an other rote which maketh men sweate, brimstone, beasts skinnes, and fish. And thus much for new Spaine in generall, and of Mexico in particular.

Not minding at this present time to make any longer discourse, because that our Carde sheweth little thereof, and now returning to our owne Carde, you must vnderstand that the lower ende of Cuba hath an out Hooke, called P. de Santa Anthonio, which is very fitte for to

take in fresh water, and to calke and mend the shippes.

Sailing from this hoke sixtie fiue miles, to the firme land, you come to the hoke of Iucatan, which runneth into the sea like a halfe Iland. Tectetan is in Indian speech, I vnderstand you not, for that vpon a time when certaine Spaniards put out of the hauen of Saint Anthony, to discouer newe countries, and arriued in that Iland, they made signes vnto the people to knowe the name of the country, whereuppon the Indians answered them and saide, O Tectetan, Tectetan, that is, We vnderstand ye not: and so the Spaniards corrupting the name Tectetan call that land Iucatan, yet the furthest point therof in their speech was called Eccampi. This point of Iucatan lyeth vnder 21. degrees, vnder the which name a great countrey is comprehended, by some called Peninsula, that is, a place almost compassed about with water, for that the further this point reacheth into the sea, the broader it is, being in the narrowest part 80. or 90. Spanish miles broad, for so farre it is from Xicalanco.

Therefore the sea Cardes that place this land nearer or smaller, do erre much, for that it is in length from East to West two hundred miles, being discouered by Francisco Hermandez of Cordua, in the yeare of
1517 our Lord 1517. but not al of it, for that sailing from out of Cuba from Saint Iacobs, to discouer new countries, or (as some say) to fetch labourers to trauell in his mines, he came about the Iland Guanaxos, (herein called Caguanaxa) to the cape di Honduras, where good, honest, ciuill, and simple people dwelt, being fishermen, hauing no weapons, nor vsed to the warres: and proceeding further, sayled to an vnknowne point of land, where hee found certaine salt pannes, whereunto he gaue the name of Donne, that is, women, for that there were certaine stone towers, with staires & chappels couered with wood and straw, wherein were placed diuerse Idols that shewed like women, whereat the Spaniardes maruelled, to finde stone houses, which till then they had not seene, and that the inhabitants were rich and well apparelled, with shirtes and mantles of cotten white, and coloured, with plumes of feathers, and iewels of precious stones sette in golde and siluer: their women likewise appareled from the middle downewardes, as also on the head and breast, which hauing seene, hee stayed not there, but went vnto an other poynt, which hee named Cotehe, where hee met with certayne Fishermen, who with feare fled from him into the countrey answering or calling vnto him, Cotehe, Cotehe, that is to say, home, home, thinking hee asked them the way into the land, whereby this poynt hath holden the name of Cotehe. There vpon the sea side they found a great towne, which for the greatnesse thereof, they called Alkair, after a Towne of the same name, lying in Egypt (yet I thinke it not to be halfe so great as they affirme it to be) where by the Inhabitantes they were friendly receiued, and being entered into the town, they meruelled to see houses with high towers, goodly churches, paued streets, and great trade of marchandise. The houses were of hewen and carued stones workmanlike made, and built with chalke, but couered with strawe and leaues, the chambers within them of tenne or twelue steps high: they were likewise apparelled, but not with wollen cloth, because they had no sheepe, but with cotten wouen in diuerse sortes, very finely coloured: the women likewise apparelled from the middle downe to the foot, couering their heads and breasts in diuers sorts, very carefully seeking to couer their feete that they might not be seene: going diligently to church, to which end such as were rich & of authoritie had their owne paued street from their doores to the church, but were Idolaters, & although they offred men vnto their Idolles, yet they did not eate mans flesh. They were likewise circumcised, but it is not knowne why they vsed it, vnlesse it were the diuell that ruled ouer them willed them so to do: in their dealings they were vpright, and kept their promises: they traffiked without mony, by bartering, specially for cotten and apparell, or gownes made therof, all without sleeues, which is the greatest riches they bring vnto their Lordes, and which they carry to Mexico, Capo di Honduras and Cuba: they haue likewise many Bees, hony and ware, but they knew not how to vse ware before the Spaniardes came thither: golde and siluer mines they had none, although the Countrey was a rough, sharpe, and stonie land, yet it is fruitfull, ful of Maiz or Turkish wheate, and aboundant in fish: there was in those Countries before the Spaniardes arriuall, at the least foure hundred thousand Inhabiters, whereof there are scarce eight thousand left, they haue beene so rooted out by the Spaniards, some slaine, some solde for slaues, and carried into wild vnhabited places, to see for golde, and others by hiding themselues from the cruell Spaniardes.

Guatimala.

By Iucatan inward to the land, lieth the prouince of Guatimala, wherein there was a towne, hauing the name of the Prouince, which vppon the eight day of September An. 1541. by meanes of continuall stormes and raine was wholy ouerthrown and destroyed, wherein were killed about a hundred and twenty Spaniardes. The day before it hapned, some of the Indians went vnto the Bishop of Guatimala, whose name was Franciscus Masoquin, teling him that at the foote of the hill whereon the towne stode, they had heard a most horrible and fearefull noyse: whereunto the Bishop answering them saide, haue I not often times willed and instructed you not to thinke vpon such thinges, and presently after about two houres after midnight, there fell an vnmesurable water downe out of the hill, that ranne with so great a force, that it carried stones and all thinges with it, diuers fearefull sightes and horrible cries being heard and seene in the aire: after the which the Towne was new built, & placed in a plaine field about 3. miles distant from the place, wherein it stood, hauing about 80. or 90. houses in it all of free stone, & couered with tiles. In this Prouince are many Earthquakes, as Benzo writeth, who continued long in those countries, otherwise the countrie is of a good and temperate aire, fruitful of corne, and of trées that were brought out of Spaine thether, yet fewe of them prosper, onlie Figge trées and Apricockes, but the fruit is not very sauorie. There are likewise many Cacauaren: as touching the Religion and manner of those people, they are much like those of Mexico, and of Nicaragua, whereof I wil speake, they likewise deale together, but because this Prouince standeth not in our Carde, I haue spoken sufficiently thereof.

Fonduras.

Next to Guatimala, is the great countrie of Fonduras, wherein before it was inhabited by Spaniards, there were at the least, 410000. Indians, whereof there are not at this present (nor many yeares since) aboue 8000. left aliue, part of them slaine by the Spaniards, part led Captiues and consumed in their golden mines, and part ranne away to hide themselues in desert places and holes vnder the earth, so to auoide the Spanish tirranie. In this Prouince the spaniards haue erected 5. townes, which are not in all aboue 120. or 130. houses, most part built of reedes and straw, and at this present not much inhabited, because the gold which is their onlie desire beginneth to faile. The chiefe of these townes in our Card is named Truxillo, of others, Trugillum, or Turtis Iulia, wherein there is a Bishop, this Towne is situate vpon a litle hil, on the sea side in the north part the rest of the townes shall likewise bee spoken of in the description of the coast. And returning againe to the Cape of Iucatan, right against it there lieth a most sweete and pleasant Iland, by a king named Cozumelao, whose ancestors dwelt therein, called Cosumell, which from the further corner of Cuba Porto di Saint Anthonio, is seuenty miles, and from Iucatan fiue miles, it is round 45. miles, being a flat and euen coūtrie, very fruitfull they haue gold, but it is brought from other places, and great abundance of honie and war, and all kind of fruits, hearbs, birds, and foure foted beasts, for other thinges, as Churches, Houses, streets, traffique, apparrell, and customes, altogether like Iucatan, some of the houses are couered with straw, because they want stones, yet there are many stonie places, & in some places pillers of Marble as they haue in Spaine.

At the first entrie of the Spaniards into that Iland they were not receaued, but after the ruler thereof entertained them very curteouslie, and brought them vp into a tower, where they erected a Crosse, because that they arriued there vpon the 5. of May, being as then holie rode day, and called the Iland S. Crus, but in our Carde it keepeth the old name. In this Tower they found certaine chambers, wherin they saw many Idols, lying among other Images, which they with great noyse called vpon & praied vnto, offering certaine sweet sauours and incense vnto them, as other Idolaters and Heathens vse to doe, therein fulfilling their Heathenish Ceremonies, they are likewise circumcised.

From this cape to Rio Grande are 100. miles, wherein are contained La Punta de las Mugeres, and the Bahya de la Ascention. Rio Grando lieth vnder 16. degrées ½, and from thence are 150. miles to Cauo di Camaron, which are accounted in this manner: first, from the great riuer to the hauen of Higueras are 30. miles, from Puerto Higueras to the hauen et Puerto di Cauallos, other thirtie miles. This is the second place by the Spaniards diuided into a colonie: a dayes iournie from thence lieth Saint Pedro in a plaine field close to certaine hilles,

being

being the third Colonie of the Spaniardes, not farre from thence runneth the riuer Vlua, and the lake in the middle: from whence lie certaine hard groundes like Ilandes couered ouer with weedes, which as the wind bloweth, flet from place to place.

From Puerto de Caualllas to Puerto del triumpho de la Crus are thirtie miles betweene, the which lieth next to Guamareta, Saint Iacob, and Truxillo. From Puerto del triumpho de la Crus to Capo de Honduras are 30. miles, and from thence to Cabo del Camaron 20. miles, from thence to Cabo de Gatias a dios lying vnder 14. degrees, are accounted 70. miles: this is likewise a Spanish colonie or towne builded by them, and betweene them on the same coast lieth Carthago, also a Spanish towne from Gracias a dios are 70. miles to del Aguadera, which springeth out of the lake or sea of Nicaragua, and is heere called Aguadaco: now againe for a time we will leaue speaking of the coast, to declare the Prouince and Countrie of Nicaragua.

Nicaragua.

Departing from Fondura, and passing the borders of Chiulutecca, you come to the Prouince Nicaragua, stretching towardes the south sea, which is not verie great, but rich, fruitfull and pleasant, but of so vnreasonable a heate, that in Sommer time the heate cannot be indured in the day time, but only in the night, it raineth there for the space of 6. whole monthes together beginning in Maie. The other sixe moneths are exceeding drie: the day and night being all of a length, honny, ware, cotton, wol, and balsam growe there in great aboundance, and many kindes of fruites, which are not found in other prouinces, neither yet in Hispaniola, nor any other place: and among the rest a kind of apple, in forme much like a peare, within it there is a round nut, almost twice as bigge againe as one of our common nuttes, very sweete and pleasant of taste, the tree is great, with small leaues. There are few kine, but many hogges, which were brought out of Spaine to breede therein. The country is ful of Indian villages, all with smal houses made of reedes, and couered with strawe: they haue no mettall: yet at the first entraunce of the Spaniards, the inhabitants had certaine common and base gold among them, which was brought out of other places thither: there are many parrats, which doe great hurt vnto the seedes, and would doe more, were it not that they are driuen away by slings and other meanes. The Spaniards at their arriuall in those countries, by reason of the great abundance of al things, called them the Paradise of Mahomet. There are many Ginny hennes, and a certaine fruit called Cacauate, which they vse instead of mony, it groweth on an indifferent great tree, and onely in warme and shadowe places, as sone as the Sunne commeth vpon it it withereth, and therefore it is sowed in woodes vnder trees, and in moyst places, and al little enough, but the trees whereby it is planted must be higher than it, and bound close together, that they may defend and couer them from the heate of the sunne: the fruit is like almonds, and being taken out of their shels, are couered with a thinne blacke skinne, and the pith being taken out it may be diuided into two or three partes, hauing browne and gray veines, but of a hard taste. When they make drinke thereof, they drie it in a pot by the fire, and then bruise it with stones, which done, they put it in a cullender, or potte made with holes, mixing it with water, and putting thereto a litle of their pepper, and so drinke it. This drinke is somewhat bitter, it coleth the body, not making them drunke, and by them throughout all the country, it is esteemed for a most pretious thing, which they present to men of great account, as we do maluesey or hypocrase. The maners of this people are not different from those of Mexico, they eate mans flesh, their clokes and garments are without sleeues: they kindle their fire by rubbing two peeces of wood one against an other, which is their common custome throughout al India: and although they haue great store of ware, yet they knew not howe to vse it, for that in stede of candles they vsed lights made of pine tree boughes: their speech is diuerse, but the Mexican speech is the best, and that is furthest knowen, for that therewith men may trauell through the country aboue fiftéene hundred miles, and is very easie to learne: when they daunce, they vse a very strange manner, for they are at least three or foure thousand together, sometimes more, according to the number of inhabitants, in the fielde where they wil daunce, being all together, they make the place very cleane, then one of them goeth before leading the daunce, commonly going backeward, turning in and out, all the rest following by three and foure together, vsing the like apish toyes, their minstrels and drummes, singing and playing certaine songs, whereunto hee that leadeth the daunce answereth, and after him all the rest, some bearing Wayerkens

in their hands, & some rattles ful of stones, wherewith they rattle, others haue their heades al stucke with feathers, some their legs and armes bound about with stringes full of shels, some ouerthwart, and some crooked, turning their bodies, some opening their legs, some their armes, some counterfeiting the deafe man, and others the blind man, some laughing, others grinning, with many strange deuises, they keep their feasts al that day till night drinking nothing but Cacauate.

The ships that saile ouer the south sea to Nicaragua, passe thorow the narow stream about fiue and twenty miles inwards, towards the land, til they come to a dorp called Realegio, where there are certaine reed houses, inhabited by Spaniardes, where the ships anker by reason of the good hauen, and because of the wood. A dayes iourney from this place eastward lieth Legio or Leon: the Bishops sea of Nicaragaa, standing vpon the border of the lake of Francisco Fernendez, as also Granaten and other Spanish townes lying vpon the same lake, fifty miles from each other almost, at the other ende where the lake illueth into the northerne sea. Those two townes are both scarce fourescore houses, part made of lime and stone, and parte of reedes and strawe. Fiue and thirtie miles from Leon lieth a hill, that casteth out fire, in such abundance, that by night they may beholde at the least 100000. sparks of fire flying into the aire: many Spaniards are of this opinion, that therin must be gold, which giueth the fire a continual essence, wherby they haue sought many meanes to trie it, but al in vaine, and therefore needeles to rehearse.

Returning againe to the lake of Nicaragua, therein are great fishes, and amongest the rest a certaine kinde of fish, in Spanish called Manati, hauing finnes hard by their heades, like two hands, this fish is almost like an otter of 35. foote long, and twelue foote thicke, the head and tayle like an ore, small eies, hard and hairie skinne, of colour light blew, with two feete like elephantes feete: the finnes standing out like Kopen, feeding their yong ones with their dugges. This fish feedeth both on land and in the water, they are very familiar with men, whereof the Indians tell a most wonderful thing, which is, that there was a king called Caratamayuus, that had taken a yong Manate, which for the space of six and twenty yeres he kept and brought vp with bread, in a lake called Guainabo, that bordered vpon his house, which fish in time became so tame, that he surpassed the dolphin, wher-

of we reade so many histories, for that at what time soeuer the kings seruants called him Matto, Matto, which in Indian speech is Manisecale or curteous, hee would presently come out of the lake, and eate meate out of their handes, and would likewise come out of the water, and goe into the house, to fetch his meate, and there would play with the children: and when any man was desirous to go ouer the lake, he would oftentimes take eight or tenne of them together, and swimming beare them lightly on his backe ouer the water, in which manner playing with him, the Indians kept this fish long time, til by some iniury done vnto him he became angry, for that vppon a time as a Spaniard would prowe if his skinne were as hard as they reported it to be, threw an arrow or dart at him, and although it hurt him not, yet he felt the sharp point of the arrow, and from that time perceiuing that men with beards and in apparel were there, they might wel call him, but al in vaine, for he would neuer come vp againe, but in the end, when the riuer Attibonicus chanced to flowe so high, that it ranne ouer the bankes, and so into the lake Guaniabo, the fish folowed the streame, and swamme into the sea, these kindes of fishes are much seene and taken in that countrey, for that their flesh is of a very good taste, like hogs flesh, which being salted is carried to Nombre de Dios, and other places. The lake of Nicaragua lyeth not farre from the south sea, and about a hundred miles from the north sea, running through a riuer that is ful of ships, which the Spaniardes called De saguadera, that is, falling of water therein. Thereabouts, & in that riuer there are many crocadiles, that lay their egges vpon the sands on the riuers sides, as bigge as geese egs, which being throwne against a stone wil bruised, but not breake, and in time of hunger, are eaten by the Spaniards, their taste is like a Moschus halfe rotten, and by the Indians is accounted for an excellent kinde of meate: by Nicaragua the country is rough and sharpe, because of the thicke woodes, and vneuen hilles, where not onely horses, but men can hardly passe ouer, vnlesse it be with great paine and labour: about this countrey for the space of foure months, there are certaine Torteaux that doe continue in the sea, as also vppon the shoare, which lay their egges as the crocadiles doe, in the sand vppon the shoare, whereof presently by reason of the great heate of the sunne, there commeth yong Torteaux: the flesh of this beast being fresh, is wholesome and pleasant to eate.

From Cabo de Gratias a dios, to the Rio Grande, or Desaguadera (as I said before) are seuenty miles, from Desaguadera to Corobaro are fortie miles, from Corobaro to Nombre de Dios fiftie miles, betweene Corobaro and Nombre de dios lieth Veragua, and the riuer Swerus: these 90. miles lie vnder nine degrees and ½, so that from the poynt of Iucatan to Nombre de Dios are 500. miles.

As touching the maners of the Indians of Sweren that are about the riuer Swerus, & dwelling by Veragua they are not much different from the rest, onely that they eate no mans flesh: in their countrey are many beares, tigers, and lions, that are very fearfull, and flee when they see a man: there are likewise very great snakes, but not venomous, and many sea cats: there is likewise an other kinde of beast called Cascui, in a manner like a blacke pigge, hairie, with a hard skinne, smal eies, open eares like an elephant, but not ful so open, nor hanging down, clouen feet, and a litle snowt, armed like an elephant, and of so shril a voyce, that it maketh men deafe, and is of a good and sauory flesh. There is likewise an other wonderful and straunge beast, of Gesnerus called a Fore ape, on the belly whereof Nature hath formed an other belly, wherein when it goeth into any place, it hideth her young ones, and so beareth them about her. This beast hath a body and member like a fore, feete like mens hands, or like sea cattes feete, eares like a batte, it is neuer seene that this beast letteth her yong ones come forth but when they sucke, or ease themselues, but are alwayes therein, vntil they can gette their own meate: also there is another kind of beast called Iguanna or Iuanna, not much vnlike our eftes, hauing a thing hanging at his chinne like vnto a beard, and on her head a combe like a cockes combe, vpon his backe certaine sharpe quilles, sticking vpright like thornes, and amongest the rest, some hauing teeth like a sawe, with a sharp taile, and stretching out, sometimes winding like the adder. This beast is accounted among the vnhurtfull snakes, euery time it layeth it hath fortie or fiftie egs, round, and as big as a nut, whereof the yellow is seperated from the white, like hennes egs: they are good to eate, and very sauory flesh, but not roasted either in oyle or butter, onely in water: this beast feedeth both on land, and in the water, it climeth trees, and is fearful to behold, specially to those that knowe not the nature thereof, yet it is so gentle & quiet that it maketh not any noyse, and being taken and bound, it liueth at the least tenne or twelue dayes without meate, it is of a good and sauoury flesh, and is kept for likorishnesse, specially the women, onely such as haue had the por, if they eate it, their paine reneweth.

Nombre de Dios.

NOmbre de Dios, is a towne of traffike lying on the north sea, so named by Diego de Niquesa, a Spaniard, that had indured some hard fortune, and landing in that hauen with the rest of his men saide, in Nombre de Dios, that is, in the name of God, and so began his worke againe which before he did pretend, and there erected certaine houses, giuing the place the name aforesaid: this towne lieth east and west vpon the sea side, in the middle of a very great wood, in a very vnwholesome place, specially in winter time, by reason of the greate heate and moystnesse of the earth, as also, because of the morish ground that lieth on the west side of the towne, whereby many of the Indians die & the houses are built after the Spanish maner, as also those of Panama, wherein many Marchants dwel that sell their wares by the great: the rest of the houses are for strangers, like Innes, as also for Grocers, handicraftsmen, and such like, most part of the merchants of Nombrede Dios, haue houses likewise in Panama, for that the traffique out of Peru commeth to Panama, and out of Spaine to Nombre de Dios, and there they are continually resident, vntill they become rich, and then they goe to other places, or else returne into Spaine. On the north side of this towne lieth the hauen wherein many ships may anker: touching such fruits as they bring out of Spaine into those countries, there groweth some in that vntemperate and vnwholsome ayre, as lemons, oranges, reddishes, coleworts, and lettuce, but very small, few, & not very good, other victuals are brought thither out of Hispaniola, Cuba, and the prouince of Nicaragua, as India wheat or maiz, bread called Cazabi, salt fish, hogges, batatas, and from Panama kine, and flesh vnsalted, all other kind of wares are brought out of Spaine thither, for that euery yere there commeth shippes out of Spaine laden with wine, meale, bread, bisket, oliues, oile, figs, reasins, silks, woollen and linnen cloth, and such wares necessary for the sustenance of man: which wares being arriued in that country, are carried in little scutes through the riuer Chiara, to a place called Cruyce, fiftene miles distant from Panama, where it is deliuered to a Spanish Factor, which

registreth

registreth all the wares, and keepeth them, vntill they be carried by beasts vnto Panama, a Towne lying on the other side of the Lake, from whence by ships they are conueyed into other places, thorow the whole country of Peru, Chaicas, and Chila, as also northward in the out places of the Spaniards. The breadth of the country betweene Nombre de Dios, and Panama, from the one side to the other, is not aboue seuenténe miles, whereby Peru is no Iland. The Spaniards compare this towne to Venice, but I think they nere saw it, for if they had, doubtles they would be of another opinion.

But letting Panama rest til another time I will procede with the description of the coast, from Nombre de Dios to Farallones del Darien, lying vnder eight degrées, are seuentie miles: touching the towne of Dariene, til you come to the old virgine Mary, it lieth in an vnwholesome place, therefore all the inhabitants are of a pale yellow collour like those that haue the yellow iandise, yet it procedeth not from the nature of the land, for that in places of the same height there is wholsome dwelling, that is, where they haue fresh water, and cléere fountains and where vnder the same height they dwel vpon hilles, and not as Dariene which lieth in a valley: the sides of the riuer being compassed with high hilles, and by that means they haue the sunne but at none time, only right ouer them, and on both sides, both before and behinde they are no lesse troubled with the reflexion of the sunne beams, causing a most vnsupportable heat, in such sort that the dwelling in Dariene is not hurtful, by reason of the nature of the land, but because of the situation thereof: it is likewise deadly, by reason of the moyshnesse of the ground, beeing wholly compassed about with moyish stincking water, the Towne it selfe being a very pitte or moyish plotte of ground: and when they throwe water vpon the flores of their houses, it doth presently ingender toades, and when they do digge but a spanne and a halfe déepe in the earth, presently there appeareth Adders out of the poysoned water, that are within the filthy earth of the riuer, which floweth with filth, and full of durt. Out of this déepe valley, euen vnto the sea, in Dariene are Tygars, Lions, and Crocadiles, Oxen, Hogges and Horses, in great abundance, and greater than those that are brought thither out of Spaine, many great trées and fruit, and all kindes of fruits and hearbs that are to be eaten: the people are of colour betweene darke and red yellow, of good proportion, with little haire, or beardes, onely vpon the head and the eie browes, specially the women, which with a certaine hearb make it fall off, they goe all naked, specially vpon their heades, they haue their members hidden, eyther in a shell, or in a case, or else they couer it with a cotten linnen, the women are couered from the middle to the knées, all the rest is naked and bare: in that countrey there is no winter, for that the mouth of the riuer Dariene lieth lesse than eight degrées from the equinoctiall, so that day and night is there of a length: from the furthest point that reacheth into the sea, lieth a village in the Prouince of Caribana, nine miles from Dariene called Futeraca and from thence about three miles lieth Vraba, wherof the whole stream hath her name, and in time past was the chiefe Towne of the kingdome: fiue miles off lieth Feti, from thence to Zereme are 9. miles, from Zereme to Sorache, are twelue miles. These places were all full of Caniballes, and when they had no ennemies to fight withall, they fought one against the other, that they might deuoure the men.

The gulfe of Vraba is 14. miles long, and in the entrie fiue miles broade, and the neare it runneth to the firme land, the narrower it is, into this riuer runne many waters, and one that is muche more prosperous then the Riuer Nilus, whatsoeuer is sowed or planted in Vraba, it springeth very spédily, for that within 28. daies they haue ripe Cucumbers, Goardes, Melons, &c. In Dariene and Vraba there groweth much fruit that is verie pleasant and sweete of taste, & much aboue our fruits, whereof whosoeuer is desirous to know more, let him reade the histories thereof, as Peter Martir in his ninth book of the descriptiõ of the firme land.

In the mouth of the gulfe of Vraba, lyeth a small Iland called Tortuga, that is, the Iland of Torteaux, because it is formed like a Torteaux, or because there are many Torteauxes therein, and further on the same coast lyeth the Iland I. Fuerte, which is in the middle betweene Vraba and Carthago, wherein also are Canibals, most cruell villaines, and from thence you come to Puerto de Caribana, the hauen of Caribana, or of Canibals, whereof the Caribes haue receiued their name. From thence you come to the riuer de Guerra, and then to the riuer of Zenu, which is a great hauen, the town being about seuen or eight spanish miles and a half from the sea, wherin is great traffike of fish, fine gold & siluer works. They gather gold out of the riuers in great flods & rains placing great nettes in the water, wherein they stay the gold, which is in great grains:

it was discouered by Roderigo de Bastidas, 1502
in the yere of our Lord 1502. And within
two yeares after by Giouanni de la Cosa:
And then againe in the yeare of our Lorde
1509. by Don Anciſus: and after him fol- 1509
lowed Alonſo de Hoieda, who desiring to
discouer their lands, or barter with the in-
habitants, as also to learne their speech, and
to know the riches of the country, sought to
come acquainted with them, but the Indi-
ans withstode them, and determined to
fight: wherewith the Spaniardes shewed
signes of peace, causing an interpreter (that
Franciſcus Pizairo had brought from Vra-
ua) to speake vnto them, saying that hee and
his companions the Spaniards were chri-
stians, peaceable and quiet people, and such
as hauing by long voyages passed the great
Ocean seas, had as then need of all necessa-
ry prouisions, and of golde, desiring them to
barter the same with them, for other costly
wares, which they had neuer seene. Where-
vnto the Cariben of Zenu answered them,
that it might well be they were such quiet
people, but yet they shewed not the signs of
peace, and therefore they willed them pre-
sently to departe out of their countrey, for
they saide they were not minded to be mock-
ked by them, neither meant they to indure
an enemies or straungers weapon within
their country. Whereupon D. Anciſus re-
plying answered them and saide, that he
could not with honour depart from thence,
before he hadde deliuered his message vnto
them for the which he was sent thither, ma-
king a long oration, thereby to perswade
them to the christian faith, grounded onely
vpon one God maker of heauen and earth,
and of all creatures therein: in the end tel-
ling them that the holy Father the Pope of
Rome Christs lieutenant throughout al the
world, hauing absolute power ouer mens
soules, & religion, had giuen their countrey
to the mighty king of Spaine his master, &
that he was purposely sent thither, to take
possession thereof, wishing them therefore
not to oppose themselues against him, if they
meant to become christians and subiects to
so great a Prince, onelie paying a small
yerely tribute of golde. Whereunto they
in iesting manner, and smiling, aunswered
much after the same manner, as it is writ-
ten of Attabalipa, that they liked well of
his proposition touching one only God, but
as then they were not minded to argue ther
of, neyther yet to leaue their religion, & that
the Pope might well bee liberall of other
mens goods, that belonged not to him, or at
least that he should giue that which was in
his power to deliuer, as also that the king of
Spaine was either very poore, to desire that
which was none of his, or very bold to seeke
that which he knew not, and that if he came
to inuade their countrey, they would set his
head vpon a stake, as they had done manie
other enemies his like: but the Spaniardes
not esteeming their words, entred vpon the
land and ouercame them.

From the gulfe Vraba to Carthagena are
70. miles, betweene the which two places
the hauens and riuers aforesaide do lie, the
partition being passed ouer, as also Puerto
de Naos, that is, the hauen of Ships, it is
from Carthagena to S. Martha fiftie miles.

Carthagena.

CArthagena was so named, because that
in the mouth of the hauen there lieth an
Iland in Indian speech called Codego, as
also new Carthago, in Spaine Scombria, or
els bicause al the Spaniards dwelling ther-
in, came out of the Cittie of Carthago in
Spaine: the Iland is about two miles long
and a mile broad. When the Spanyardes
came first into that countrey, they found it
ful of Fishermen, whereof at this time they
can hardly find any remnant, which is not
to be wondered at, for that not onely in this
prouince, but in al the other Ilands, wher-
in the Spaniards haue beene, there is hard-
ly any Indians left, because, the Indians as
long as possibl they might wold neuer haue
any dealings with the Spaniardes, because
of their tyranny. This Countrey is rich of
fish, fruites, and all kinde of victualles ne-
cessary for men: they couer their priuy mem
bers with clothes of cotten woll: both men
and women go to the wars, for in the yeare
of our Lorde 1509. as a Spaniard called
Martinus Amisus made warre vppon those
of Zenu, bordering vpon Carthegena, hee
toke an Indian woman of the age of twen-
ty yeares, that with her owne hands hadde
slaine 28. Christians: their arrowes are
poysoned, and they eate their ennemies
flesh, and spoiled many Spanyards: at their
feasts which in times past they vsed to hold
they beautifie their bodies in the best ma-
ner they can deuise, with iewells, and gol-
den bracelets, mingled with pearles, and
stones called smaragdes, wearing them a-
bout their faces, armes, legges, and other
parts of their bodies: their chiefe merchan-
dises are salt, fish, and pepper, which grow-
eth in great abundance all along the coast,
it is of some long, and sharper than the Eſt
Indian pepper, and much sweeter and plea-
santer of smell than the common Brasilia
pepper, which wares they carrie into such
places

places as want it, where they barter for other things, before they were vnder the subiection of the Spaniards: they had many kindes of fruites and trees, cotten woll, feathers, golde bracelets, gold, many pearles, smaragdes, slaues, and diuers rotes, wherwith they trafficked, bartering them without any respect, desire or couetousnes, vsing these wordes, Take this, and giue me some other ware for it, but no ware was more esteemed with them than victualles, but now they likewise beginne to couet after golde and other thinges, whiche they haue learned of the Spaniards. Benzo in his second booke of the Indian historie and fift chapter sheweth a notable example, saying, that vpon a time he being very hungry, went into an Indians house, praying him to sel him a chickin, and the Indian askt him what hee would giue him, he pulling forth a spanish riall of siluer, gaue it him, which the Indian taking, helde betweene his teeth, and saide, Then I perceue you would haue my victualles, and giue mee that which no man can eate, neither is it of any account, therefore take you your peece of siluer, and I wil keep my victualls.

Betweene Carthagena and saint Martha, there runneth a great swift riuer called Rio Grande, which standeth in our Carde, which issueth with such force into the Sea, specially in winter, that it beats the stream of the sea backe againe, whereby the shipps that passe by it, may easily take in water. Sayling vpwardes into this riuer to the kingdome of Bogota, by the Spaniards called Granada, there are certaine mines of emeraldes found in the valley of Tunia, in this Carde called Tomana, whereabouts the spaniards haue builded new Carthage. The inhabitantes of the valley of Tunia, and the people bordering on the same doe worship the sunne for their chife god, with such reuerence, that they dare not stare or once loke stedfastly vpon it: they likewise worship the Mone, but not so much as the sun: in their wars, instead of Ancients they tie the bones of certaine men (who in their liues were valiaunt in armes) vppon long staues, and so carry them before them to incorage others to be the like, and make them the readier to fight. Their weapons are arrowes, pikes made of palme tree wood, and stone swordes. They bury their kings with golden neckelaces, sette with emeraudes, and with bread and wine, wherof the Spaniards haue fond many such graues, which they haue opened. The people that dwell vpon the aforesaid great riuer, are all Caniballs or Caribes, as also those that dwell about saint Martha, and in time past were Caribes. The inhabitants of the Ilandes of Boriquen, Dominico, Matitini, Cibuchine (now called saint Croce) and Guadalupe, as it is already declared, which rowe on the water with scutes made of a certayn wood called Canois, and that fought against those of Hispaniola, and the people of the firme land, whome they spoyled and eate.

The common opinion is, that they came first out of the firme land of Caribana, by Uraba, and from Nombre de Dios, in Indian spæch called Caribes, and all strong and valiaunt menne, are nowe by them called Caribes, which are very expert in bowes and arrowes. The Brasilians name them Prophets, or Soothsayers, and Caribes Priests.

The people inhabiting in the valley of Tunia, poison their arrowes, and before the Spaniards ouercame them they hadde continuall warres against the people of Bagota, or Bogota, they are good souldiers, cruel, and very reuengeatiue: when they goe to warres, they carry their Idoll Chiappen with them, as a iudge of the victorie, vnto whome before they enter into the field, they offer many sacrifices and offerings of certaine liuing men, beeing the children of slaues, or of their ennemies, painting all the Image with blood, which done, they doe eate the flesh: when they returned victorious, they helde great feasts with dauncings, leapings, and singings, some drinking themselues drunck, and agayne besmæring their Image with blood, and being ouercome, they were sorrowfull, and heauy, seeking by new sacrifices to intreate their Chiappen, that hee woulde helpe and assist them, and send them victory against their enemies.

S. Martha.

Saint Martha is also a Towne and Hauen of the Spaniardes lying on the firme land vnder eleuen degrees, on the north side of the Equinoctial line about fiftie Spanish miles, from Carthagena, it lieth at the foote of certayne hills, so monstrous high, that it is incredible, howe in so great extreame heate, so great quantitie of snowe should lie vpon the toppes of those hills which is seene a great way off, and whereby the hauen is knowne.

Thiscountry was discouered and taken by Roderigo de Bastidas in 1524. where it cost him his life, not by the enemy, but by 1524.

his owne men, that when he was asleepe, killed him, and gaue him fiue woundes in his body. The people of this country are so cruell and fierce, that they haue oftentimes driuen the Spaniards from their countrey, not caring for the shippes, but running into the sea, till the water mounted as high as their breasts, shooting with thousandes of poysoned arrowes, and neuer would giue ouer, were it not by meanes of the great shot, together with the cries of such as were afraid, and ran away, thinking them to be thunder claps, which oft times happen in those countries, by reason of the euennesse of the countrey, with the height of the hills. The compasse of this hauen is three Spannish miles, and so cleere that they may see stones lying on the ground within the water, although it is at the least twentie elles deepe: into this hauen there floweth two running waters, but not fit for great ships, but onely for little boates, cut out of peeces of wood: it is a great pleasure to heare what they report of the great numbers, and goodnes of the fishes that are taken thereabouts both in fresh and salt water, for the which cause they found many Fishermen thereabouts, with many nettes made of packethreede, hanging on cotten ropes, which was their greatest liuing, for that for fish they had whatsoeuer they desired of their neighbours. In this country they found saphires, emeraudes, calcedonies, iaspers, amber, brasil wood, golde and pearles, that is, in the two prouinces Caramaira and Saturma, wherein the two hauens Carthagena and S. Martha do lie. Caramaira is a very fruitfull and pleasant countrey, wherein there falleth neither hard winter, nor ouer hote summer, day and night being there almost of a length. The Spaniardes hauing taken in this country, found gardeins ready planted, moysined with strange waters like the gardeins in Italie: their common meate is Ages, Iuca, Maiz, Batatas, and some fruites of trees, such as other Indians therabouts do vse, they eate fish also, and mans flesh, but not often. Ages are rootes, of the greatnesse of long turnopes in Italie, pleasant of taste, not much vnlike chesnuttes, which they vse in banquets instéede of fruit. Iuca is also a kinde of roote whereof they do make bread: the Iuca that groweth in Cuba, Hayti, & other Ilands, is very hurtful being eaten raw: and to the contrary that of S. Martha is very wholsome, being otherwise eaten, it is very good of taste: these roots are planted, & not sowne, which being ripe, are as great as a mans arme, or the smal of his leg, & ripeneth in halfe a yere, but if it stand two yeres in the ground, it maketh better bread, being ripe, they are prest betweene 2 stones, wherby the sap runneth forth, which is very hurtful in the Ilands, vnlesse it be sodden, as we doe milke: otherwise being drunke of men or beasts, it kills them as being a strong poison, but sod till it consumeth to the half, & so let stand til it be cold, it may be vsed instéede of vineger, & being sod til it be thick, it becoms swéet like hony, & so they vse it in the firm land, being raw, for drink, and sodden, for vineger & hony. I said in the firme land, for that in the Ilands it is very dangerous & venomous: of the material substance of the roote being prest, which is like almonds that are stampt, they make round cakes as big as dollars, which they bake, & is their Cacaui or bread, wherewith they so long haue norished themselues: this bread is somwhat harsh in the throat, if it be not tempered with water, or mired with other meate. Yet I had rather eate bread made of Maiz, that is, Brasilia wheate, for that it giueth no lesse sustenance than our wheate, & is very wholsome, agreeing with ỹ stomak, wherof they make bread, as we do of wheat Batatas are also common, & in great aboundance in this country, which are roots of the thicknesse of a mans arme, & some smaller, pleasant of taste, and procuring good norishment, yet they cause wind, vnlesse you roast thẽ, then they lose that effect, specialy when they are eaten with any good wine: of these rootes they also make conserues, not much vnlike that which is made of Quinces, and cakes, with other such kinds of deuises. At this time there are many of them in Spaine, whence they are likewise brought into our countries: Those that are desirous to reade more hereof, let them peruse the Writers of the new World, or the bookes of the learned doctor Carolus Clusius, which writeth therof at large, from whence this is taken.

In S. Martha is great traffike for fish, cotten, & feathers, their houses are of earth, hanged with mattes made of sieue, and of diuers colours, they haue many coueriets of cotten, wherin are wouen the figures of Tigers, Lions, Eagles, and such like. From Saint Martha to the Cape de la Vela, that is, the cape of the saile, are 50. miles: this cape lieth vnder 12. degrees, & is 100. miles from S. Dominico: betweene S. Martha and the cape de la Vela, lie these places, Cape de la Guia, the point of the needle or of the compasse, Ancon de Gacha, an open hauen of Gacha, Rio de Palominas, the riuer of Palominas: Rio de la Hacha, the riuer of the Toertse: Rio de Piedras, the riuer of Stones: Laguna de S. Iuan, the lake of S. Iohn

Iohn. From the Cape de la Vela to Coquibocoa are fortie miles, in our Carde it is placed with twoo woords diuided, which should be but one. This is another point lying on the same corner, behinde the which beginneth the gulfe of Venezuela, which in compasse and breadth is from the cape of S. Roman eightie miles.

Porete Venezuela, little Venice.

The whole coast from the Cape de la Vela, to the gulfe of Paria, was discouered
1498. by Christophero Columbo, in An. 1498. and the first gouernour of Venezuela, was a high Duchman, called Ambrosius Alfinger, who in the name of Welfaren trauailed into those countries, the Emperour hauing besieged their towne, in the yeare of our Lorde 1518. and died of a wound giuen
1518. him by a poysoned arrow, and most of his men dyed for hunger, after they had eaten dogs and some Indians flesh: it is a Bishopricke, the towne being called Venezuela, because it is builded in the water vpon an euen rocke, which water and lake is called Maracaibo, and by the Spaniards Lago di Nostra Donna: the women of this place are prouder, & better mannered then others of the prouinces thereabouts, they painte their brests and armes, al the rest of their bodies are naked, only their priuities which they couer with certain cloaths, which to leaue off were great shame vnto thē, & likewise if any man should lift it vp, he shuld do them great iniurie & dishonor. The maides are knowne by their colour, & the greatnes of their girdles that they weare, which is a certaine signe of their maidenhead. The men carrie theyr members in a shell, they pray to Idols, and to the diuel, whom they paint in such a forme as he instructeth them: or as hee shewed himselfe vnto them. In warres they vse poysoned arrowes, & pikes of fiue and twentie handful long, kniues of rœdes, great targets made of barks of trœs, and also of leather. Their priests which also are Phisitions, aske the sicke person (by whom they are sent for) if they certainly beleeue that they can help them, and then lay their hands vpon the place where they say theyr paines, impostumes, or swellings are, crying or calling out, and if it fortune that they heale not, they put the fault either in the sicke person, or in their gods, and in this sort their Phisitions deale with them. In the night time they mourne for theyr Lords, which is singing certaine songs in their commendations, that done they roast them, and beate them to smal pouder, which they drink in wine, which among them is a great honour. From Venezuela to C. di S. Roman is eighty miles, and from S. Roman to Golfo Triste, are fiftie miles, wherein lyeth Curiana.

Curiana.

Curiana hath a hauen like that of Calice in Spaine, where on the shore there are about eight houses, but not farre from thence within the land there was a village, full of people, that went naked; but very friendly, simple, innocent, and familiar, and receiued the Spaniards with great ioy, and for pinnes, needles, bels, glasses, and beads, they gaue them many strings of pearles: receiuing them into their houses, seruing them with al kinds of meates, and for foure pinnes gaue them a peacocke, for two pins a phesant, for one pinne a turtle doue, or house pigeon, for a stone, glasse, or a pin or two, a goose: & they asking them what they would do with the pinnes, seeing they were naked, they said they were good to pick their teeth, and for the belles they toke great delight to heare them ring: the country is very ful of the birdes before rehearsed: also of hartes, wilde swine, and connies, of colour and greatnesse like our hares, which birdes and deeres flesh is their meate, as also the pearle oysters, whereof thereabouts are great aboundance, and much eaten: they are al very skilful in shoting at wild beasts and birds, their boates are hewed out of a peece of hard wood, but not so well proportioned as those of the Canniballes, and in Hispaniola, which they call Gallitos: their houses are made of wood, and couered with palme tree leaues, wherein, when they are at rest, they may easily heare the fearefull cries of wilde beasts, which hurt not any man, for the inhabitants go al naked, and without company into the woddes, onely with their bowes and arrowes, and yet it was neuer heard that any of them was euer slaine or deuoured by wild beasts. They likewise brought the Spaniardes as many hartes and wilde swine as they desired, all killed with theyr arrowes, their breade is of rootes or Maiz like other Indians: the people haue blacke and halfe curled hayre, and somewhat long: they make their teeth white with an hearb which all the day they chawe in their mouthes, which hauing chawed, they spitte out againe, washing their mouthes. The women are better for keeping of a house, than to labour in the fieldes, and the men vse to worke in the groundes, and to hunt: also to goe to warres, to dance and to play. In their houses they haue many earthen vessels, as cups, pots, & such like, which are brought them from other places.

They kéepe certayne yéerely fayres, euery one carrying to eche other, such things as they want. They weare strings of pearles about their necks, as common as the countrey women in Italie weare cristall beades, whereon hangeth many beastes and birdes made of base gold, like Rheins gold, which is brought vnto them from Carichieta, sixe dayes iourney from thence, towardes the south: and when the Spaniardes asked of them where they had the golde, they made signes which way, shewing them it was in an other countrey beyond them, but counselled them not to go thither, saying they were Canniballes, and such as eate mans flesh. The men boxe a goard which they weare for a codpéece, and tie about their middles with a string, hiding their members therein, or in a Snakes shel, the rest of theyr bodies are al naked. Thus much for the customes and manners of Cumana. Betwéene the Cape of Saint Roman, and Golfo Triste lieth Core Taratara, and P. Secco. From Golfo Triste to Cariari are a hundred miles, the coast lying vnder tenne degrées: betwéene them lieth manie hauens and riuers, specialy Puerto di Canna Fistola, P. Fleichado, that is, the point where they were shotte at with arrowes. Punto Muerte, the dead hauen. Cabo de Ioan Blanco, the cape of Iohn White, Cabo la Colhera, Rio Dunari, Illa de Pirico, Maracapana, Chelheribiche, St. Fee, that is, holy Faith, Rio de Cumana, Punta D'araia Cumana and Maracapana: along by the coasts aforesaid lie many Islands, as Monies, that is, the Isle of Monks, Quiracao, Buen aire, Good Ayre, Rocques, or Roca, Stone Rockes, de Aues, the Birds, Tortuga, Torteaux, and then Cubagna, or Margaritha, the Isle of Pearles.

A certaine description of Maracapana, and Cumana.

CVmana signifieth a Prouince and a Riuer, wherin there is a towne and a cloister of grey Friers, because of the great numbers of pearles that are found thereabouts. The people of this countrey went naked, onely that they couered their members, eyther in a gourde, or Snakes shels, or else with bandes of réedes or cotton woll: in wars they weare mantles, and decke themselues with feathers: at feasts and bankets they paint themselues, or else stroke themselues ouer with certaine gum, and salues that be clammy, wherein they sticke feathers of all colours, which is no ill sight: they cut their haire aboue their eares, and if any haire grow vpon their knées, or on their faces, they pul them out, and will haue no haire vpon any place of their body, although they are by nature most of them without beards or haire, and such as let their haire grow after the Spanish manner, they call them beasts: these people make great meanes to make their téeth blacke, and such as haue them white, they estéeme them to be women, because they take no paines to make them blacke, which they do with the powder or sap of a certaine hearbe, by them called Hay, or Gay, which leaues are very soft like turpentine leaues, and in fashion like Mortella, being of the age of 15. yéers, and that their courages began to rise: they begin to beare those leaues in their mouths, and to chaw them, vntil their téeth become as blacke as coles, which blacknesse continueth vntill they die, which likewise preserueth the téeth from rotting, spoyling, or any paine, they mixe the powder of that leafe with another sort of powder of a kinde of wood, and with chalk of white shells burned, in which sort those of the East Indies vse their betele and Arrecca, with chalke of oysters, which is already declared in the description of the East Indies: the powder of these leaues, woodde and chalke they beare continually in their mouthes, still chawing it, which they kéepe in basketts and boxes made of réedes, to sel and barter the same in the markets round about them, for gold, slaues, and cotten, and for other wares: al the maides goe naked, only they weare certaine bandes about their knées, which they binde very hard, that their hips and thighes may séeme thicke, which they estéeme for a beauty: the married women weare shoes, and liue very honestly: and if they commit adultery, they are forsaken by their husbands, & punished. The lords and rich men of the country haue as many wiues as they list: and if any man come to their houses to lodge, they giue them one of the fairest to lie by them: the rest haue but one, and some none: the women till the land, and loke to the house, and the men not being in the warres, doe fish and hunt: they are highminded, reuengeatiue, and hastie: their chiefe weapons are poysoned arrowes, which they prepare in diuers maners, as with the blod of snakes, the iuice of hearbes, and mixtures of many other things, whereby there is no means to heale such as are once wounded therewith. The children, women, and men from their youth vpwards learne to shoote in bowes: their meate is horseleaches, battes, grashoppers, creuishes, spiders, bees, and rawe, sodden,

and

and rosted lice, they spare no liuing creature whatsoeuer, but they eat it, which is to be wondered at, considering their country is so wel replenished with good bread, wine, fruite, fish, and all kinde of flesh in great aboundance, whereby it commeth that these people haue alwaies spots in their eyes, or else are dimme of sight, which some notwithstanding impute to the propertie of the water in the riuer of Cumana: they close their gardens or lands with cottē yarne, by them called Bexuco, placing it about the height of a man, and among them it is accoũted for a great offence, if any man should venter either to climbe ouer, or creep vnder that cotten, holding for certaine that whosoeuer doth teare it, shal die presently after it. The men of Cumana, as I said before, are much giuen to hunting, wherein they are verie skilful. They hunt and kil Lions, Tigers, Goates, Ileren, Hogs, and al other kinde of foure footed beasts, which they kil with bowes, or take with nettes. There are likewise in these prouinces many verie strange beasts, part whereof are alreadie described, and part not: he therefore that desireth further instruction heerein, let him reade the Spanish historiografers, that write larger. The women as I said, til the ground, sow Maiz, and all kinde of corne, plant Batates, and other trees, watering them, specially the Hay, wherewith they make their teeth blacke: they plant trees, which being cutte, there issueth a white liquour like milke, which changeth into a swéete gumme, verie good to smell vnto. They plant likewise other trees called Guareima, whereof the frut is like a Mulberie, but somewhat harder, whereof they make a certaine kinde of sodden Must, which healeth colde, and out of the wood of the same tree they make fire. They haue another kind of high and sweete smelling trée, which séemeth to be Cedar, whereof the wood is verie good to make chests & cases, & by reason of the swétnesse of the wood, good to kéep things in: but putting bread into them, it becommeth so bitter, that it is not to be eaten: the wood is likewise good to make ships, for that it neuer consumeth in the water, by wormes, or any other meanes. There are other trees from whence they haue lime, wherewith they gette birdes, and annoint their bodyes therewith, wherein they stick feathers. The land of it selfe bringeth forth Cassia, but they eate it not, neither knowe how to vse it. There are so many Roses and swéete flowers in that countrey, that the smel thereof maketh mens heades to ake, in smel exceeding muske: wormes, as grashoppers, Caterpillers, and such like, there are verie manie, which destroy the séed. There are likewise vains of sea coles burning like pitch, whereof they make great profite. Thus much concerning the fruitfulnesse of the countrey, their manners and customes in planting, hunting, &c. Besides this, these people take great pleasure in twoo things, that is, dancing and drinking, often times spending eight dayes together in banquetting, dancing, and drinking themselues drunke: besides their ordinarie dancings and méeting together, at the feasts and coronations of their Kings and Lordes, or in common assemblies and publike bankets: many of them meete together, euerie one drest in a seueral maner, some with crowns of feathers, others with shelles or fruits about their legges, like Juglers heere in our countrey, vsing al kinds of toyes and deuices, some straight, others crooked, some backwards, some forwards, grinning, laughing, counterfetting the deafe, blind, and lame man: fishing, weauing, and doing al kinde of workes, and that for the space of fiue or sixe howres together, for that hee which continueth longest in that manner is the best man, and he that drinketh wel is a lustie fellow: hauing danced, they sitte down crosse legged like a Taylor, and make good cheare, drinking themselues drunke at the kings charges, of which their dancing I haue spoken in another place, so that to speake any more thereof it were needlesse. They are great Idolaters, praying to the Sunne and the Moone, thinking them to bee man and wife, and to be great Gods: They feare the Sunne verie much when it thundereth or lightneth, saying that it is angry with them: they fast when there is any eclipse of the Moone, specially the women, for the married women plucke their haires, and scratch their faces with their nailes, the maides thrust thornes of fishes into their armes, and therwith draw bloud, thinking that when the Moone is in the full, they thinke it is to be shot or hurt by the sunne, by reason of some anger or greefe he hath conceiued against it: when any blazing star appéereth, they make a great noise with Drummes, and hallowing, thinking by that meanes it will bee gone, for they thinke a blazing starre signifieth some great hurt or euill fortune. Among many Idols and figures which they honour and inuoke for Gods, they haue a certaine thing like a Burguinion Crosse, which they hang vpon their new borne children, thinking thereby they are preserued in the night from all euill things. Their priests are called Piaces,

who in those countries haue the maidenheades of their Daughters when they marrie. Their office likewise is to heale the sicke, and to say truth, to call vppon the the diuel, and to conclude, they are skilful in the blacke art and coniurers. They heale with hearbes and rootes, both sodden and raw, beaten, and mixed with fat of birdes, fish, or beasts, with wood and other things vnknowne to the simple men, vsing certain darke wordes and sentences, which they themselues do not vnderstand. They sucke and licke the place where the paine is, thereby to draw out the euil humours, and if the paine or feuer increaseth, the priests say that their patients are possessed with euil spirits, wherewith they rubbe their bodyes all ouer with their handes, vsing certaine wordes of coniuracion and charmes, sucking after that very hard, often making them beleeue that by that meanes they cal the spirit, which done, they take a certaine wood, wherof no man knoweth the vertue but onely themselues, wherewith they rub their mouthes and throats, so long, vntil they cast al whatsoeuer they haue within their stomackes, and with so great force, that oftē times they cast forth bloud, mean time stamping, stammering, calling, and knocking with their feete against the earth, with a thousande other toyes needlesse to rehearse.

Cubagua, or Margaritha.

CVbagua or Margaritha is the Island of pearles, and is in compasse three miles, lying vnder twelue degrees and a halfe, vpon the north side of the Equinoctiall line, foure miles from the point d'Arya, a countrie wherein there is much salt, & although the grounde is both flat and euen, yet it is vnfruitfull and drie, both without water and trees, and wherein there is little els found, then onely Conies, and some Sea foules. The inhabitants paint their bodies, they eate the oysters wherein the Pearles are founde, and fetch all their fresh water from the firme land, giuing pearles for it: there is not any Island in the world so smal as it is, that hath raised so much profit, and made both the inhabitants and strangers rich, as this hath doone, for that the pearles which in few yeares hath bin brought from thence, doe amount vnto aboue two millions of gold, although thereby many Spaniards and slaues haue lost their liues.

From the point d'Arya to the Cape de Salines, that is, to the poynte of the Salt pans, are seuentie miles, & betweēn them lyeth Caribes, and the Cape de tres Puntas, which is the Cape of three poynts: from the Cape de Salines to Punto Anegado, that is, the drowned hauen, are more then seuentie miles, and the coast running along by the gulfe of Paria, the lande maketh with the Island Trinidad.

Paria.

IN the mouth of the gulfe of Paria, lyeth the Island la Trinidad, taking the name from a certaine promise made by Columbus in his second voyage, in An. 1497. being in danger, or because he first perceiued three hilles, seeking for fresh water, his people in a maner dying with thirst. The mouth of this gulf was called os Draconis, ỹ is, the Dragons mouth, because of the great streame that runneth therein. The whole countrey and shore of Paria stretching towardes the South, is the goodliest country in all India, and the fruitfullest, as Benzo and Columbus both doe witnesse, so that by some it is called the earthly Paradice: it is a great, flatte, and euen land, ouerflowing and aboundant of all things, alwaies bring forth flowers of sweete and vnsweete sauour. The trees continually greene, as it were in May or lent, but not many fruitfull or wholsome trees, and in some places thereof is great aboundance of Casia Fistula, the whole countrey is generally hot and moist, whereby there are diuers wormes, among the which are many Mytes, which by night fall verie heauily vpon the people, and many grashoppers, that doo much hurt, the inhabitants beare there members in a gourd or reede, as it were in a sheath, letting their stones hang out, before the Spaniards came into the countrey, they wore such kind of cōdpeeces bordered with gold & pearles, and such like things, which custome the Spaniards made them to leaue: the married women couer their secret parts with an apron, by them called Pampanillas, and the maides tie a peece of cotten before their bellies, their kings haue as many wiues as they will, yet one of them is accounted for the right Quēne, and hath commandement ouer all the rest: the common people haue three or foure, as they think good, and when they are olde they put them away, and take yong for them. They likewise let their Piacchos or priests lie with their gentlewomen and their maids the first night of the marriage. This people, as also most part of the Indians, maintaine themselues with fish, and wine made of Maiz, which is with them in steede of corne, and also with other fruits and rootes, as all the rest of the Caribes do, and some eate Lice, Apes, Meere-

cats,

cats, Frogs, Wormes, and such vnprofitable things as those of Cumana, they vse a kinde of salue, to make their teeth black like those of Cumana, which is made in this maner: they take shels wherein the pearles are found, with the leaues of the træ called Axis, (the fruit of the which træ they eate continually al the yeare like saute or pepper) which they burne together, and beeing burnt, they put a little water vnto it, wherwith the white looketh like chalke, with the which salue they make their teeth as black as coles, and therewith preserue them from ach, their bodyes are painted red and blacke, with colours made of the iuice of Hearbes, and the filthier it sheweth, the fairer they esteeme it to bee. Their beddes are like nettes made of cotten, which they make fast to twoo bordes, and therein they sleepe. Sleeping in the fields they haue on the one side of their beddes a fire, to warme them in the night: their weapons are arrowes, made either of reeds or palme wood, whereon they putte sharpe stones or bones in place of iron, which they smeere with pitch, which is a most cruel poyson, made of rotes, hearbs, Antes, fruites, and certaine stinking iuice, which the olde women do verie diligently seethe with snakes bloud, with the venimous aire whereof many of them die while they seethe it, if any man be strucken with an arrow that is new dipt therein, their bodye presently swelleth, and they die with al speede, in a manner rauing, and when the poyson is olde, it looseth the greatest parte of the strength: the remedie against such poyson, is to thrust a hot burning iron into the wound: all the slaues that the Spaniards take out of this countrey, they carrie them into the countrey of Cubagua, burning them in the foreheades with a letter C. whom they keepe for fishers of pearles, by which meanes many of them are carried out of the Iland, whereby at this present it is almost desolate, for that the fishing for pearle is there almost clean done, and the gold consumed, which maketh the Spaniards not to esteeme of that place.

Hereafter followeth the description of the coast of *Paria*, to the straights of *Magellanes*.

FRom Punto Anegado which lyeth vnder eight degrees, are fiftie miles, to Rio Dulce, which lieth vnder sixe degrees: from Rio Dulce, that is, the swæt riuer, to Rio de Orellana, which is called Rio de la Amazones, is 110. miles, so that there is accounted eight hundred Spanish miles, or 3200. Italian: from Nombre de Dios along to the coast of the Riuer Orellana, which runneth into the sea, (as it is saide) hauing fiftæne miles in the breadth of the entrie, and most vnder the Equinoctial line. From this Riuer I will shew the coast as it lieth, yet first I must tel you the riuers, & their names that lie betweene it and Punto Anegado, first Rio Grando, the great Riuer, then Rio Dulce, the swæte riuer, Rio de Canoas, the Riuer of Canos. Canoas are scutes, by the Indians made out of peeces of wood, which they make hollow, and therewith they fish in the riuers, Capo de Corrientes, the point of the streame, Aldea, the village, Capo de los Farillonez, the point of the cliffes, Rio de Ancones, the riuer of the open hauens, Rio de Lagartos, the riuer of ỹ Crocadiles, Rio de vincente Pinzon, Rio de Cacique, the K. riuer: for Cacici in Indian speech is Kings. Costa Braua the wild poynt, Capo de Corrientes, Rio de Caribes, the riuer of Caribes, or eaters of men. Rio de Canoas, Rio de Arboledas, the riuer of bowes, Rio de Montanna, the riuer of the hill, Rio Apercellado, the riuer of the Bankes, Bayha de Canoas, the bay of Canaos, or Scutes, Atalaya sentinel or watch, Rio dos Fumos, ỹ riuer of Smoke, Rio de Pracellet, ỹ riuer of banks, Capo de North, the North point. And there being past that point, the great riuer Oregliana (in Spanish Orellana,) runneth forth which is the greatest riuer in India or in all the world, some called this riuer the swæte sea, it is at the mouth or entrie fiftæne Spanish miles broade, there are some that said this riuer and the Riuer of Maragnon, which hereafter shall follow, haue all one head or spring from Quito by Mullubamba, & then this riuer runneth vnder the Equinoctial line at the least 1500. Spanish miles, as Orellian & his companions recite, that came out of Peru from the south sea, cleane ouerwhart the countrey through this riuer, with great hunger & much trouble, and so entred into the north sea, not that it runneth straight outright, but crooking and compassing in and out, which maketh it so long a iourney, for that from the head of this riuer to the sea it is but seuen hundred Spanish miles, to trauaile right forth ouer the countrey. This Riuer within the land is in some places foure and some fiue miles broade, making many Islands. The common opinion is, that vpon this riuer there dwelleth women that burne off their right breasts, that they be not hindred therby to shoote in bowes, which they vse in the warres: by the ancient writers they were called Amazons, and had a great parte of Asia vnder their subiection

Orellana.

subiection: from the riuer Orellana, to the Riuer Marannon, or Maragnon, are 100. miles, which in the mouth or entry is 15. miles broad, & lyeth vnder 3. degrees, on the south side of the Equinoctial line, in it also are many Iland: thereabouts likewise there groweth good Frankensence, which is esteemed better then that of Arabia, & there also were founde certain Emeralds, and tokens of gold, with other riches. They make wine of diuers kinds of fruit, specially of great dates, in quantity as big as Spanish Quinces, which is verie good & may be kept, the men weare iewels at their eares, and three or foure rings through their lips, which they likewise slit, as a beautifying vnto them, they sleep in beds stretched abroad and made fast to trees, a good height from the ground, without any couerlets, as all the Indians from Nombre de Dios, & so to the straights of Magellana vse to do. There are in this riuer filthy flies which make men lame, being bitten or stinged by them, vnlesse they doo presently pul out the stings: there are many of opinion that this Riuer Maragnon, and the aforesaide Riuer of Orellana, doo both spring out of the countrey of Peru, but no man knoweth the certaintie thereof. From Maranhon to terra de Humos, or Fumous, that is, the country of Smoke, where the line parteth is 100. miles, & from thence to Angla di S. Lucar, are 100. miles, and from thence to Cabo de S. Augustin, lying vnder 8. degrees and a halfe, on the South side of the Equinoctial line are 70. miles, the length of the coast from the riuer of Maragnon to Cabo de S. Augustin, is as followeth, first an Iland called Isla de S. Sebastian, Acencao, Ascension: P. de Pracell, the hauen of Bankes: P. de Corrientes, the hauen of the Streame, Rio de Ilheo, the riuer of ỹ Ilands, Costa Branca, the white coast, Rio de Coroa the riuer of the Crowne, Cabo del este, the Easter coast, Rio des Lixos, the riuer of filth, Rio dos Reciffes, the riuer of cliffes, Rio S. Miguel, the riuer of saint Michael, Bahya dos Tortugos, the Riuer of Torteeux, Grand Bahya, the great Bay, Cabo de S. Roque, the point of S. Roche, Cabo de S. Raphael, the poynt of S. Raphael, Baya de Traicam, the Bay of Treason, Paraiba os Petiguares, Pernambuco, the Cape of S. Augustin was discouered in An. 1500. by Vincentio, Ianes Pinzon, in the
1500. first month of the yeare.

Brasilia.

NOw followeth the East prouince of America, or of Peruana commonly called Brasil, the which was most discouered by the Portingales, and by them subdued and brought vnder subiection, they had therein from North to south, 40. miles, and from East to West 160. miles, which stretching along by the coast, is more then 700. miles. This country hath the name of Brasilia, by reason of the great aboundance of red brasil wood which from thence is brought into these countryes: in this countrey are manie prouinces and sundrie people, some subiect to the Portingales, & some to the Frenchmen, as Margaiatan, Tabaiarren, Ouetacaten, Tououpinambaultiem, and Morpions, all cruel Indians, and most of them Canibals, whereof in the description of the coast we make mention: not far from the Cape S. Augustin, lyeth Pernambuco, a place where the Portingales haue great traffike for sugar and Brasil wood. This cape lyeth vnder eight degrees and a halfe, on the south side of the Equinoctiall line, and was discouered by Vincente Ianes Pinzon, in the yeare of our Lord, 1500. in the moneth of January, and is the neerest place to Affrica or Spain, of al the country of America, for ỹ it is accounted but 500. miles from this pointe to Cabo Verde in Affrica, the common reckoning of the sea Cards, yet some esteeme it to be lesse. From this cape to Baia de todos Sanctos, lying vnder 13. degrees, are 100. miles: between the which two places, I let passe S. Alexio, S. Miguel, Rio de Aguada, that is, the riuer of watering, Rio di Francisco, Rio de cana Fistola, because in that place there groweth much Casia, such as is in Egypt, Rio Real, the Kings riuer, Rio de Tapuan A. Pouoacam, the village or commom assemblie, &c. after the which followeth the Baya de todos Sanctos, From this bay to the Cape dos Abrolhos, or dos Baixos, that is, the Cape of the droughts, which lieth vnder 18. degrees, are 100. miles, and between them lieth these places, Rio de S. Giano, that is the riuer of S. Iulian, os Ilhos, the Ilands, Rio de S. Antonio, Rio de S. Crus, P. Seguro, the sure hauen, Rio de Brasil, Rio de Caruelas, &c.

Margaiates.

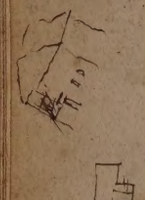
MArgaiates are certaine people mingled with the Portingales, & are Canibals, the country wherin they dwel is gran both in winter and summer, as it is with vs in May and June, both men and women go naked, as they come out of their mothers wombes, painting themselues with blacke strikes, like the Tartarians. The men shaue themselues like Friers, they make holes

holes in their nether lippes, wherein they weare certaine græne polished Iasper stones, wherewith they shutte and open the holes: which stones they weare for a great ornament, which notwithstanding being taken out of the holes, maketh them shew most vgly, as if they had two mouthes one ouer the other: the women lette their haires grow long like our women, and bore not their lippes, but make holes in their eares, wherein they hang certaine white bones, which hang as low as their shoulders. This countrey yeldeth much Brasill wood, from the Cape dos Baixos, to Cape Frio, which lyeth like an Iland, are an hundred miles: betweene these two places lye many riuers and hauens, specially these, P. del Agnado, *Rio* Dulce, *Reios* Magos Spirito Sancto, where the Portingales haue a Castle, which the Margarites or Barbarians call Moab: from Moab you come to Tapenury, where there lieth certaine Ilands friends vnto the Frenchmen, from thence you come to Paraiba people that dwell in cottages made like ouens. From thence passing along the coast, you come to certaine running sandes, whereabouts also are certaine cliffes, that iutte into the sea, whereunto the sailors are to take great regard. Right against those shalowes or flattes, there lyeth an euen or flat land, about twentie miles great, inhabited by the Ouetacaters, most cruel Barbarians.

Ouetacates.

This people make warres, not onely against their neighbours, but also one against the other, as likewise against al strangers. They suffer no man to deale or traffike with them, and being hardly besette by the enemies (although neuer ouercome) they can runne so fast away, that they seeme in a manner to surpasse the wild Hart, as it is seene by their hunting of wild beasts. They go naked like other Brasilians, and let their haire grow long, downe to the middle of their bodies, cõtrary to al other Brasilians: yet they cut it away on the fore part of their heades, and behinde in their neckes, as the rest doo. These cruel Canibals dwel in a smal, but an inuincible countrey: they eate raw flesh like dogs and wolues, they haue a seueral speech different from their neighbours, and because of their cruelty they haue but little of our wares brought vnto them, and that they haue, they get it in exchange, for certaine græne feathers. This exchange is done one standing distant from the other at the least an hundred paces, shewing each other their wares without speaking one word, and each of them laying their wares in a certaine place appointed: they take it away, giuing no longer credite one to the other, then for the time that they haue exchanged their wares: after that beeing returned to their places, they do their best to rob each other of his marchandise, wherein the Ouetacaters, running faster then the other, and faster then hounds, do oftentimes win the prise. Being past this countrey of the Ouetacaters, you come to another prouince called Maq-He, which is likewise inhabited by cruel Barbarians, which neuertheless cannot sleepe nor rest in peace, for their bad neighbours the Ouetacaters. Vpon this coast lyeth a great high stonie rocke made like a tower, whereon when the sun shineth, it glisters like Smaragdus, whereby many haue thought it to be a rocke of Smaragdus stones, and therefore by the Frenchmen and Spaniards it is called Mag-henſis, that is, Smaragdus. It is not possible neither by ship nor on foote, to get vnto that rock, because of the cliffes wherewith it is compassed, and being by it, there is no wayes or meanes to get vpon it. About this country lyeth three small vnhabited Ilandes, called Maghenſis full of birdes, which are so tame, that mẽ take them with their hands, and kil them with staues. From thence you go to Cape Frio, a verie good hauen, & well knowne by meanes of the French traffike, whereabouts the Tououpinambaultii, friendes to the Frenchmen doo inhabite: about this Cape are many great whales, in Latine called Prestis, and in Duch Sword fishes, yet they are no sword fishes, for that their Iawes are full of teeth like Sawes. There are likewise on this Cape manis Parrats, in as great aboundance as crowes with vs: about this Cape lyeth the creeke by the Barbarians called Ganabara, and by the Portingales *Rio de Ganeiro*, because it was discouered in the first moneth of the yeare, and the Bayafermoza: this creeke is wel knowne to the Frenchmen, because they traffike thither, and therin had made a fort, it lyeth vnder three & twentie degrees, on the South side of the Equinoctial line, right vnder Tropicus Capricornus, it is in the entrie sixe Spanish miles broad, and further in but three or foure miles broad, and there lyeth smaller hils then at the entrie. The mouth of this creeke is verie dangerous, for that if you leaue the sea, you must saile by three vnhabited Ilandes, where it is great fortune but the ships doo strike in peeces vppon the rocks and cliffes: you must likewise passe before a pointe, not

aboue



aboue three hundred paces brode, which hangeth from a high hil, hauing the form of a Piramides, which not onely seemeth verie great, but far off shewing as if it were made by mans art, which by reason of the roundnesse, as also because it is like a tower, is by the Frenchmen called le pot de Buere, that is, the Butter potte: a little further in the creeke is an euen rock, about a hundred and twenty paces great, by the Frenchmen called Rotier or Mouse fall, to which Villagagno at his first arriuall brought all his necessaries and prouision, thinking thereon to build a fort, but the waues droue him backe againe: about halfe a mile further lieth the Iland wherein the Frenchmen did dwell, which before their arriuall was not inhabited, and is in compasse about a thousand paces, yet the breadth is six times more then the length, all compassed about with cliffes, as also with water, in such sort, that the shippes cannot come at it but with great danger, onely in one place, and that with small boates, whereby it appeareth that this Iland by reason of the situation, is very strong: on both sides of this Iland there standeth a little hill, whereupon the Gouernour had made his house, and on a Rocke about fiftie or sixtie foote high in the middle of the Iland, hee had placed his Court or Castle called Colignie, in honour of the Admirall of France, that had sent him thither. In other plaine fieldes about the same, were the rest of the Frenchmens houses made rounde, and couered with leaues or boughes, being in all about eighty men. 10000. paces, or two Spanish miles and ½ further from this Iland, lyeth another verie fruitfull Iland, in compasse about three French miles, called the great Iland, inhabited by Tououpinambaults, great friends to the Frenchmen, to whome they oftentimes went to fetch meale and other necessaries: there are likewise in this creeke many other small and vnhabited Ilandes, where there are many good oysters, the Barbarians diue vnder the water, & with their hands bring vp certaine great stones, whereat there hangeth great numbers of Oysters, and so fast cleued to the stone, that they can hardly gette them off, verie good to eate, some of them hauing small Pearles within them: they are by the Barbarians called Lempes. This water is ful of strange fishes, specially Barbels and Sea Swine: there are likewise whales with verie fatte and thicke skinnes: there runneth likewise into this creeke out of the middle part of the land, two fresh riuers, vppon both the sides whereof lyeth many villages of the Barbarians: tenne or fifténe miles further along the coast, towards the riuer de Plata, or the straights of Magellana, there is another great creeke, by the Frenchmen called Vasarum, whereunto they vse to saile, as they do to the other which they first took in.

Hereafter followeth the manner and customes of the people.

THe Toupinambaultii are not much vnlike our people, well proportioned of bodie and limbe, but stronger and healthsomer then wee, and lesse subiect vnto sicknes: among them are found fewe lame cripples, blinde, or mishapen men, although there are of them that liue to the age of an hundred and twenty yeares, accounting their yeares by the Moones, fewe of them likewise hauing gray haires, which is a certaine signe of the temperatenes of that land, as hauing no extream cold, nor excessiue heate, hauing greene trees, herbes, and fields al the yeare through, and because they liue without care they shew alwaies of one age, for they haue no hurtful poyson nor foule water to drink, whereby all diseases do grow: they haue likewise no passions or afflictions of minde in their countreyes, which moue, vexe, and consume both the spirits and bodyes, as not knowing of any fauours, couetous desires, chidings, hate, or enuie, which (but to our shame) consumeth the Christians. As touching the colour of their bodyes, they are not altogether blacke, but browne like the Spaniards, because of the heate of the sun: they go al naked as they came out of their mothers wombes, not once shaming therat, vnlesse it be at bankets, or when they goe to warres: there are some of them that bind two great leaues together, therewith to couer their priuie members, not so much for their credite, but because they haue either some deformity, or else disease therin, which oftentimes happeneth among them, they are not rough nor hairie, as some men describe them, for they suffer no haire to hang vpon their bodyes, for that as sone as they perceiue it, they plucke it foorth either with their nayles, or shéares, which they haue either of the Frenchmen, or the Portingales, which they pull not onely from their chins, but also from their eye browes, eye liddes, which maketh them for the most part seeme feareful and vgly. The hinder part of their heades is couered with haire: the young boyes vntil they come to mans state, weare their haire from the crowne of the head, downe to their neckes, but al their foreheades shauen, as if it were a Friers crowne

crowne, on the hinder part of their heades they let the haire grow, after the manner of our auncestors, which were all shorne only in their necks, and that was rounded. They haue likewise for a custome, that they bore holes in their boyes vnder lippes, wherein they stick sharp bones, as white as Iuorie, which they take out and put in as often as they wil, and being older, they take away the bones, and in steed thereof weare græne Jaspis stones, being a kinde of bastard Emerauld, inwardly flat, with a thick ende, because they shall not fall out: some weare such stones that are sharpe, and of a finger long, when they take out the stones, they play with their tongues in the hole, which is most vgly to beholde, for that it seemeth they haue twoo mouthes: some of them weare not onely this stone through their lips, but also through both their cheekes: touching their noses they are flat, which they cause to grow so by force when they are yong, cõtrary to vs, which desire straite noses, but they esteeme their flat noses for a beauty, they paint their bodies with manie colours, specially aboue al others, their legs with a blacke colour, with the sap of a certaine hearbe by them called Genipat, so that a farre off they seeme to haue blacke bootes, or straight hose, like the priests in our countries, the blacknesse of this sap cleaueth so fast on, that if they wash themselues for the space of ten or fiftene daies together, yet it will hardly come off. They haue likewise necklaces of eight fingers long, made of bones, as white as Alablaster, which they call Iaci, according to their forme, which they putte vppon cotten strings, and weare them about their armes, as also other flatte and rounde bones, like stiuers, certaine peeces of money in Holland, which being bored through the middle, and hanged one by one vpon strings, they weare them in such sort as wee weare chaines of gold, which they call Bouze. Besides this, they make certaine rounde beades of blacke shining wood, which they tie together vpon strings, and weare them likewise about their neckes, which shine as blacke and glittering as if they were Jet. They haue likewise many Hennes of our countreyes, which the Portingales brought thither, from the which they pull the small white fethers, which with irons they hacke and make soft, and then colour them redde: which done, they annoint their bodies with gum, and strow the feathers therein, wherby they loke like new hatched birds, whereof this opinion hath risen by some men that haue first gone into those Countries, and seeing them dresst in that manner) that they were so by nature. They dresse their foreheades with feathers of diuers colours, verie cunningly placed together, like the French gentlewomen, that ware periwigs of strange haire: these apparrels and ornaments of feathers and stones, as also the rattles wherewith they make a noyse, with their wodden halberdes, and many other things to them belonging, you may see at Doctor Paludanus house: those crownes on their heades they call Iempenambi, in their eares likewise they weare certaine white bones, not much vnlike those which the children weare in their lips.

In Brasilia there are certaine blacke Birdes like Crowes, by them called Toucan, which haue certaine rings about their neckes, of yellow and red feathers, which they flea, and drie the skinnes, and being drie, are likewise called Toucan, which they weare vppon each Cheeke, sticking them on with ware, and when they goe to warres, or to a banket, when they meane to kill a man and to eate him, according to their manner, because they will bee after the finest sort, they putte on that kinde of apparrell made of feathers, with hodes vppon their heades, and thinges made of greene, redde, blewe, and other colours of feathers, about their armes verie cunningly sette together, which by vs coulde not bee mended, shewing as if they were of wrought Ueluet, as Paludanus can shewe you. Such feathers likewise they binde vppon their Halberdes, which are likewise almost like a blacke Spitte, Lappe of harde wodde, made redde or blacke.

They wearelikewise on their shoulders certain mantles of Eastrige feathers (which is a signe that they haue Eastriges) that are verie cunningly set together, and hang long about them, by them called Araroye such as wil among them be accounted manly and stout, & haue the report to haue killed & eaten many men, they cut great flashes in their breasts, hips, and thighs, wherby they make the flesh to rise, which they couer with a certain pouder, and make them loke blacke, which colour neuer goeth off during their lines, wherby a farre off they seeme to haue cutte leather Jerkins on their bodies, such as the Switsers vse to weare. When they will holde any drunken feast, or daunsing, whereunto they are much giuen, to increase their mirth, besides the great noyse and crie which they ordinarily make, they haue a certaine kind of hollow fruit, which Theretus calleth Ahonay, the pith where-

of being taken out, some of them are filled with stones, and some without, and so are put vpon strings of cotten woll, which they tie about their legs, daunting therewith, as our iuglers and morice dauncers in these countreyes dance with belles: likewise they carrie in their hands certaine dryed gourds, which they fil with stones, & hauing a sticke in the ende, make a noyse therewith, as our children doo with a blather full of stones: which instrument with them is called Maraca: the women go naked like the men, and pul away their haire from the eyebrowes, and eyelids, but weare it on their heades like our women, which they wash and comb verie often, and tie it vp with redde cotten hairelaces, as our country women vse to do, but most parte of them vse to lette it hang downe about their shoulders, wherin they take great pleasure: the women neyther bore lips nor cheekes, but onely their eares, with so wide holes, that a man may thrust his finger through, in the they hang certain long things, which reach vnto their breasts or shoulders, like bloudhoundes or water spanels eares. They paint their faces with all kinds of colours, which their neighbors and other women do for them: in the middle of the cheeke they make a rounde circle, drawing lines from it of diuers colours, vntill their face is ful, not leauing so much vndone as the eye liddes: they weare braceletes of white bones, cut thin like plates, very cunningly ioyned together with wax and gum, & also white necklaces, which they cal Bonze, & weare them not about their necks like the men, but onely their armes, for the which cause they are verie desirous of the glasse beades of all colours such as we haue here in these countries, by them caled Maurobi, it is to be wondered at, that if any apparrel be giuen vnto the, they wil not weare it, excusing themselues & saying that it is not their custome, but had rather weare stones & other things vppon their bodies, then such cloathes: they haue a custome that in euery riuer where they come, they stope vnto the water and wash their hands, & many times they duck into the water at ỹ least ten times a day, to wash themselues like birds, and if they were apparrelled & should put it off as often as they do so, it would be ouer troublesome vnto them: likewise the women slaues being compelled to weare cloathes, many euenings to pleasure themselues, doo put off their cloathes, smock, and all, and so runne naked about the countrey: I must speake somewhat of their little children, of the age of foure or fiue yeares old, which being fat of body, with white bones in their lips, their haire shorne, and their bodyes painted, runne playing in great numbers about the countrey leaping and dauncing, most wonderfull and verie pleasant to behold: & lastly it is to be noted, that many are of opinion, that the nakednesse of their women should be an occasion to prouoke them vnto lust, which notwithstanding is found contrary, for that by reason of their vnseemly nakednesse, the men rather haue a loathing then a lust, and to the contrarie, the great and costly apparrell, as gownes and peticoates, counterfeit haire, the sumptuous dressing of the head, the chaines and bracelets of gold, which our women vse, do more prouoke and intice men vnto lust, then simple nakednes, although it is against the ordinance of God, and therfore not to be commended, as not beeing conuenient, but as therein they goe beyonde the limits of Gods worde, our women also doo passe the boundes of godly matrones, and sinne no lesse then they in such heathenish customes.

Of the meate and drinke of the Brasilians.

The Brasilians haue twoo sorts of rootes, called Aypi and Maniot, which beeing planted, in three or foure Moneths become a foote and a halfe long, and as bigge as a mans thigh, which beeing taken out of the earth, are by the women dryed by the fire vppon a Boucano, and then grated vppon sharpe stones, as we doo Nutmegs, whereof procedeth a certaine white meale, and being moyst, is of taste like our newe starch, which to prepare, they haue great earthen Pots, wherein they seethe it, stirring it continually, vntill it bee as thicke as pappe, yet they make twoo kindes of meale, one sodden till it bee harde, which they call Ouy entan, that is, hard meale, which because it will continue long, is carried with them into the warres, the other is lesse sodden, and somewhat softer, called Ouypou, that is, soft meale, which talketh like white breade bran, specially when it is eaten fresh, and although both these kindes of meale being fresh, are of a verie good taste, and strong meate, yet are they not fit to make bread, they may well knead it as we doo wheate or rie, and it will bee verie white, but being baked, it wil on the out side burne and become drie, and inwardly continue meale as it was at the first: with the broth of fat flesh.

flesh. They make good pappe thereof, verie pleasant of taste, seeming like sodden ryce, by them called Mingant, with their hands they presse certaine iuice out of this roote, which is as white as milke, which being putte in earthen pots and set in the sunne, it runneth together like curds, which they put into earthen dishes, & frie them as we do egs. The roote Aypi is much vsed to be rosted and eaten, as being soft, and tasteth like chesnuts, the other must be made into meale and sodden, otherwise it is dangerous to be eaten: both the stœles of the rootes are not much vnlike each other, being as great as a small iuniper tree, and leaues like Poenie, the strangenesse of these rootes consisteth in the great numbers, for that the branches (that are as brickle as the stalkes of hemp) being broke into diuers peeces, and so thrust deepe into the earth, without any other vsage, within three or foure months after do bring forth great quantities of those rootes: they haue likewise much Indian wheate, by thē called Abati, and by others Maiz, whereof they make meale, which they bake and eat. Touching their drinke, which they make of those two rootes, and also of Maiz, it is made in this sort by their women, being of opinion, that if it should wee done by men, that it would haue no taste. They cut the rootes in smal peeces, as we do turnops, which they seeth in yellow pots vntil they be soft, which done they set them from the fire, and then set themselues round about the pots, chawing the sodden rootes, which they throw into another pot made ready for the purpose, and set vpon the fire, wherein they are sodden once againe, and continually stirred, vntil they thinke them to be inough, which done, they are poured into other fattes made of reedes, not being clarifyed, and a third time sodden and skimmed, they couer the reedes, and keepe it to drinke, as their maner is, and as hereafter I will shew you: in the same manner the women make a drinke of Maiz or Indian wheate, which they call Caoū-in thicke and troubled, in a manner tasteth like milke, and because this Maiz and rootes are there in great aboundance they make as much drinke as they wil, which is by them likewise done, keeping it til they come altogether to drink, and whē they come to the drunken feasts, and that they meane to kil a man and eate him, thē the women make fiers about the vesseles, wherby the drink becommeth warme, and then it is first drawne, and the women filling a good halfe ful, giue it to the men as they are dauncing, which they drink at one draught, and that so often and so long, that they emptie al their vessels, as Lerio himselfe hath seene (from whom I gathered this discourse) that for the space of three dayes they haue done nothing but drinke, and neuer ceased, and being so ful that they coulde beare no more, yet would they not leaue off, but still keepe companie: at those drinkings they are merrie, singing, leaping, dancing, and exhorting each other to be valiant in armes, and to kill many of their ennemies. That done, they runne one after the other like cranes in their flight, leaping vntill al their vesselles are emptie, at the which feasts, especially when they meane to kill and eate a man, they are dressed in fine feathers and ū necklaces, and bracelets: in their daunces there are no women coupled with them, but euery one dauncеth by himselfe, and these drinkings are obserued whē those of one village mete together, and neighbours drinke one with the other, sitting in their hanging beds, but with more good fellowship, wherewith there are twoo things to be considered, first, that the Brasilians do neuer drinke when they eate, as we do, nor when they drinke, they neuer eate: secondly, that they eat without word speaking, and if they haue any thing to say each vnto other, they do it after their meat, they vse likewise no certaine houre to eate in, but when they are hungrie they fall to their meate, as well by night as by day, yet they are verie sober in eating, washing hands and mouthes both before and after meate, which I thinke they doo to take the clamines of the meat off from their fingers.

Of certain great beasts and Crocadiles in Brasilia.

FIrst you must vnderstand that in al Brasilia there is not any foure footed beasts like these in our countries, they haue great numbers of one kind which they cal Tapirousson, of a midle stature, betweēn a cow & an asse, this beast hath reddish & long haire, like a cow, but hath no hornes, and a shorter neck, long & hanging eares, smaller and longer legs, a whole foot like an asse, so that it is not wrong named to be called a cow asse, yet different from both, first because it hath a short taile (as many beasts in America haue no tailes at al) & sharpe teeth, yet without any corage, for it runs from a man: the Brasilians shoot at this beast with their arrowes, or else take them in pits, which they dig for the purpose, & esteeme much of it, because of the skin: they hauing fleyed it off, they cutte the hide in rounde peeces, which they drie in the Sunne, whereof they make buklers, wherwith they defend themselues

selues from the enemies arrowes, for that by reason of the heate of the sunne they become so harde, that no arrow will pierce them, be they neuer so fiercely drawne. The flesh of the beast tasteth much like our beres flesh, and by the Brasilians it is rosted vpon the coales, and so kept, for that because they haue no salt, they broyle al their meat vpon wodden girdirons, and so keepe it: in euery village you finde such girdirons, which oftentimes lie ful of mens flesh. Secondly, they haue a certaine kinde of Hart, by them called Sequassous, yet lesse then ours, and with shorter hornes, with long haire like goates: and wilde American Swine, by them called Taiassou, which is as bigge of body, eares, head, and fete, as ours are, as also the like teeth, which are verie dangerous, but because it is leaner and ranker, and grinneth fearefully, therefore it is misshapen. This beast by nature hath a hole in the backe, as the sea Swine haue in their heades, whereat they receiue and cast forth their breath. There is likewise a fine coloured beast, called Agouti, which is a kind of hart, with clouen fete, a shorte taile, with a nose and eares much like a hare, very pleasant and sauorie of taste: there are also two or three kindes of beasts called Tapitis, not much vnlike our hares, red of haire: in the woods are great rats, of body and haire like Ekehornes, in taste not much vnlike our conies, Pag or Pague, a beast of the height and greater then an indifferent Grayhound, with an euil fauored head, a faire skin, speckled white and blacke, of taste much like veale. There is likewise another beast called Sarigoy, which because it stinketh, ỹ Barbarians wil not eate, yet it is good & sauory flesh, specially when the fat of the kidnies (wherin the stinke lieth) is taken away. There are also Tatous or Armadilles, wherof in other places I haue spoken, which are of very white, good, and sauorie flesh: also there are certaine Crocadiles, which they cal Iacare, as big as a mans leg, and indifferent long, not hurtfull, they come into their houses, where the children play with them without any danger. The Crocadiles in those countries haue a wider mouth, high fet, ỹ taile neither round nor sharp, but very thin at the end: ther are likewise diuers kinds of Easts speckled like our little ones, & of foure or fiue fot long, in thicknes correspondent, fearful to behold, but keepe in riuers & moores like frogs, doing no hurt, they cal them Touous: being sleyed & sodde, they surpasse al meates for taste & goodnes, their flesh being as white as a capons flesh, swet, short, & excellet good. They haue great toades, which the Toupinambaultii eate whole being rosted, so that they are not poyson like our toades, they eat likewise snakes of the bignesse of a mans arme, & fiue fote long, but of no great taste, ther are also many other snakes, specially in the riuers, that are as grene as grasse, long & thin, whose sting is very dangerous: there are also in some meres of woods, diuers great and dangerous Easts. Iohanes Lerus writeth, that passing through a wood, he met an East, as bigge as a mans bodye, & of fiue or six fot long, al couered with white scales like oyster shels, which lifted vp one of her forefete, and casting vp her head, loked vpon him with staring eyes, breathing at the mouth most feareful to beholde, and after he and his companie had stayed a quarter of an houre to behold it, it clome vp ỹ hil with such a noise ouer and through the trees, that not any Hart running through the wood, could make a greater noyse. There is yet in this countrey another kind of strange beast caled Ian-ouare, feding only vpon the pray: this beast for length of legs and swiftnes, is like the Grayhound, but vnder the chinne it hath a beard or certain long haire, & a speckled skin, like a Linx, and in other parts not vnlike the Linx: this beast is much feared by the Brasilians, for that whatsoeuer it taketh, it teareth it in peeces, and spoyleth it like a Lion, feding therof: the Indians take this beast in pits, & to reuenge themselues, they cause her therin to pine to death, wherby they double her paine. Mierecats are there in great aboundance, that are small & blacke, by them called Cay, and among the rest, one kind of Mierecat called Sagouin, of a verie fayre coloured haire, as big, and of haire as an Ekehorne, but as touching the forme of the chaps, breast, and necke & other parts, altogither like a lion, being one of the fairest litle beasts in al that country, but for the tenderne therof it cannot be brought ouer sea. There is yet another very strange beast, by the Indians caled Hay, as big as a dog, with a face like a Mierecat, & a hanging belly like a sow that hath new farrowed, of haire dark white, al black, with a long taile, with rough fet like a beare, long clawes, when it lieth in ỹ woods, it is very wild, but if they take it, it will be tamed, the naked Tououpinambaultiers play not willingly with it, because it hath verie sharpe clawes: no man (as the Indians say) did euer see this beast wild or tame, to eate any thing, but as they think, it liueth by ỹ aire, wherof I haue spokē in other places. Lastly there is yet another strange beast called Coaty, as high as a Hare, with short & speckled haire, smal sharpe eies, a head very smal, & downe

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from the eies a snout that riseth vp, of a foote long & more, round like a stick, & somewhat smal at the end, in such maner, that it is al of one bignesse, with so narrow a mouth, that a man can hardly thrust his little finger therein, very strange to behold: and being taken, it pulleth all his foure feete together and falleth either vppon the one side or the other, and wil not rise, vnlesse they giue it mice, whereof it liueth in the wood: this countrey aboundeth with al kinde of foule, whereof some are to be eaten, and some not, as Indian Hens, by them called Angnow Oussou, and common hennes of these countryes, first brought thither by the Portingales, and among them the white hens are much esteemed, to pull out their feathers, and to die them red, therwith to dresse themselues, yet they eat them not, thinking likewise that their egs are poyson, which they feare, because they see the Frenchmen eate them: whereby it commeth that in the villages where no strangers traffike, there are so great numbers of hens, that you may buy one for a penie: besides the hens, they bring vp many duckes, which they cal Vpec. but because they are of this minde, that if they should eate such slow birdes, they shuld likewise become slow, and so might be taken by their enemies, therefore they eate none of them, nor any other beast that goeth softly, nor fishes that swim slowly. There are likewise many speckled hens, of three sorts, all blacke, with white spots, verie pleasant of taste, like pheasants: there are also two kinds of faire cocks called Mouton, as great as peacockes, speckled with white spots, and black feathers. Macocaua & Yamboun-Ouassou, are two kindes of partriges, as big as ducks, and of taste like pheasants, wood Doues, Turtledoues, and yet another kind of partriges, al of one taste: of foules that are not eaten, there are many, as diuers kindes of parrats, wherof some are so faire, that fairer cannot be found, specially 2. sorts, called Aras & Canide, the feathers wherof they vse for their apparell, hats, & arme bands. They haue verie faire redde, blewe, and gold yellow shining feathers, whereof diuers of them sing. Besides those, they haue foure other kindes of Parrots, whereof one kinde is very little brought hither, by them called Aiourous, which haue their heades parted in three colours, as redde, yellow, and violet, the wings all redde, the taile long and yellow, and the body greene, which learne so perfectly to speake, as if it were men: wee reade of one that when it was bidden, would daunce, skippe, sing, and play all the parts of the wilde Barbarians: being carried with them into the wars & commanded to be stil, it would be as quiet as if it had beene dumbe, neither stirring foot nor tongue: such Parrats as are brought hither, they call Marganas, and esteeme them not, for they are as common there, as pigeons with vs, which although they haue a certaine harde flesh like heathcocks, yet there are many of them eaten in those countryes: there are likewise little Parrots, which are brought hither, but among the cheefe foules of that countrey, there is a very smal bird called Toucan, as big as a pigeon, blacke like a Rauen, onely the breast, which is yellow, with a round red ring about her necke, as I saide in another place, which they weare vppon their cheekes, specially when they go to any feastes or dauncings, whereupon it hath the name of Toucan-Tabourace, that is, the feathers to daunce with: the bil of this bird is greater then all the body, and is one of the strangest things that euer was seene: there is another of the greatnesse and colour like a Merlin, onelie vpon the breast, which is as redde as an ore bloud, it is also by the Indians fleyed, and the skinne dried like the Toucan, which bird they call Panou: there is another like a Lister, as red as scarlet, which they cal Quempian.

I must not forget a wonderfull strange little bird, no bigger then a Scalebiter, or a horse flie, with white shining feathers, which hath so great and pleasant a voyce in singing, ỹ it resembleth our nightingale, in such sort, ỹ it may be said it wer impossible that out of so smal a body, there could issue so great a voyce, which bird by the Indians is called Gonambuch. There are yet many other kinds of birds, of colour red, white, violet, & purple, & cal much differing from ours, & needlesse to rehearse. There is one among the rest which the Indians do much regard, not suffering it to be hurt, or to be taken, as thinking it a bird of some secret diuination, it is as great as a pigeon, of a gray colour, crying verie heauily, which is heard more by night thē by day: the Touopinambaultis are of opinion, that those birdes are sent vnto them by their friendes that are dead, to bring them good newes, and prouoke and stirre them to bee of good courage against their enemiss in the fielde, they thinke also, so they take good regard vnto this Birds song, and fortune to bee slaine in the warres, that after they are dead, they shal goe vnto their forefathers, beyond the hilles there for euer to be merry, and continually to dance: They certainely perswade themselues that those birdes bring newes

from their friendes, and that thereby they should be merrie, and of better courage, so that they take great regard vnto their cries. There are likewise in this countrey many battes as big as crowes, which by night enter into the houses, and finding any man lying naked, they sucke the bloud out of their toes in great aboundance, whereof in another place I wil say more. Their Bees are lesse then ours, like blacke flies, and make theyr honey in hollow Trees: the Indians haue good knowledge howe to gette theyr ware and theyr hony: they vse not the ware to burne, but onely to stoppe their reedes, wherein they keepe their feathers from the wormes. Touching smal wormes like flies or Mytes, as also scorpions and earth creuishes, which are hurtful vnto men, it is needelesse to write: they haue diuers fishes, whereof many are common here with vs, as twoo sorts of Barbels, the one called Rurema, the other Parati, both beeing sodden or rosted, are of a verie good taste, which because they swimme in companies, are by them killed with dartes, sometimes two or three together. The meate or substance of those fishes is verie tender and short, wherefore the Indians drie them, and make flower & meale thereof. There are three other kinds of verie great fishes, whereof one is called Camoroupouy Ouassau, the other Ouara, the third Acara Ouassau, al ver ie good of taste, & good to be eaten: there is a certaine kinde of flat fish, called Acarapep, which being sodden yeeldeth a certaine yellow fatte, which they keepe for sauce. This fish likewise is verie good meat, Acarabouten is a slymie fish of a redde colour, it is better then the other, but not so sauorie in the mouth, Pira-Ipochi is a long fish like an eele, but not to be eaten: the Rochets which are taken in the Creeke of Ganabara, and thereabouts in the sea, are much greater then ours, with twoo long hornes sticking out before, and fiue or sixe clawes in the belly, which men would think not to be natural, but rather artificiall, with a long thinne venomous taile. In their Riuers are many strange fishes, specially one called Tamouata, which is a handfull long, with a most great and monstrous head, others called Pana, Pana, which likewise hath a great and monstrous head, yet both good to eate and verie sauorie.

Bats

A description of certain trees and fruits in those countries.

FIrst there are many Brasil trees, wherby the country hath taken the name: this tree by them is called Araboutan, because of the great and thick branches, not much vnlike our oakes, some of them are at the least three fadomes thicke, their leaues are like bore or palmetrees, but yeelde no fruite, the wood would with great labour and paine be conuayed aboord the shippes, if the wild people did not helpe them, for the marchants shuld hardly lade a ship in a whole yeare, because of the hardnesse and troublesomenesse in the cleauing, as also that there are no beasts to draw or carrie it to the shippes, but must be brought downe by men, which for cloathes, shirts, hattes, knives, and such like things, are hired to cleaue and rounde it, and to bring it out of the woods farre within the lande, vpon their shoulders, to the shippes: it is much burnt in that countrie, and is of nature dry, whereby when it it is burnt, it maketh little smoke, the ashes whereof yeeld a certaine red colour: the Tououpinambaulti wondered much what our men doe with all that wood, asking if there were no wood in our countreies for to burne, and answere was made vnto them, that we vsed it to die withall, as they died their ropes or strings: this is shewed in another place.

Beside this Brasill tree, there are fiue kindes of Palme trees, whereof the principall is called Gerau, the other Iri, of these trees I haue sufficiently declared in the Histories of the East Indies, as also in the description of the Affrican coast: there is a tree called Ayri, a kinde of Eban wood, with leaues, not much vnlike the palme trees, the body couered with thicke thornes, the fruite thereof indifferent great, wherein there is a pith as white as snow, but not good to eate: the wood is blacke and verie hard, whereof the Barbarians make theyr halbeards, coluen & arrowes, it is likewise so heauy, that it sinketh vnder the water: there is also much wood in this countrey, whereof some is yellow like Box, some violet, some white like paper, some pale red, some varnish red, and some darke red, whereof likewise they make Halberds: another wood is founde therein called Copau, whereof the trees are like our wallnut trees, but beare no nuttes, the wood being plained, hath graines like Walnut tree: there are many other kindes of trees, whereof some haue leaues rounde like pence, others great, of a foote and a halfe long, as also a tree which is very pleasant to beholde, and so sweete of smell, that it excelleth the rose, specially when it is cut: to the contrarie there groweth another tree called Aou-ai, which wood beeing cutte or burnt, stinketh so vnreasonably, that no man can abide it: it hath leaues like our ap-

ple

ple tree leaues, and a fruit not vnlike the Egiel, the nut whereof is so venemous, that being eaten, it worketh presently, but because the Indians make their rattles of this fruit, they esteeme it much: Besides this, there groweth in Brasilia many kindes of fruits, and apples, pleasant to looke on, specially on the sea side, but not to be eaten, and very daungerous, some are like milspelles, whereof the Indians warned our men, that they should not eate them.

Huoura is a barley about halfe a finger thicke, good of taste, specially being fresh, it is a kinde of por wood, and by the Indians vsed for a certaine disease called Pians, which is as daungerous with them, as the pox with vs, there is likewise a tree by them called Choyne, of a reasonable height, for leaues, forme, and greenenesse like the Bay trees, the fruit as great as a childes head, as bigge as an Estridge egge, but not to be eaten: the Tonoupinambaultians thereof make certaine rattles, by them caled Maracas, & of it also they make vessels to drinke, with such like things, cleauing them in the middle. The tree by them called Sabaucay, beareth fruit bigger than a mans two fists, whereof they make drinking cuppes, and is much like a cupp: in this nut there are certaine piths, not vnlike for forme and taste to the almon. There is an other tree in bignesse like a Sorben, the fruit whereof is by them called Aca-iou, of forme and greatnesse like a hennes egge, which being ripe, is of a golde yellow colour like a quince, very good and sauory to eate, hauing a certayne sharpe taste, and in it a iuice that coleth heate, but because this fruit is not easie to be gathered, as being high trees, the meere-cattes eate them, and such as fall to the ground, are the Indians parte. Pacoaire is a sprig about tenne or twelue foote high: the body as thicke as a mans thigh, but yet so soft that it may be cutte in twoo with one blow: the fruit thereof is by them called Paco, which are of a handfull long, in forme like cucumbers, and being ripe, are of the same colour: this fruit groweth 20. or 25. vpon a braunch, which the Indians plucke off and carry into their houses, they are very pleasant of taste, whereof you may reade at large in the East Indian Historie: the sprigs that bring foorth cotten, are there in great aboundance, being of an indifferent greatnesse, and haue leaues like the yellow bels of the ash trees, frō whence there groweth an apple as bigge as Bulken, which beeing ripe, openeth in foure partes, and yeldeth forth cotten, the Barbarians call it Ameni-iou, in the middle of which wool are certain blacke kernels, prest together like mens kidneyes, and as bigge as beanes, this cotten is gathered by the Brasilian women, which they spinne, and therof make many things: Citrons and Lemonds by the Portingales brought into those countries, grow there in great aboundance, very pleasant and good: also many sugar canes, whereby much sugar is brought from thence into Portingale: it is much to be wondered at, that seeing there is so sweet a substance in those reedes while they are fresh and newe gatherd, that being but a little withered or put into the water, they doo presently conuert into so sower a substance, that it is as good Vinegere as any can bee founde. Besides these sugar reedes, there groweth other reedes as thicke as a mans legge, which beeing greene, are with one blow easily cutte in two peeces, but when they are drie, they become verie tough and hard, whereof they make arrowes, & sticks to carry in their handes: in that countrie likewise is much Mastticke, & excellent good Gumme (which was ordinarily brought out of Chio) also diuers and innumerable sorts of sweete smelling flowers & hearbes. And although that about this Cabo de Frio there is much thunder, raine, and great winds, as lying vnder Tropicus Capricorni, yet because there falleth no frost, snow, nor haile, therefore the trees are there alwayes greene, as they are with vs in May: and in December when the dayes are shortest and coldest here with vs, they are there at the longest and hottest, but it is to be vnderstood, that they neuer fal out to be so long or short as they are with vs, for they haue the day and night of an euener length then we, and a more temperate aire. The fruits of this countrey are many, whereof Ananas is the best, the leaues whereof are like the leaues of Iris or aloes, a little bowing, and in manner rounde, the fruit is long like Cucumbers or dittaues, when they are greene they presse a certaine iuice out of them, which tasteth as pleasantly as Malueise, of this fruite I haue alreadie spoken in the description of the east Indians, so that at this time it is needlesse to write any more thereof, as being ther to be read: there is an hearb in Brasilia, by ỹ Tonoupinambaultii called Petum, which we call Tabacum or Nicotiana, and now it groweth in our gardens, but not so good, nor so strong as theirs: this hearb is sufficiently described by Clusius and other writers, & very well knowne, it hath leaues like our dock leaues, or Consolida Maior, by the Brasilians it is much esteemed, which they gather and make into balles, and being

ing dried, take foure or fiue of the leaues, and rubbing them togither, they make thē burne, the smoake whereof they receiue in to their bodies, which doth so fill & nourish them, that hauing receiued in the smoake, they will goe two or three dayes when they are in the warres, and neither eate nor drinke, which Lerius likewise hath tried, as also, that the same smoake maketh men auoyde fleugme, out of their heads, & therefore the Indians weare bundles thereof about their neckes, to smel vnto it: the rootes Maniot and Aypi I haue alredy described. There is likewise another kind of roote called Hetich, whereof there are three kindes, some being sodden are blew, others yellow like quinces, and the rest white like parseneps, they are all good of taste, specially the yellow, which being rosted, are as good as peares, & are there in as great aboundance as turnops in Sauoy, about two handfulles thicke, and a foote and a halfe long: the hearb runneth along vpon the ground, and hath leaues like cucumers or great spinage, but differing in colour, nearer to the browne or white wilde vine leaues: because these roots neuer yeld seed, they are cut in peces and planted in the earth: he that desireth to knowe more hereof, let him reade Clusius his workes, and they wil satisfie his desire. There is also a kinde of nut (by them called Manobi) which groweth vnder the ground and hang by little threedes one fast to an other, hauing a substaunce within them like to our hazel nuttes, of a browne whitish colour, with huskes like the shelles of pease. Touching Brasilia pepper, which also at this present day groweth in our gardeins, and very hot it is, by Mathiolus called Siliquastrum, and Brasilia beanes and pease, whereof needeth no great description, as being commonly knowne. To conclude, you must vnderstand, that seeing Brasilia hath no wilde beasts, foules, fishes, nor liuing creatures, such as are in Europa, neyther yet trees, nor hearbs, onely pulcelen, basill, and baarne or felix, which growe in some places thereof, we may say with the Prophet Dauid in his 104. psalme:

O Lord, thy works most strange and wonderfull,
both far & neere are seene & known right well
How wisely thou al things dost bring to passe,
whereby al creatures thy great goodnes feele,
And who can either number, write, or show,
the kindes of beasts that are in land and sea.

And surely these people might well be accounted happy, if they had the knowlege of the true and euerliuing God.

A briefe discourse of their warres and armes.

TOuching their warres, they vse them not, thereby to get riches by force, or to inlarge their dominions, but only of mere affectiō and desire they haue to reuenge the deaths of their forefathers, which by their enemies haue from time to time bene taken and deuoured, wherein they are so zealous, that as many of their enemies as they take are sure to die the like death, and to be eaten by them, and hauing once begunne warres with their neighbours, they wil neuer be friends againe, but where or howsoeuer they can intrap or catch each other, they are sure to die: The manner of the Tououpinambaultiers warres are thus.

Although they haue no Kings nor Princes among them, not one of them beeing of greater account than the rest, yet they haue this custome, that they honour their auncients, by them called Peoreru Picheb, and in euery village they are ready to do as they commaund them, which their auncients many times, walking among them, or else sitting in their hanging beddes of cotten, take occasion to vse this maner of speech vn to the people saying, Are not our forefathers that haue fought with, ouercom, slain and eaten so many of our enimies, an example vnto vs, not to stay cōtinually at home: shall we suffer our nation, which in times past was so fearful to our enemies that they durst not looke them in the face, be thus brought into so open shame and reproach: that it shall be saide our ennemies came to assaile vs within our owne houses: shal we by our negligence and slowneſſe stay and watch till the Margaiaters and the Peros Engaipa, which are cruell Portingales, dos first shew their powers and execute their tirannies vpon vs: & hauing spoken in that manner, he clappeth his handes vppon his buttockes, and crying out saith, Erima, Erima, Tououpinambaults, conomi, ouassou, Tan, Tan, &c. that is, Beholde my friends, you strong yong men, is this conuenient to be done, let vs rather arme our selues, and by force be ouerthrowne, or els reuenge our iniuries receiued. These and such like Orations, which indure for the space of fiue howers at the least do the Elders vse vnto the people, which they with great patience and quietnes hearken vnto, and therewith are so incouraged, that presently, with all speed they assemble themselues togither in a certaine place, and in great numbers with swordes and holberdes (by them called Tacapes) of red or blacke wood, very heauy like

bore

bore trées, about fiue or sixe foot long, round at the end like a spit, a foote broad, and the thickenesse of a thumbe in the middle, al the other part sharpe. Besides those weapons, they haue orapats, which are bowes, there are likewise of blacke or red wood, wherewith they can shoote so sure and certainly, that no man excelleth them, of the which bowes and arrowes, because there are so many of them brought into these countries, there needeth no great description: withall they haue bucklers of the skinnes of Tapirousson, broad, flat, and round like the couer of a drumme, wherewith they couer not themselues, but vse them onely to receiue their enemies arrowes: these are al the weapons they do commonly vse, only that they do put on certayne kindes of apparell made of feathers, wherewith they set forth theyr bodies, otherwise they will not haue any thing vpon their bodies (were it but a bare shirt) that might be any let or hinderaunce vnto them. And being armed in this manner, they set forward sometimes eight or tenne thousand men (with certaine women not to fight, but to carry their necessaries & prouisions) and being in the field, the ancientest among them (such as haue slaine and eaten many of their enemies) are appointed for captaines and commaunders, after whome the rest followe, and set forward towards the enemy, and although they méete all together without order, yet when they march they place themselues in rankes, the strongest going before, and the rest after them, wherein it is strange, that so manye men being together without a generall, can so well place themselues, and know when they should set forward. There are some of them that blowe in great hornes, like our trumpets, which they call Inubia, wherewith they incourage the people, and giue them signes of battell, others haue pipes or flutes made of their enemies bones, which at other times they haue slaine and eaten: whereon all the time of their march they cease not to pipe, thereby to stirre their fellowes harts to do the like with their ennemies bones that by them should bee taken. And if they assaile their enemies by water, they keepe close to the shore, not daring enter farre into the sea, because their scutes which are made of the barkes of trées, are not able to indure against a tempest, but serue onely in calme weather, eache scute holding fiftie men, which may easily sitte therein and rowe, with so great swiftnesse, that it is wonderfull.

In the maner before rehearsed they trauel sometimes tenne or twelue miles within their enemies countrey, vsing to march with their strongest men first, leauing the weakest with the womē a day or two daies iourney behind them, marching very quietly entring into certaine woods, where they stay & hide themselues for the space of half a day, meane time if they méete with any of their enemies, either men, women, or children, they kéep them not prisoners, neither take them with them, but presently kil and rost them vpon their boncans or girdirons, and so eate them, which they do, not to bee troubled with them when they should enter into the vilages of their enemies, which are all without walles, their houses being of 80. or 100. pales long, without doores, placing in stéede thereof certayne Palme trées or branches of the hearb called Pindo: yet there are some villages among them, such as border vpon their enemies, that are paled about with boordes of sixe foote high, against the which when they meane to doe any exploit, they watch the way that goeth vnto the village, where such as issue foorth or enter in, fighting with them, are taken prisoners, and are killed and eaten. But when they méet in open field, army against army, it is done with such fury and horrible bloudshed, that it is incredible, as Ioannes Lerius a Burgonian hath personally beheld them, can witnes, from whome this is gathered, for that they run with so great fiercenesse and boldnesse together, as neuer was heard of: for (as Lerius writeth) when the Tououpinambaultiers first perceiued their enemies, they made so horrible a crie, as greater is neuer heard among vs when we hunt the wolfe, and that so lowde, as if at that time it had thundred, it could scarcely haue béene heard: and approching nearer vnto them, they beganne a second time to crie, with blowing of hornes, and piping on their flutes, calling to their ennemies, and shewing thē the dead bones of their frends, and their téeth, which they do weare about their neckes vpon strings, at the least twoo elles long: that done, entring into battell, and beginning to shoote, you may see their arows flée into the ayre as thick as swarms of flies, with all kinde of coloured feathers, which maketh a most pleasant shew, if it might be séen without danger: in the which shooting, whosoeuer is hurt, presently pulleth forth the arrow, and like a madde dog biteth it in péeces, yet hee leaueth not off, but still fighteth, as being so cruel and fierce that they neuer cease fighting as long as any strength is in their bodies, neuer flying: and such as they strike with their woodden holberts, fal presently dead vnto the groūd, like

like oxen that are kild by the butcher. This manner of fight was seene by Lerius, to bee done by the Tououpinambaultiers, who after three houres fight had the victory, and after many on both sides were slaine and wounded, they brought about thirty men and women prisoners, which they placed in the middle of their battell, the strongest of them being tied with ropes: which done, they returned to the Creeke or entry of Ganabara, of the which prisoners ten of them were bought and sent to Henry the second king of Fraunce. Lerius himselfe bought a woman and her child, and being with him, he thinking to comfort her, tolde her hee would send her into France, she aunswered him, that she had rather be eaten by her enemies, or to be let lose, that she might once againe helpe to be reuenged on the ennemies that haue taken her, wherein you may see how stiffely they are bent vnto reuenge, neuer forgetting or forgiuing anie iniury whatsoeuer.

The manner how they vse their prisoners, and what ceremonies they vse in the killing and eating them.

THe prisoners being brought home by such as haue taken them, are not onelie well fed, but they giue the men, women to beare them company (but not the women men to lie with them) and which is more strange, diuers of them that haue prisoners wil not refuse to giue him daughter or sister to wife, which must liue truely and honestly with her husband, and because they obserue no certaine time of the offerings, or butcheries of their prisoners, but somtimes sooner, somtimes later, as they thinke good, therfore the men prisners are kept to hunt, fish, and catch birds, and the women to garden, plant, and fish for oysters: and when like swine they are fat and wel fed, they are slaine and eaten, in manner as followeth. First they certifie all the neighbours round about, when, and in what place their feast shall be kept, where there resorteth a great number, both men, women, and children, consuming all the foremone with drinking, among the which are the prisoners (which know ful wel that it wilbe vnto their costs) all beset with feathers, who not onely feareth not death, but in dancing, leaping, and drinking excelleth all the rest, in which maner, hauing consumed at the least six or seauen houres, two or three of the strongest among them lay hold vpon the prisoner, and therewith bind him about the middle with cotten ropes, or with the barks of a certain tree, by them called Iuire, which is like a Linden tree, meane while hee standeth still and neuer resisteth them, although both his armes & hands are at libertie: which done, they leade him in that manner round about the village for euery man to see him, he not once hāging down his head (as those which in our countries are ready to be executed vse to do) but to the contrary with an incredible boldnesse boasting of his deedes, and telling them that leade him, what hee hath done, speaketh vnto them in this manner: When I was at libertie, I haue manye times in this sorte bound your friendes and kinsmen, and with much more boldnesse commending himselfe, and setting forth his actions, tourning his face on all sides, and loking about him hee speaketh to some one of them and saith, Hearest thou friend, It is I that ate thy father, and to an other, sirra, it was I that killd thy brother and broyled him vpon the coles, and haue taken and eaten so many of your people, that I am not able to number them, and be you well assured that my friendes the Margaiaters will not leaue my death vnreuenged, and will once catch some of you, and serue you in the like sort.

And in this maner being shewed round about the village, in the end, the two men that holde him, stepping backe about three elles distant from him, pulling the rope wherewith hee is bounde on both sides so strait, that therewith he standeth fast, and is not able to stirre eyther backward or forward: which done, they bring vnto him certain stones or peces of broken pots, and they that hold him bound in that manner, being couered with bucklers of rapiroussou speake vnto him, and aske him if before he die he will reuenge his death, wherewith presently in great fury, he throweth stones at them, as also at al others standing round about him, which many times are aboue foure thousand people, not once caring how many of them are hurt or wounded, not although he should breake any of their legges with a blowe, and hauing cast stones, potshardes, earth, and all whatsoeuer he can reach: then he that must kill him (hauing al that day kept himselfe close, and not once come forth) goeth vnto him and saieth, Art not thou one of the Margaiaters our ennemies? hast not thou thy selfe taken prisoners and eaten some of our kinsmen and friends? whereunto the prisoner answereth him, and saith, Pa, che, ian, ian, aiouca, aioupaue, that is, I am he that hath slaine and eaten many of your people: and to grieue them the more, hee layeth both his hands vpon his

The 2. Booke.

his head, and saith, O howe lustily haue I therein behaued my selfe? howe earnestly haue I pursued you in the battell, and haue eaten an innumerable companie of you? Wherewith he that shal kil him answereth him and saith: Therefore now seeing you are here, and our prisoner, I will kill you, and your body being rosted, shall likewise be eaten. Whereunto hee answereth and saith, Well, what remedy? assure your selfe my friendes will reuenge my death: and while he speaketh, he is stricken down with the wooden holbert: and if he had a wife (as during their imprisonment they commonly haue) she falleth first vpon the dead bodie, and with a few (although crocadiles) teares she weepeth ouer him, for that it is saide the Crocadile weepeth before he deuoureth the dead body he hath slaine, in the same maner do they, for that the false teares once shed, she woulde be the first that shoulde eate his flesh: which done, the other women, specially old womē, as being most desirous to feed on mens flesh, tell those women that keepe the prisoners, that they must make haste to bring the dead body, and hot water with them, wherewith they rubbe, scrape, and wash the body so cleane, that the skinne goeth off, the flesh seeming as white as a roasted pigge: which done, commeth the maister of the prisoner, with as many companions as he thinketh good, and diuideth the dead body, as quickely as a Butcher with vs should cut vp a sheepe, or other beast: and as with vs when the hunters haue killed a Bucke, throw the entrailes and bloud vnto the houndes, so those Barbarians annoynt their children with the bloud of their dead ennemy, thereby to prouoke them to cruelty and reuenge: before the Christians vsed to those countries, they cut the body in peeces with certayne stones, but now they haue kniues. The man in that sort diuided, and the intrailes being washed and made cleane, the girdirons are loked vnto by the other women, that are very desirous of mās flesh, where they sit and licke vp the fat that droppeth off the quarters, therewithal most ernestly exhorting and prouoking the yong men and childrē to take some more of their enemies, and to bring them such meate. In this sort one, two, or three prisners, or more, as it falleth out, being slaine and rosted, all the company that are present, assemble about their boucans or girdirons of wood, for that the Indians rost no meate vppon spittes, as some men paynt them to do, for that they thincke it impossible that euer it should be rosted enough being turnd round about, where they make great ioy, leaping, skipping, and with most fierce countenances beholding the rosted quarters, euerie man taking a peece, not for hunger, or desire of eating, (as some would think) or because without all doubt mans flesh is verie sauorie, but rather in respect of reuenge, specially the olde women, that are most rauenous of mans flesh, for their intent is onely to gnaw the flesh of their enemies to the bare bones, thereby to putte the rest of the prisoners (as then not slaine) in greater feare, for that to satisfie their monstrous and grædie desires, there is not one peece of the whole body, not so much as their fingers endes, nose, and eares, but by them is eaten, (onely the baines and the scull, which they kæp, as wee doo dead mens bones in our Churchyards) and shew them as signes of their victories and triumphs. The great bones of their legges and armes are kept to make pipes, and their teeth they put vpon strings, which they weare about their necks. Those that haue killed them, estéeme it for an honourable action, and departing from the rest of their companie, cutte certaine slashes in their breasts, armes, legs, and other fleshie places, wherein they put a certaine salue, thereby to make scarres and signes thereof in their bodyes, vpon the which they throw certaine blacke pouder which neuer goeth off, being of opinion that the more strikes he hath in his bodye, the more men he hath murthered, and for the same is accounted a lustie fellow, and of great courage. And to finish their bloudy tragedie, if it fortune the woman (that was giuen vnto the prisoners during his imprisonmeut for his wife) bee with childe, they take the childe when it is borne (a thing most fearefull and horrible to heare, for they neuer suffer it to growe to yeares) and eate it, alleadging that such children are of their enimies séed. And those Barbarians doe not onely séeke vtterly to extinguish their enemies, but woulde likewise haue other strangers and countrymen that come among them to vse the same cruelty, and to eate mens flesh, which by some reiecting all humanitie, hath béene done.

¶ Of the religion of the Brasilians, and the misery or feare whereinto the poore men are brought by their *Caraiben*, not acknowledging any God.

IN the historie of Peru, a prouince lying on the south side of Brasilia, and bordering vpon this Countrey whereof I speake, is declared that they worship the sunne and the moone, but these Toupins haue no god, neither

neither heauenly nor earthly, and therefore haue no churches nor temples, wherin they should assemble to worship their idols, clean contrary to the custome and manner of all Heathens and Idolatours throughout the whole worlde. They vnderstand not what the creation of the world meaneth, neyther do they giue any names to the dayes, or esteeme one more than the rest, nor account not their times by weeks, months or yeers, but onely by the moones: and as touching godly or worldly literature, they are wholy ignorant, not vsing so much as any kind of characters or letters, woondering much at the Frenchmen that wrote vpon paper, and could reade it: wherein we are greatly to praise god that hath giuen vs the grace that we can certifie each other by letters of our actions being in far countries, and thereby also attaine vnto the knowledge of the true and liuely God, maker of heauen & earth, whereof when any man speaketh vnto those simple people, being in great admiration, they stand still as it were abashed, and crie Ieh, and because they seemed to be very fearefull of the thunder clappes, by them called Toupan, and that thereuppon the Frenchmen (taking occasion to marke their simplicitie and little knowledge) tolde them that God, to shew his great power and maiesty, did thereby cause both heauen and earth to shake, they aunswered that such a God must needes be wicked that putte men in so great feare: Such is the miserable estate of those poore men. Now if any man aske whether they liue like beasts, without any God, it may be aunswered them, that there is not much difference, for that those people are wholy more thā other men without any knowledge of God, and yet being in this grieuous blindenesse, they beleeue the immortalitie of the soule, and doe most assuredly perswade themselues, that the soules of such as here in this life haue valiantly and well behaued themselues (which their valiancie and well liuing is meant by killing and eating of their enemies) doe fly behinde certaine high hilles, where being in pleasant gardeins (with the soules of their forefathers) they continue in euerlasting ioy, pleasure, and daunceing: and to the contrary that such as are slacke, (which liue without honour, and will not defend their native country) are borne away by the Aygnan, for so they caled the diuel, with whom they liued in euerlasting paine. They are likewise in this life many times tormented by the diuell, which also they call Kaigerre, for Lerius writeth, that he personally sawe them, and heard them speake to the French men, and raging like madde dogges, began to crie out and say vnto them, Alas, alas, helpe vs, for the Aygnan beateth vs, and would tell them, that they did oftentimes see the diuell, sometimes in forme of a beast, sometimes in likenesse of a bird, at other times in diuers shapes: and because they maruelled that they were not troubled nor molested by him, they made them answer, that god who is of greater power than their Aygnan or diuell, did preserue them from him: wherupon they being tormented promised to become christians, and to beleeue in the onely God: yet their paines were no sooner ended, but they presently forgot their promise. And it is most certaine, that they are so tormented, for Lyrius saith, that heehath often seene them, when onely with the remembraunce of their torments, they were in so great feare, and sighed so deepely that very griefe made them to sweat, and sitting with their hands vpon their heades, mourning and lamenting said, Mairatourassap, acequere, aignan atoupaue, that is, O my good friend, and my companion, I feare wicked Sathan aboue al other things, whereunto he answered them, that he feared him not, wherewith lamenting their estate, they would say, O how happy should wee be if wee were freed from him: if you will be free saide Lerius, then you must beleeue in him that is mightie. Then the Aignan or the diuel which they being in paine promised him to doe: but their torments past, they had cleane forgotten what they saide.

Herein you must vnderstand that those of Peru and Cusco, did not only beleeue the immortallitie of the soule, but also the resurrection of the body, as in the Historie of Peru is already declared, by the example of the Indians, who seeing the Spaniards to open graues of the dead Indians, and to take away their Jewelles, desired them that they wold not scatter nor throw away the bones, to the end that the dead might not want them when they shoulde rise againe.

This is written to the ende that all vngodly men, that are conuersaunt with the simple Tououpinambaultes, perswading themselnes that there is no God, shoulde learne of the wild miserable wretches, that there are certaine wicked spirites, which torment the vngodly (not beleeuing in the power of God) here in this life. And if they affirme (as many of them doe) that such wicked spirites are nothing else, but the euill affections and conceites of the minde, and that therefore the Barbarians doe fo-

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lishly perswade themselues of that which is not true, it may be answered them (as they may reade in our description) that the Americans were openly and certainely tormented by wicked spirits, whereby it may sufficiently appeare, that such torments are no fleshly effects, which torment the strongest of them in that maner. Secondly, although such vngodly men are altogether vnworthy to heare that which the holy scripture speaketh concerning the resurrection of the body, yet this second poynt of the Barbarians may well be propounded against those which beleeue the immortalitie of the soule, as also the Peruuians that beleeue the immortalitie both of soule and body, whereby they may bee ashamed, and learne of such wilde men: and although those people knew how to bee quit of all their torments and greefes aforesaide, yet are they in great feare of thunder, as fearing a certain power, which they cannot resist or withstand, yet will they not knowe it; wherefore the Gospel in the Acts of the Apostles, fourteenth Chapter and seuenteenth verse, most truely saith, that God in time past suffered the heathens to walke in their own wayes, although hee ceased not continually to make his power knowne, by doing vs good, sending vs raine from heauen, and giuing vs fruitfull times and seasons, filling our hearts with ioy, and our bodyes with meate, so that it is the onely wickednesse of man that will not acknowledge the eternall God and maker of all things. And in another place, in the first to the Romanes and twentieth verse, Saint Paul sayth (for that which is inuisible vnto man, which is his eternitie and Godhead) is manifested vnto vs by the creation of the world. Therefore although those men wil not confesse God with their mouthes, yet are they by their own actions ouerthrowne, and made to knowe there is a God, and that so they are not ignorant, or may once pretend the same, considering their beleefe of the immortalitie of the soule, the feare they haue of the thunder clappes, and the wicked spirits that torment them. They haue likewise Prophets or Priestes, which they call Caraibes, that goe from village to village, making the poore people beleeue that they are conuersant with spirites, and that they can make strong whom it pleaseth them, and giue them power to vanquish the enemie, also that by their helpe the fruites and great trees do grow and increase vpon the earth.

Besides this, euerie three or foure yeare they come togither, both men, women and children, obseruing a certaine feast, but in seuerall houses, so close or neare togither, that they may heare each other: where they first beginne with fearefull songs and some daunces, their Caribens being with them, the women foming at the mouthes, as if they had the falling sicknesse, beating their breastes, and making a most fearefull noyse, as if they were possessed with euill spirits, and in like sort the children: which noyse being ended, they are still for a time, and then beginne againe to sing so sweetly, and in measure, that it would delight a man to heare them, withall dauncing a rounde, each following and not leading the other, bending their bodyes forwards, and their right legge somewhat outwarde and crooked, with their right hande vppon their buttocks, letting the left hand hang down, and in this manner they daunce and compasse thrice about, in each daunce hauing three or foure Caribes, with hattes, apparell, and arme bandes of feathers, each Caribe hauing in his hand a Maraca or rattle, thereby making the people beleeue that the spirit speaketh vnto thē out of those rattles, stepping forwarde and backewarde, and (not as the people doo) standing still in one place.

They likewise often times take long Reedes, wherein they putte a certaine hearbe by them called Petum, which they sette on fire, and turning themselues about, incense the people with the smoke thereof, with these wordes, Receiue the spirite of strength, whereby you may ouercome your enemies: which kinde of ceremonies continue for the space of sixe or seauen houres togither, and with so pleasant melodie, that men that are seene in musicke (as those people are not) would marualle thereat, and thinke it impossible: and at the ende of euerie song stamping on the grounde with their right foote, euerie man spitting, and with a hoarse voyce often vttering these wordes, He, He, Hua, He, Hua, Hua, Hua: In these ceremonies they first remember their valiant Predecessors, being in good hope that they shall goe behinde the hilles, and there with them be merrie and daunce: that doone, they do most earnestly threaten the Ouetacaten (a most cruell people bordering vppon them,) that in short time they hope to ouerrunne them, and at the last singing somewhat of Noes flood, that it destroyed the world and drowned all the people, onely their forefathers, that saued themselues vpon the tops of high trees, whereby it should appeare that they haue hadde a certaine knowledge of Noes

floud, although now cleane forgotten, because they haue no bookes, neither yet can reade. These ceremonies ended, they entertaine their Caribes most sumptuously with daintie meate and drinke, and make good chære: the saide Caribes walke likewise through the villages with their rattles or Maracans, & couering them with feathers, they make them fast to a staffe, which they fixe into the earth, and there offer meate and drinke before it, as if it were an Idole, making the poore men beleeue that the rattles eate and consume the meate and drink, whereby euery householder thinketh himselfe bound to set, not onely flesh and fish before them, but also of their Coauin, which is their drinke: the manner of it is thus: their Maracans or rattles being tyed to a sticke, and fixed in the earth, as afore said, for the space of fifteene dayes, are by the people serued with great deuotion, and therwith they do so bewitch the poore people, that they make them beleeue the rattles are holy, and that the spirits speake out of them. The Frenchmen seeking to bring them from that fonde opinion, were hardly thought of by them, and thereby incurred the Caribes sore displeasure: in like manner Balaams priests hated Elias, for discouering their deceits. And thus much concerning the ceremonies and Religion of these poore simple people, which at this present shal suffice, and such as are desirous to know more, let them reade the histories therof, specially Iohnes Lerius, from whence for the most part this is taken forth, who hath described at large what happened vnto him in his voyage into those countries.

The manner of their marriage, number of wiues, and the degrees of marriage obserued among them, also the education of their children.

IN marriage they obserue these degrées of kindered, no man marrieth with his mother, sister, or daughter, other degrees they respect not, for the vncles marrie with their cosins, and so of other degrées: when they match together, they vse no ceremonies, but hee that is desirous to marrie with a widow or a maide, speaketh vnto their friendes (if they haue any) or to their neighbours, for want of friendes, asking them if it be their wils that such a one shuld marrie with them, if they say I, then presently he taketh her home without any more ceremony, & keepeth her for his wife, but if she be denied him, he neuer seeketh further vnto hir: but here you must consider, that they are permitted to take many wiues, for that euerie man hath as many as hee thinks good, and the more he hath, the stronger and worthier they esteeme him: there are some of thē that haue eight, yet the liue in such vnitie, that although some one of them is better beloued then the rest, yet they neuer conceiue any iealousie therein, neither yet once murmur thereat, but liue quietly togither, weauing and making their cotten beds, doing their houshould worke, loking to their gardens, and planting of their rootes, &c. Such women as commit adulterie, are by nature so abhominable to the Americans, that it is in the mans power to kill them, or els with shame to put them from him: it is true that they take no regarde vnto their maids, but let them do as they wil, but being once married, they must obserue their promise, vpon the paines before rehearsed, but they are not so much addicted to vncleannesse as the people of East India: the women that are with child abstaine from great labours, and do nothing but ordinarie worke about the houses, and commonly the women do more work then the men, for the men only in the morning, set certaine trées about their gardens, but not al ỹ day after, but cōsume most of their time in the wars, hunting, & fishing, & to make Brasilia halberds, and weapons of wood, as also bowes and arrowes: as touching the bringing forth of the child into the world, the men receiue them from the womans body, and with their teeth bite off the childes nauill string, and then presse downe the nose, esteeming it a great beautifying vnto them: the child being borne, is presently washed by the father, and painted with red and blacke colour, it is neuer swadled nor lapped in cloathes, but onely laide in a little cotten bed, and being a boy, the father presently giueth him a woddē knife, a bow, and a little arrow, which are laide by him in his bed, and therewith he killeth the childe, saying vnto him, My sonne, when thou art great thou must be strong, and reuenge thy selfe vpon thine enemies: as touching their names, they giue them the names of such things as they know, as Orapacen, that is, bow and arrow, Sarigoy, foure foted beast, Arignan, henne, Arabouten, a Brasill trée, Pindo, a great hearbe, &c. The childrens meate besids their mothers milke, is chawed meale, & some sowst meat, the womā that is deliuered, lieth 2. or 3. daies at the most vpon her cotten bed, after that shee putteth a cotten cappe vppon the childes head, and either goeth into the garden or els about the house to doo some worke, which our women cannot do, as being of weaker complections.

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and liuing in an vntemperate aire: besides this, we would thinke if our children should not be wownd or swadled, they wold grow croked, whereof not any such are founde to be among them, but rather goe vpryghter then any other people in the world, which is also by meanes of the temperatenesse of the aire. The children growing great and to mans state, are taught no other thing, then onely to be reuenged of their enemies, and to eate them: also they are bounde (as right followers of Lamech, Nimrod, and Esau, to hunting, and to go to the warres, to kill and eate both men and beasts.

What lawes and pollicies are vsed among the Brasilians, also howe friendly they entertaine strangers, together with their weepings, and words vsed by the women vnto strangers at their first comming into their houses.

THe politie of the Brasilians is hardly to be beleeued: howe reasonably and naturally they behaue themselues therein, I mean among themselues for commō quarrels, for that as touching their warlike affaires against their enemies, it is sufficiently declared, but if there riseth any strife or quarrel among themselues, such as are present will not seeke to pacifie the matter, but rather lette them fight or deale together as they thinke good, yea, although they should plucke each others eyes out of their heads: but if one of them chaunceth to hurte the other, and being taken, he is likewise wounded in the same place where he wounded the other, and if it fortune that by the wounde the partie dieth, he that killed him shall by the kindred of the dead man bee likewise slaine, so that with them they pay life for life, eye for eye, and toth for toth. Their goods are houses and lande, which they haue farre greater then their necessities requireth: as touching their houses, you must vnderstande that euerie village hath at the least 600. houses, wherby many of thē must of force dwell in a house, yet euerie family hath a seuerall place, although without any distance, as beeing nothing betweene the houses, to let them from seeing from the one ende of all their houses to the other, although many times they are at the least 60. paces long, yet euerie man hath his wiues & children seuerall to himself, and it is to be wondered at, that they neuer dwell aboue fiue or sixe moneths in one house, but taking the trees and the hearbe Pindo, wherof their houses are made, they carrie them oftentimes at the least 1000. paces off, yet the villages keepe their ancient names, whereby it may easily bee gathered what great houses they build, seeing it oftentimes happeneth that one man in his life time doth remoue his house twentie times at the least: and if any man asketh them why they so often remoue their houses, they make answer, that changing of place is holsome, also that their predecessors did the like, which if they should leaue, they should not liue long: touching their grounds, euerie Mousacat, that is, housholder, hath certaine gardens and orchardes to himselfe, which hee vseth as he thinketh good: but as touching the tilling and dressing of their groundes, as wee do ours, it is not vsed among them: as concerning their household worke, the women spin and work cotten woll, therof to make ropes and hanging beds, which beddes they cal Inis, they are about sixe or seuen foot long, made like a net, but somewhat thicker, like our thin cloth, with strong ropes at the head and foote to tie them at, but because such beds are brought hither and so well knowne, it is not necessarie to speake anie more of them, neither of the manner howe they vse to spinne the woll, but touching these things you may reade Lerius, my desire being onely to set down their cheefe and principall customes. When the men go to warre, hunting, or fishing, they take such beds with them, and making them fast to two trees, they sleepe therein, which beddes being foule, either with dust, smoke, or otherwise, are by the women made cleane, which is done in this manner: they goe into the woodes to seeke a certaine fruite not much vnlike our pumpeons, but greater, for that most parte of them are so great, that a man can hardly beare them in his hand: this fruite they stampe verie small, and put it in an earthen potte, steeping it in water, which doone, they stirre it with a sticke, in such sort, that it yeeldeth forth a thicke scumme, which scumme they vse in steede of Sope, wherewith they make their beddes as white and cleane, as anie Fuller doth his cloath, and in summer time or in the warres, it is better sleeping on these beddes then vppon ours: as touching their houshold stuffe, the women make great earthen Pottes, therein to put their drinke Coauin. They make pottes likewise of many fashions, smal and indifferent great cups, broad dishes, and such like vessels, the outward parte not much polished, but inwardly so cleane & white, with a certaine colour layde vpon them, that they far surpasse our pot makers: they likewise make

certaine mixture of blacke and white colour together, wherewith they paint and stripe their earthen vessels, specially those wherein they kæpe their meate: their manner of earthen worke is much pleasanter and better then our wodden dishes, onely the women which paint their pots, haue this fault, they cannot paint one thing twice, because they do it not by art, but onely according to their fantasies. These Barbarians also haue certaine pumpeons and other fruits, which they diuide into two partes, and cutting the meate out of them, they vse them for drinking cuppes, which they call Cobi. they haue also great and small baskets, made of whole Rushes, not much vnlike wheate straw, cunningly wrought and folded togither, which they cal Panacon, wherin they kæpe their meale and other things: their weapons are wodden Halberds, bowes and arrowes, feathered coates and caps, with arme bands and rattles by them called Maraca, whereof I haue sufficiently spoken, so that at this present it is nædlesse to say more. Nowe then the Barbarians house, with his houshold stuffe, and furniture, weapons, bedde, and apparrell, being sufficiently described, I will shewe you the manner of their entertainment of strangers: and although the Tououpinambaultiers doo receiue their guestes in friendly sort, yet their strange manner to such as know it not, is verie fearefull, as Lerius telleth it happened vnto him at his first going to visite them, saying that when he came first into one of their villages, all the Barbarians ranne about him, and said vnto him, Marape derere, Marape derere, that is, what is your name, & howe are you called: one of them taking off his hat, and setting it on his head, the other hanging his girdle and sword about his naked body, the third putting on his Tassocke, making a great hollowing & showting, and in that maner one going one way, the rest another, with his cloathes and furniture on their backs, he verily thought to haue bene quit of them, and in danger of his life, which after he found to be nædlesse, as not knowing their customes, doing the like at the first to al such as come among them, not beeing of their company: & whē they haue taken their pleasure in wearing their apparrell, they giue it them again, the interpreter also told him that they were desirous to knowe his name, but said vnto him when he told them, he must not giue thē any name in our speech, because they cannot pronounce it, as in stæd of Iohn they say Nian, and because they cannot remember such words, he said hee must name himselfe by some thing that is well knowne to them: and because Lerius signifieth an oyster, he called himselfe Lery oussou, which they wondered at, and said Teh Mair, hey Frenchman, this is an honorable name. And such as we neuer heard of any Frenchman, and surely Circes with all her charmes and hearbes did neuer conuert a man so lightly into an oyster as then it was done, after which time Lerius spake often with them, and herein you must note that they are so good of memorie, that when they haue once heard a name, they will not lightly forget it. Then Lerius proceedeth further to shew how he spedde among them in that his first iourney, which is, that going furder with his interpreter, he came into a village of Barbarians called Euramiri, by the Frenchmen Goset, wherin his interpreter had dwelt. where they found the Barbarians dancing & drinking of their Coauin, as hauing that day killed one of their enemies, for the which cause they helde the feast, the peces of his bodie as then lying vppon the Boucan, howe this fearefull spectacle pleased him you may wel iudge, which notwithstanding was nothing at all, considering what followed, for beeing come into the house, and according to their manner sette vppon a hanging bedde, the women as their custome is, weping, and the good man of the house friendly entertaining him, his interpreter being vsed therunto, & wholly accustomed to their drinke, without speaking vnto Lerius, or once bidding him welcome, left him, and went to dance and drink among the Indians, and hee being wearie, and hauing eaten certaine bread and other meate that had beene set before him, laide himselfe downe to rest, yet by reason of the noyse which the Barbarians with daunсing and drinking made about him, he was well kept from sleping, specially when one of the wilde men came running vnto him, with a broyled shinne bone of a man in his hand, asking him if he would eate with him, iudge then I pray you if feare made not slæp to auoyd out of his eies, specially (as he writeth) for that he thought (as then not vnderstanding their speech) the wild man shewed him that pece of the broyled flesh, telling him that they would do the like with him, so that with feare he beganne to be sulpitious, that hee was betraied by his fellow, who in that sort had deliuered him into the Barbarians hands, wherupon he determined if he could to get away, but being compassed on all sides with Barbarians (that meant him no hurt) hee founde it impossible, so that with the feare hee hadde receiued,

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which still increased more and more, thinking he should likewise be slaine and eaten, hee passed ouer the whole night onely in prayers, in the morning verie early the interpreter came vnto him, that had passed al the night in drinking with the Barbarians, and seeing him looke so pale, and hauing a fitte of an ague then vppon him, asked him if hee were sicke, and whether he had not slept well, wherewith hee blamed the interpreter for leauing him alone among the Barbarians, hee not vndestanding what they said, and because he could not shake off his feare, he desired his interpreter that hee might presently depart from thence, but hee to the contrary putting him in good comfort willed him to take courage, saying that the Barbarians meant him no hurt, and withal discouered his feare vnto them, who for his sake had watched and made that sport all the night long, because they estéemed him welcome, which the Barbarians hearing, sayde that they had somewhat perceiued it, and that it greeued them that he had passed the night in so great sorrow and disease, and with that they all beganne to laugh, which made him cast off all feare: after that, hee and his interpreter went into another village, where as the manner is, entering into a Mausacats house (which in euery village they must do, and go to no place else, if they wil haue their loue and fauor) he sate down vpon a hanging cotten bed, and for a little time sitting still, presently the women went vnto him, and sitting downe vppon their héeles close to the grounde, couering their faces with their hands, bad him welcome, weeping and vttering many words in his commendation, as saying, you haue taken a great and dangerous voyage in hand, onely to come and visite vs, you are good, you are strong, and if it be a Frenchman, they adde further, you haue brought vs many fine things that we neuer saw: and to conclude, with such counterfeit teares and pleasing words they receiue and salute their guests, & the stranger sitting vppon the cotten bedde, must do the like, holding his hande before his face, which (some good soules) prouoked by their teares, haue not let to doo, and hee must likewise aunswere them, and sigh as though hee were greeued.

This foolish entertainement of the women beeing ended, the Mausacat or good man of the house, who all that time is busie making of his arrowes, and neuer regardeth his guest, as though hee hadde nothing to doo with him, (which is a verie strange manner in respect of ours) at the last steppeth vnto the guest, and speaketh vnto him saying, Ere loube: that is, are you come? how looke you? what is your desire? and what seeke you? as Lerius hath particularly described: then he asketh if he hath a stomake to eate, if hee say or make signes that hee is hungrie, then presently hee causeth all kinde of victualles to bee sette before him, as meale, which is their bread, rosted flesh of certaine beastes, birds, and fishes, and such like meat, which is brought in earthen dishes, and because they haue neither Tables nor Stooles, they sette it on the grounde, and drinke, and if they haue any Caouin in the house, they giue it him. In the end when the women haue wept sufficiently, bidding the guest welcome, they come vnto him, bringing certaine fruites, asking, or couertly desiring of him in respect thereof, either looking glasses, Combes, or glasse beades, which they weare about their armes, and if hee meaneth to stay all night, the Mausacat commaundeth the women to hang him vp a cleane bedde, about the which he causeth small fires to be made, which oftentimes by night hee causeth to be blowed with a certaine paire of bellowes, (by them called Tapecoua) which are made of two rounde beddes, not much vnlike the fannes wherwith the Gentlewomen in our countrie do keepe themselues from the heate of the fire, which fiers are not made because of the coldnesse of the countrey, but to driue away the moystnesse of the night, as also because it is a custome with them so to do: and seeing wee are nowe in hand with fire, I thinke it not vnconuenient to say some thing thereof, they call the fire Tata, and the Smoke Tatatin, and when they trauaile either to the wars, to hunting or to fishing, they alwayes haue fire with them, because of the Aygnan or Diuell, who continually tormenteth them, therewith to driue him away, which they kindle not with Flint stone and a péece of Stéele as wee vse to doo, but rubbe two péeces of woodde one against the other, one péece being soft, the other harde, which is done in this maner: they take a péece of harde wood of a foote long, which they make sharpe at one ende almost like a pricke, which poynte they thrust it into the soft wood, and turne it so often with their handes, as if they would bore the péece of wood therewith, and by that meanes it not onely smoketh, but taketh fire, which done, they take cotten or dried leaues, and therewith kindle their fire.

The guest being in this sort entertained,

and layd in a cleane cotten bedde, if he bee liberall he giueth the men kniues or sheeres to clip and pull out their haires, to the women combes or looking glasses: and to the children fish hookes, and if he chance to haue neede of victuals by the way, agreeing with them for their meat, hee may take it al with him: and because in those countries there are no kindes of beastes to carrie men or their wares, they are forced to trauell on foote, if they be wearie, and that the Indians let them haue some of their maids, they presently (as being verie willing and ready to serue) take vp the burthen, & often times carrie the man himselfe, and if he speaketh vnto them to rest themselues, they answere him saying, thinke you vs to be as weake and faint as married women, that we shuld faint vnder our burthens rather then you shuld think so, we would carrie you a whole day long: they are likewise touching naturall loue, better giuen & affected then wee, for that daily they giue each other flesh, fish, and fruits, & it greeueth them that their neighbour shoulde not haue as much as they, which liberalitie also they vse to strangers, which in this one example by Lerius himselfe noted and set downe, may sufficiently be proued, which is, that as Lerius with twoo other Frenchmen, trauailed through the woods, and was in danger of his life by a fearefull Eaft, as also that vnaduisedly hee and his companions had passed hard by the borders of the Margaiaters, enemies to their friends the Tououpinambaultiers, (by whom if they had beene taken, they had bin eaten, and which is more, sticking their bodies vpon thornes, would haue made them pine in that manner, for the space of twoo dayes without meate or drinke) at the last they came into a village called Pauo, where by the Barbarians they were most friendly welcommed, who vnderstanding the great danger they had escaped, not only from the beast, but also of the Margaiaters, that vse to stick their bodies vpon thornes, as I saide before, did with such pittie and compassion bewaile their hassard, that it might assuredly be sayde, that those simple Barbarians did not counterfeit, but rather wished them all good: and first with faire water (according to their maner) they washed their feet, each of them sitting by himselfe in a cleane bedde: that done, the good man of the house that had made ready their meate, set fresh meale (eating like our white bread crums) broyled flesh, fish, and foules, with all sorts of their best fruits, making them good cheere, and when night came, he caused all the children to be conuayed out of the roume where they slept, that they might not be diseased, and in the morning betimes hee came vnto them, saying in their speech, Agite autouraſſap, that is, my good friendes haue you rested wel this night, and they answered, I very well: lie still as yet (sayth hee) for I know that yesterday you had a weary tourney. To conclude, it cannot be expressed with what friendlinesse they were entertained by the Barbarians, wherein you may perceiue that although the wilde men are cruell and reuengatiue against their enemies, yet they are no lesse louing to their friendes and fauourers.

Of the healing of the Barbarians diseases, of theyr burialles, with the sorrow and mourning they make ouer them that are dead.

IF any of them bee sicke, hee sheweth in what place hee is pained, causing it to be searched by some one that standeth by, or else by the trauellers about the countrey, which are their cusening Pages, that is, Phisitions, and are another sort of people then the Caribes, who doo likewise affirme that they can ease men of their pains, and lengthen their liues: Those people are much subiect to feuers and other kindes of diseases, but not so common as with vs: besides this, there raigneth among them a certaine incurable disease, called Piaus, proceeding from their lecherie, although many of their children are troubled therewith, as yong children with vs are sicke of the small por, it maketh blisters greater thē the ioynt of a mans thumbe, which runne ouer al the bodie and face, and is no lesse shame vnto them, then the French pore vnto vs, they giue the sicke person no meate vnlesse he desire it, although he shuld die for hunger, and although the sickneſſe bee daungerous, yet those that are in health spare not to dance, leape, and drinke, thereby troubling the sicke man, whereof hee neuer complaineth or once disliketh, although it be much greefe vnto him: but if hee dieth, specially being a housekeeper, they presently change their singing into weeping and mourning, with such a noyse, that all the whole night they neuer cease, specially the women that crie out, not like men, but like wolues and dogs, & with stammering voyces, vtter these or such like complaints, saying, Alas the strong man is dead, that vsed to bring vs so many men to eate, others crying, O what a lustie hunter, and how cunning a fisher man was hee, O

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what a strong and valiant man was hée in destroying our ennemies the Margaiaters and Portingales, and in that sort lamenting and crying, they imbrace each other, neuer ceasing till the body be carried to the graue, adding many times, he is now gone whom we bewaile, the man Eheu is dead, whome we shall sée no more before we goe behinde the hilles, there to daunce with him, as our prophets the Caribes teach vs, with many other wordes, which continue for the space of fiue houres, for they kéepe not their dead bodies any longer vnburied, and then they set the dead body in a round pit or graue, in forme like a winde pipe, wherein he standeth vpright: but if the dead man be a house képer, he is lapped in his cotten bed, and so buried in the middle of his house, with fethers & such like things put into his graue, as if he were liuing, in the same maner, that the Peruuians bury their kings with their iewelles about them, as it shall be shewed. The next night after the dead body is buried, they set certaine dishes of meale, flesh, fish, and other victualles by the graue, because they are of opinion, that the Aignan, or the Diuell would come and digge the body out of the graue, if hee founde not other meate to eate, and withall they set some of their Coauin, which they do as long as they thinke the body is not corrupted, from the which opinion they can by no meanes bee perswaded, although in the mornings they finde the meate whole, and in the same sort it was when they set it there. This toy, or folish deuise sémes to spring out of the false gloses of certaine Rabines, but he that desireth to sée more hereof, let him reade Lerius: and because the Americans do often change their dwelling places, by whole villages together, therefore when they remoue they couer their graues with a great herb called Pindo, whereby such as trauell may easily know where men are buried, by the which places, whensoeuer they passe, they make a most fearefull noyse.

Thus much touching the generall custome of all the Brasilians, and now we wil proceede with the description of the rest of the coast from Cabo Frio, to the straites of Magellanes.

Heere followeth the description of the sea coasts.

FROM Cabo Frio to Punta de Buen Abrigo (in our Carde called Abitrioga) are a hundred miles: Beyond this point reacheth Tropicus Capricornus, and the line of repartition, which beareth the name aforesaide: from Buen Abrigo, to the Bay of S. Michael are 50. miles, and fro thence to the riuer of S. Francis, which lieth vnder fiue and twenty degrées are seuentie miles: from S. Francis to the riuer of Tibiquire are a hundred miles, wherein lieth Puerto de Patos, which is vnder eight and twenty degrées: and right against it an Iland called S. Catherina, Puerto de Faraiol and others: and from Tibiquire, to Rio de la Plata are more than fiftie miles, so that from Cabo de S. Augustin, to Rio de la Plata, that is, the siluer riuer are fiue hundred and threescore miles, which lieth vnder thirty fiue degrées on the South side of the Equinoctiall line. This riuer by the Barbarians is called the riuer of Parana, or Paranaguasu, that is to say, great riuer, or a riuer like the sea, hauing certayne entries that are very broade, & many Ilands, it is rich of siluer, pearles, precious stones, and fish: it is in breadth 11. miles, and many Ilands betwéen both the hokes of S. Maria, and Cabo Blanco. This riuer increaseth and floweth ouer like the riuer Nilus, making the country fruitful at certaine times of the yeere, and as some are of opinion, it springeth out of the hilles in the kingdome of Peru, into this riuer there runneth many other great riuers, as Auanca, Vicas, Purina, and Xauxa, which spring out of the high land called Bombon: many of the Spaniardes that dwell vppon this riuer, haue come vp as high as to Peru, and the mines of Potosi. The whole coast from Cabo Frio, to the Rio de Plata, or rio Solis, is inhabited by goodly men and well proportioned, but all eaters of mens flesh. The country is ful of brasil wood, and of white Anime. From Rio de Plata to Puerto de S. Elena, are threescore miles, from S. Elena to Arenas Gordas are thirtie miles, from thence to Baros Anagedos forty miles, from thence to Terra Baixa fiftie miles, from terra Baixa to Bahya Sin Fondo threescore and fiue miles: and from this Bay which is vnder one and fortie degrées, to the Arrecites de Lobos are fortie miles. Vpon this bordereth the country of ỹ Patagones, where the inhabitaunts paint theyr faces with certaine herbs: frō Lobos which is vnder fortie foure degrées, to Cabo di S. Dominico, are fiue and fortie miles: from this cape to another called Cabo Blanco, are twenty miles to the riuer of Iohn Serrano, which lieth vnder nine and fortie degrées, and by others called Rio de Trabaios are threescore miles, betwéne them lieth Baia de S. Iulian, wherein is a good hauen. The people being wilde, and without weapons, couered with skins, and without any lawe,

but of a great stature: from thence to the Promontorium or cape de las 11000. Virgins are fourescore miles: from Cabo de las 11000. Virgins which lieth vnder one and fiftie degrees and a halfe, to the entry of the straits of Magellanas, which vnder the same degrees from east to west are accounted 110 miles, some say 130. miles, and the south and north part from Venezula twelue hundred miles, it is two miles broad, in some places more, and very deepe, and rather increaseth than diminisheth, and runneth southward. In this strait are many Ilands and hauens. The coast on both sides verye high, and full of great rockes: the countrie vnfruitful, it hath no greene land, but is very colde, as hauing snowe the most part of the yeare: about it groweth many trees, whereof are diuers cedars, and other trees, bearing fruit like Bisnole or Creken. There they find Estriges, and other greater birds, with many strange beasts: also in that strait are many sardines, & flying fishes, they eate of all kindes of meates: there are likewise many seawolues, wherewith they line or furre their clothes, and whale fishes, the bones whereof they vse to make shippes, as also of the barkes of trees. This strait was discouered by Fernando Magellanus a Portingale, in the yere of our Lorde, one thousand fiue hundred twenty and one, and as some saye, one thousand fiue hundred and 1521
ninetene, entring vpon the one and twentie day of October, and issuing againe in the moneth of December after, when as then the dayes were there at the longest, and the nights shortest. 1519
Touching this strait you may reade at large in the histories of India, and the nauigations of the Englishmē that also haue passed the same. The K. of Spaine in the yeare of our Lorde one thousand fiue hundred eightie and two, commaunded a Castle to be made vppon the point, or first entry into those straits on the south side towards Peru, from whence most part of his treasure commeth, thereby to impeach other Nations to enter or passe the same: about this strait dwelleth certayne great giantes of tenne or eleuen foote high, and higher (as some men write.)

Magellanica, the sixt part of the worlde.

MAgellanica is the first part of the world which as yet is least knowne, but without al doubt very great, and stretcheth farre and wide: the prouince in that countrey lying right against the strait of Magellana is called Terra de Fuego. Beach another prouince lying in that part of the worlde, is esteemed to be rich of golde: the furthest Ilands thereof are Iaua minor, or little Iaua, diuided into eight Kingdomes, bringing forth many kindes of spices, as yet vnknowen to vs. Iaua maior, Timor, from whence is brought white and redde sanders wood. Banda, from whence nutmegges and mace are brought: the Ilands of Moluco, wherein groweth cloues: Los Romeros, and the Ilands Salomonis. But hereof I wil leaue to speake vntil a more conuenient time, and wil proceede with our description to Peru, beginning from Panama, right against Nombre de Dios, and so containing our description in the briefest maner to Cabo Deseado, or the desired Cape, lying in the straites of Magellana: but before I beginne, I wil first make a briefe description of Peru in generall.

Peru is a common word, and signifieth three things: first, a poore small countrey and hauen of the Spaniards, discouered by Pizzarro, and Almagio, lying about Panama vnder two degrees, on the north side of the line: secondly, by this worde is vnderstode the whole countrey beginning at that hauen, and following along the coast within the south seas, til you come to Chile, containing eight prouinces, as Quito, Cagnaresia, Porto veio de S. Iacomo, Cassamalca, Cuscoa, Cagnasia, Calloa, and Charcasia. Thirdly, this word Peru or Peruuia signifieth the first parte of the worlde, namely, that which is diuided southwarde from America, which is also seperated from New Spaine, by a straight or narrow peece of ground, not aboue seuentene miles in breadth, making that Peru (which otherwise is wholy cōpassed about with the sea) is not an Iland, for that on the south side it hath the sea called the South Sea, whereby men passe through the straits of Magelana: on the west part lieth the strait it self, which diuideth Peru from the land that lieth ouer against it, as yet not fully discouered, and by some called Terra di Fuegos, that is, the land of Fire. This strait or narrowe passage, was found out by Magellanus, in the yere of our lord one thousand fiue hundred and ninetene, and as some say, in the yere of our Lord one thonsand fiue hundred and twenty one, and reacheth right east & weast 110. miles, and lieth vnder 52. degrees and thirty minutes, being in the greatest part but two miles broad: the shore on both sides being full of high stone rockes. In this part of the worlde are fiue principall great prouinces, as Castilia del Oro, or the Golden Castle, Popaiana, Brasilia, Chile, and Peru,

Peru, and is diuided from new Spaine, by the prouince of Dariene. Beginning from thence, and reaching to the straites of Magellana, you must then vnderstand Peru to be a whole first part of the world, which reacheth wide and broade to aboue sirty foure degrees and thirtie minutes, namely on the south side of the line to fiftie two degrees, and one halfe, and on the north side twelue degrees to Saint Martha, which is the furthest part of the country northward: in the furthest length this part hath fiftie three degrees, accounting from the meridian. Passing the Cape Saint Augustine which lyeth vnder 8. degrees, and thirtie minutes, southward to the Meridian, and the head of saint Francis lieth vpon the poynt of two parts southward. The whole first parte of the world is in forme almost like a Hart, or a Triangle, standing three equall distances or lines, being drawne from the three corners or points of the land. The first from the Cape Saint Augustine, to the straites of Magellana. The second from Magellana to saint Martha: and the third, from saint Martha again vnto saint Augustine, which in this sort may be described, for that placing the one corner of the triangle, being Cape saint Augustine, vnder eight degrees and thirtie minutes southward, and the length three hundred forty and one degrees, the other corner of the triangle being the strait of Magellana vnder fifty two degrees and thirtie minutes southward, and the length 303. degrees. The line that is betweene these two heades must haue sirtie degrees, as the Meridian three hundred sirtie hath, so much then, or somewhat more hath the line that runneth from Magellana to Saint Martha, which lieth vnder twelue degrees, and in length two hundred ninetie foure degrees: therefore this land hath almost the forme of a triangle: others say, it is formed like an egge, which on both sides runneth sharpe downewards, and is broad in the middle, whereof (the better to know it) I will first beginne with Peru, and the course the Portingales helde from Panama to Peru. In time past by the name of Peru men vnderstode all the prouinces that lie thereabouts, from Pastoa vnto Chile, and from the riuer Maule north and south, vnto the riuer Anchasmay. Nowe the Spaniards by the word Peru mean the land that lieth betweene the riuer Argyropilis, or Villa de la Platta, & the prouince Quito, which is a fruitful, sound, populous, and wel inhabited countrey, being in length from north to south seuen hundred miles, and in bredth from east to weast about a hundred miles, so that the borders east and south are Argyropolis, towards the west sea and towards the north the prouince Pastoa.

This land is diuided into three partes, that is, Planitiem, Sierras, and Andes, that is, an euen flat land lying on the Sea side, with hilles, or hilly countrey, which passe through the middle of Peru lying eastward ouer the hilles. This land is rich with gold and siluer, more than any country in al the world, which well appeareth by the yerely quantitie of golde and siluer brought from thence, respecting not the boastings & brags vsed by the Peruuians themselues, that say, The summes yerely brought out of that countrey is nothing in respect of the quantitie therein, for that it may be esteemed as much as if a man hauing a sack ful of corne, should take a few graines out of it: it may likewise be iudged by the history of Francisco Xeresio, who writeth, that in Cusco there were houses, hauing the gates, walls, and rofe couered with plates of golde. Besides this, Graua writeth that the inhabitantes of Anzerma hadde their weapons, breastplates, necke peeces, and peeces for their shinnes, all of massy gold: he likewise writeth, that about Quito there were gold hilles, that yeeld more gold then earth, the like do all Historiographers witnesse, that write of king Atabalidas ransome, which was so great, that the like was neuer heard of, for that he caused the chamber (wherein he was kept prisoner) beeing of twoo and twentie foot long, and seuentene foot broad, to be filled so full of gold, that hee standing vpright therein, and stretching his armes and fingers aboue his head as high as hee could reach, the gold couered them, offering that if they would haue siluer and leaue the gold, he would fill the Chamber twice full, but the Spaniards tooke the gold, whereof the kings duty being a fift part, amounted to fiue hundred and seuentene thousand, six hundred forty seuen Carolus gylderns, & 30000. marks of siluer, euery horseman had 12000. castilians, euerie Castillian of fourteene rialles besides siluer, and euerie footeman 1450. castillians, besides siluer, being 180. markes, so that to conclude, the golde onely ammounted vnto (in Flemish money) the summe of three millions, eighty eight thousand, two hundred & fiue carolus gylderns, besides the siluer, wherby may be knowne the great aboundance of gold and siluer that is in those countries: and although Atabalida payed so great a treasour for his ransome, yet was it not comparable vnto ý which his elder brother promised to pay, so that he might saue his life, for that he

has

had all the treasor of his predecessors, and also his fathers, which were not knowne to Atabalida, when he first entered into the kingdome, from whence by force he hadde driuen his brother, and placed him selfe therein. We reade likewise, that when the Spaniards first entred that country, they shewed their horses with shoes of golde, and what it yeelded yerly at this present doth sufficiently appeare by the Armada that came from thence into Spaine the last yeere, whiche needeth not heerein to bee declared.

But now proceeding to the description of the coast of Panama to Peru, you must first vnderstand that Panama and Nombre de Dios are two townes, lying one right ouer against the other, the one on the north sea, or north side of Peru, the other on the south sea seuentene miles distant one from the other, Panama lying in a little valley, so neere vnto the sea, that when the mone is in the full, the sea entereth into the houses lying nereest to the shore: the houses thereof are part of reeds, and partly made of other substances mixed together, most couered with tiles, but there are not many houses in the towne. There is in this towne a very fitte and safe hauen, but very small, where with the streame or floud, the shippes doe enter, and with an ebbe, they go out, but not heauy laden, for that such as are deepe laden, would be in danger to fall vpon the flattes: in this hauen there runneth both a great floud and ebbe, so that where the water is very deepe, within an houre after it will bee drie land, whereby the shippes must keepe somewhat from the land, discharging and lading their shippes by little scutes, as well such as come out of Spaine thither, as that goe from thence into Spaine. This Towne hath from Peru, maiz, meale, hennes, and hony: it hath of it selfe, kine, and hogges, oranges, lemons, coleworts, onions, lettuce, melons, and such like things in great abundance.

This prouince of Panama, in time past was much inhabited, and haunted by the Indians, and al the riuers yelded gold, but now by the Spaniards are most filled drie. When men will trauel by land from Panama to Nombre de Dios, the first dayes iorney is faire and good way, the next day you enter into woods, which continue till you come to Nombre de Dios. In the middle of this way you come vnto a water, which in three houres can hardly be passed ouer, because of the many crookings & windings thereof, and many are cast away therein, the streame (specially in winter when there falleth much raine) running most swiftly. Such as compare this towne to Venice are much deceiued, for that both of them put together, with many other townes erected by the Spaniardes in those countries, wil not make the compasse or greatnesse of the Cittie of Venice, although euery man may iudge as pleaseth him. As touching the maner of sayling from Panama to Peru, as also at what times of the yeare, you must vnderstand, that the best and fittest times of the yeere are in the three first moneths, that is, January, February, and March, vntill the moneth of Aprill, for as then the Sea is open, summer comming on, and many of the Brisen (which are east and northweast windes doe blowe, no weast or southerly windes as then stirring, whereby the ships do easily performe their voyages, and commonly arriue at their desired hauens, before any other winde, specially south winde, which for the most part of the yeare vpon the coast of Peru) doe blowe. They may likewise put out in the moneths of August, and September, but make not so good arriuage, as in the moneths aforesaide, and if any ships do put out of Panama, at other times than in the moneths aforesaide, they are sure to haue a long and tedious voyage, and commonly som one of them is forced to turne backe againe, not being able to gette the coast, and are (by reason of the southern winds, which for the most part of the whole yeere blow vpon the coast (as I said before) as likewise because of the great contrarie streame) many of them are brought into great danger. It is very good with the wind blowing from Peru, to sayle to Panama, Nicaragua, and other quarters thereabouts: but to sayle to Peru from Panama it is very dangerous, and vncertayne. The ships that are laden with Spanish wares, and depart from Panama, first come to Taboga, and the Ilands bordering on the same (which haue receiued their names from the Pearles) where they take in fresh water, in those Ilands that are at the least fiue and twentie or thirtie together.

The Spaniardes in times past founde many Pearles, whereof they helde the name of Islas de Perlas.) They lie hardly vnder eight degrees northward. The greatest of them in times past, was wont to be inhabited: but not now, because the fishing for pearles beginneth to decay, and such as are owners of those Ilandes therein keepe slaues of Nicaragua, and Cubagua, that loke to their beastes, and sowe the ground, as being very fruitfull: from thence they put into the sea westward, & then sayle by the poynt

poynt called Carrachine, which lieth northwest and southest from the great Iland of pearles called Taboga, distant about thirty Italian miles, which are seuen Spanish miles and a halfe: as they come nere vnto this cape, they shall perceiue it to be a high hilly land, lying vnder seuen degrees and a halfe, from this poynt to the Rio de Pinas, or Pine tree hauen) the coast runneth south west, and southwest and by south, and is distaunt from the poynt aforesaide foure and twenty miles, which are six Spanish miles or sixe degrees and a halfe: it is a high land with great hilles and dales: on the sea side there groweth very great pine trees, and therefore it is called the Hauen of Pine trees: from thence the coast lieth southward and south and bywest, to Cape de las Correntas, that is, the cape of Streames, which is very small, and reacheth into the sea, and because of the great and stiffe streame that runneth like a strong fall of waters, running eastward like riuers, many times the Portingale ships which saile that way, are forced to anker in the night, and in the morning setting saile, it happeneth oftentimes, that when they thinke to winde, that they are stayed, and driuen backe agayne, & so hang somtimes 15. or 20. dayes about that Cape before they can passe it: but passing forward beyond that Cape, you come to the Iland lying before the Rio de Palmas, so called because of the aboundaunce of palme or Indian nut trees that do growe thereon. This riuer is in compas somwhat more than fiue miles, which is one Dutch mile, and a mile and ¼ Spanish, which was once inhabited: it is distant from Cabo de Correntes, seuentie fiue miles, or foure degrees ½.

Thereabouts are many riuers, all very good water, and not farre from thence lyeth the land and riuer of Peru, where Pizarius arriued, and after his name almost all the country is called Peru: from the Iland de las Palmas folowing along the coast and the same course, you come to the strand of Bonauentura, which is distant from the Iland aforesaide somewhat more than nine miles, which are two Spanish miles ¼. Hard by this strand (which is very great) lieth a high cliffe or rocke of stone, and the entry of the Bay is vnder three degrees ½. All this side is full of very great hilles, and there runneth into the sea many and verie great riuers that haue their springs out of the hilles, by one of those the shippes enter into the land or hauen of Bonauentura, but the Pilots that put in there, ought to haue good knowledge of the riuer, for that if they be not wel acquainted with it, they are like to indure much danger, as it happeneth vnto many shippes, that had Pilots to whom the riuer is not knowne: from this Bay the coast runneth east, and east and by south to the Iland Gorgona, which is distant from the strande seauenty fiue miles, which are ninetene Spanish miles; the coast al along this course, is very lowe, full of trees, and other wilde places and hilles, from whence there runneth many great riuers, whereof the chiefe and greatest is the riuer of Saint Iohn, which is inhabited by Barbarians, hauing builded their houses vppon great postes and stopes, in manner of houelles, where many dwell in one house, (and some alone by themselues) because the houses are very long and broade. These Indians are rich of gold, and their country is very fruitfull, the riuers by force of the streames abounding with much gold, but it is so flecke and moorish that it can hardely bee gotten, but with the losse of many people, and with great labour.

This Iland of Gorgona is vnmeasurable high, wherein for the space of eight moneths yerely it neuer ceaseth raining, and thundering, whereby it seemeth the Elements fight and striue one against the other, it is in circuite about two miles, or sixe Italian miles, all high hilles, vpon the the trees whereof are seene many peacocks, phesants, speckled cats, great serpents, many sea crabbes, and night foules, seeming as if it were not inhabited, it hath likewise much fresh water. Summer there beginneth at the end of Maie, cleane contrary to Panama, whereas then winter beginneth. In this Iland Franciscus Pizarius with 13 others that had discouered the countrey of Peru, stayed certayne days, induring great paine and hunger, before they coulde ouercome the countrey. This country of Gorgona lieth vnder three degrees: and as touching the miles that in this discourse, as also in the description of Brasilia, and other places I haue obserued, they are all Spanish miles, whereof seuentene ½ make a degree: from this Iland the coast runneth west southwest, to the Iland del Gallo, or of the Cocke, all this coast being lowe and full of vallies, from whence there runneth many riuers: this Iland is small, and in compas scarse a mile, or about three Italian miles, it hath certayne redde Downes. The same coast from the firme land thither lyeth two degrees from the Equinoctiall: from thence the coast tourneth southwestward till you passe the point called Manglares, which are trees so called, and in our Card Manglalos,

which

which lieth scarce vnder two degrées: and from the Iland to the poynt which is sixe Spanish miles, little more or lesse, or foure and twenty Italian miles: the coast is low and ful of vallies, and thereabouts runneth certaine riuers into the sea, which inwards to the land are inhabited: from thence the coast runneth southwest to the strand called S. Iacob, or S. Iago, and maketh a greate Creeke, where there is an open hauen or roade named by the Sardinians: and from thence runneth the great riuer of S. Iacob, where the gouernement of Pizarro began: and this strand is 9. miles ¼ from the point of Manglares, and it happeneth many times that the ships haue there at the beake head fourescore fadomes water, and at the sterne they touch the ground: and also it is often found, that sometimes they sayle in two fadomes water, and presently they find ninetie fadomes, which the strong course and fury of the riuer causeth: and although there are such banks, yet are they not dangerous, neither do the shippes refuse to passe in and out when they will. The strand of S. Mathew, in our Carde Mathias, lyeth full in one degree: from thence the coast runneth west to the Cape saint Francis, which lieth from the strand thirtie Italian miles, that is, seuen Spanish miles and one halfe: this poynt lieth on high ground, and hard by it are certayne red and white Downes, that are of the same height. This poynt of saint Francis lyeth vnder one degree, on the north side of the Equinoctiall line. From thence the coast runneth southweast, to the poynt Passao, which is the first hauen of Peru, ouer the which passeth the Equinoctiall line. Betweene these two poynts there runneth foure great riuers into the Sea, which are called Liquixinus, in Latine *Quisimue*, and there about there is an indifferent good Hauen, where the ships finde good water and wood to burne. From the poynt Passao, to the firme land are diuers high hilles, that are called De Quaque: the poynt is a land which is not ouer lowe, where you see certayne Downes as aforesaide.

¶ Here followeth the Nauigation from the Line to the Towne of the Kings called *Lyma*.

FRom hence forwarde wee haue declared the coast of Panama, in the South sea, til you come to the hauen of Quixinus, which lieth in the Countrey of Peru, now I will goe forward with the course that lieth betweene Quixinus and the towne of Kings,

id then departing from the poynt de Passos the coast stretcheth south, and south and by weast, to the hauen called Porto veio, or the Old Hauen: and before you come thither, there lieth the strand called Charaqui, wher the ships may put in without any daunger, and it is so safe a strand that they may there lay their ships on shoare, and mend them if they neede, be they neuer so great, for it is a good hauen of entraunce, onely that in the midle of the entry there lieth certain stones or rugged Ilands, but the shippes may enter at which side they wil and passe by them without any danger, for there is nothing to be shunned, but onely that which you see before your eyes, the Olde Hauen lieth vnder one degree on the south side of the Equinoctiall line, and is one of the fiue Townes which the christians or Spaniardes haue built in the flat land of Peru, so that Porto Veio signifieth the towne and countrey lying thereabouts, which is much ouerrunne & walked, because it is a poore vnwholesome country, yet it hath certain mines of Smaragdes, which they held long time hidden, and by no meanes would discouer them, as to this day they yet do. They had likewise in times past many golde and siluer vessels which are by the Spaniardes all taken and carried away, but now by the kings letters patents being made free, they pay to their superiour lords, but onely the tenth parte of all their fruits, whereby many Spaniards withdrawe themselues from thence, seeing their profite to decay. The Countrey about Porto Veio was rich of golde, where the people made their houses in the trees, like birdes nests, and because the coast is marish, there is no being for hostes, whereby it was not so soone subdued by the Spaniardes, as also because that out of their nests, they threw stones, iauelines, pottes with hot water, and whatsoeuer came next to hand, whereby they killed many Spaniards, wherewith they were forced to couer themselues with boordes, and so cut downe the trees, before they could ouercome them, as also because the Countrey is so rough, sharpe, and wilde, that they could hardely finde prouision for their army: there is yet much country thereabouts vnhabited. By the Old Hauen two miles within the land is the towne of saint Iacob, or Iago, which for houses and inhabitants is not inferiour to Porto Veio: and thereabouts is the passage of Gainacaua, by the Spaniards so called for this occasion, that Gainacaua the father of Attabalida vpon a certain time sent one of his Captaines, with a great army to subdue that countrey, who minding to passe

his

his people ouer the riuer, commanded them to make a bridge of peeces of wood, that so they might passe. Which being made, when his people with their armor and weapons were vppon it, the ennemy cutte the ropes, wherewith the peeces of wood were fastned together, whereby many of them that were vpon it, by force of the streame were drowned in the riuer, and the rest spoyled by the enemy. Which Gainacapa vnderstanding, assembled a great number of souldiers, and with them departed from Quito, and being in the plaine field, in open battell he ouercame those people: after the which victorie, minding to make a passage ouer the riuer, that men might passe ouer on foote, to the same end he caused great numbers of stones and earth to be brought thither, and threw them into the riuer, being twentie foote broad, but whatsoeuer he threw in, al wold not preuaile, by reason of the great deapth, and swiftnesse of the riuer, that carried it away by force of the streame, which hee perceiuing, left off his worke and so departed, and therfore the Spaniards haue giuen this place the name of the passage of Gainacaua: about the which passage lieth the towne of saint Iacob builded by them. About a Spanish mile and a half distant from this town of saint Iacob, towardes the south lyeth a round hil, by them called Christs Hil. From Porto velo further forward the same course almost foure miles distant in the south, lieth the poynt of saint Laurence, and two miles and a quarter from thence southwest lieth an Iland of the same name, which is full a mile in compasse, wherein the Indians or Peruuians of the firme land, in times past vsed to make their sacrifices and offerings, killing many lambes, sheepe, and some children, offering their blod vnto their idolles, or diuelles, whose figures were made and carued in stone, to whome they doe vsually pray.

When Franciscus Pizarius with his thirteene companions trauelled to discouer Peru, they entred likewise into this Iland, where they found certaine iewells of siluer and golde, many cloakes and shertes of very faire and fine woll, so that from that time forwards, and for the same cause this Iland was called Siluer. The poynt of saint Laurence lieth vnder one degree, on the south side of the line. And (as I sayde before) Peru beginneth at the line, and stretcheth southwarde vnto Chile. The people that dwell vnder the line and thereabouts, haue the customes and manners of the Iewes. Whereby many men are of opinion, that they are issued from the Iews, or of the race of Cham: they speake hoarsely, and in the mouth, like the Moores, and are much giuen to vncleannesse, especially that which is wholy against nature, whereby they do not well agree with their wiues, but rather despise them. The women weare neither haire nor apparell, but onely a certaine apron before their priuities. They plant, sowe, reape, and thrash the corne, and wheate meale, whereof they make breade, which wheate in Peru is called Zara: the men weare short shertes without sleeues, downe to their nauelles, their members being vncouered, and some goe naked & paint their bodies with a black colour, their haire being shauen, and cut almost like Friars, but they leaue no haire neyther before nor behinde their heades, but onely vppon the sides: it is likewise a common custome with them to weare many Iewels of golde, both in their eares, and noses, specially emerauldes, such as are found in those Countries.

And although the inhabitants will not discouer the mines, yet hath it beene perceiued by certaine rough stones: on their arms and legs they weare many beades of gold, siluer, and small tourqueses: also of white and red Teekens and Huyzkens, but will not haue their wiues to weare anye such: touching the situation of the Countrey, it is very hote, and vnwholesome, and there they haue certayne sore biles, that issue out vpon their faces and other partes of their bodies as bigge as akornes, hauing deepe rotes, worse and more deformed than por, and must be wrong off by binding a threed about them when they are ripe: they paynt their mouthes, and boare holes in their eares, nose, lippes, and cheekes vpon their festiuall dayes wearing iewels and pearles therein: the scutes by them vsed in those countries, to fish, as also to saile in, are like drifts made of three, fiue, seuen, nine, and eleuen light quarters, or rafters of wood laid or bound together, as men binde maستes, and let them driue vppon the water, and their manner is to binde the longest in the middle, and the rest on both sides shorter than other, and as their drifts are long or short, so are their sailes proportioned, and when they haue brought their drift a good way forward, they throwe bread, fruit, and such like things into the sea, praying for a good winde, as being weary, and wholly without strength to rowe any more. The doores of the Churches in that Countrey stand Eastward, hanged with certaine cotton linnen, and in euery church there standeth two grauen Images, of forme like

blacke Buckes, and before them there is a fire made of sweete wood, (which groweth in that countrey) which fire burneth continually, out of the which wood, the barke being taken away, there issueth a certaine sweet gumme, I thinke it to be Cedar, from whence the gumme Elemi is taken, which is accounted for the life of the dead, and the death of the liuing, because it preserueth the dead body from putrifaction. There are also in those temples certain Images of great serpents, which they pray vnto: and besides these common idolles, euery man hath his seuerall Idoll, each man according to the trade he vseth, as the Fishermen a greate fish, and the Hunters a hart or the Image of some wilde beast, by the Cape Passao, in some churches vpon euery piller thereof, were placed the bodies of men women and children crucified, that were so well kept and dried, that by no meanes they could rot or cast foorth any vnsweete sauour: there were likewise the heads of Indians set vpon nailes, which with some certaine substaunce they had so closed and knitte together, that they were no bigger in compasse than a mans fist: their houses are made of great thicke reedes, which growe in that countrey: but for fruite they haue very little.

Proceeding further to the description of the coast, and following on south and southweast to Cape saint Elena, before you come to that poynt, there are two hauens, one called Colao, the other Calemgo, where the shippes anker, to take in fresh water, and woodde to burne: and from the poynt saint Laurence, to Cape saint Elena, are full nine miles, and lieth vnder twoo degrees, and from the point towardes the north it maketh a hooke of land, which is a very good Hauen: about a bowe shote from thence, there standeth a fountayne, which by certaine veines runneth into the sea, from whence there issueth a certayne Bitumen, altogether like pitch, and by the Spaniardes is vsed about their shippes in stede of tarre, and the Peruuians say, that about that point in times past, there dwelt great men like Giants, but they knew not from whence they came, and fedde vppon such meate as their neighbours vsed, specially fish.

Those Giauntes fished likewise vppon drifts, and manye times came on foote to land through the water where they had at the least two fadome deepe and somewhat more. They went naked, and were most cruell, killing many of the people thereabouts.

giants

When the Spaniardes arriued at Porto Veio, they found therein two Images of those Giantes, a man and a woman, and the Peruuians say likewise that the destruction of those Giauntes was done by a boy that came downe from heauen, shining like the Sunne, that fought against them with fiery flames, in such manner, that where the flames touched, they tare and rent the stones, the rents and holes whereof are at this day to be seene, and by that meanes the Giauntes ranne into certayne holes to hide themselues, where they were all destroyed.

This tale was not greatly beleeued by the Spaniardes, vntill one Iohn de Helmos borne in Truxillio, Gouernour of Porto Veio, in the yeare of our Lorde God euerlasting, one thousand fiue hundred fourtie and three caused certayne places to bee digged vppe, where they found so great bones and ribbes, that it was incredible to bee mens bones, but that they found the heads lying by them, the teeth thereof being three fingers broad, and foure fingers long, and fiue quarters square, which were sent into diuers places of Peru, and from that time the Peruuians tale thereof was beleeued to be true. The Spaniards opinions are, that because the Giantes were giuen to sinne against the lawes of nature, that the most righteous God had destroyed them by his Angel with fire from heauen, as he did the Citties of Sodome and Gomorrha: Yet is this not certainely to be credited, because the Americans haue no histories, bookes, nor other writings to record the same, onely the memories and rehearsalles of menne from time to time, and by some tokens and memorialles there made of all sortes of painted cotten ropes, which they call Quippos, signifying by the number of knottes, made of diuers fashions, that which they would remember, beginning from the bottome, and so telling vpwardes, from one to tenne, and so forth, painting the ropes of the same colour that the things were of, which they woulde thereby signifie or haue in memorie, whereof the Spaniardes by their Barbarian crueltie and negligence haue spoyled great numbers, in euery prouince: there were menne appoynted for the purpose, in that manner to register such things as had happened, as you may reade more at large in the History of Mexico, those that did it were caled Quippo camayos, of which cordes there were whole houses full, which by such as were acquainted with them, could easily be tolde, although the things had beene done many yeeres before.

fore but returning againe to the description of the coast, from the point of saint Elena you saile to the riuer of Tumbez, which lieth almost nineténe miles off, and from thence about foure miles lieth the Iſlande Puna otherwiſe called the Iſland of Saint Iacob, which is more than ſeuen miles and one half in compaſſe, very rich, and inhabited with ſo many people, that they warred continually with the men of Tumbez, and the people of the firme land: betwéne them hauing had many battells in open field, but by continuaunce of time, and power of the Spaniardes, they were in the ende wholely ſubdued. This Iſland is very fruitful and ful of al ſorts of trées, abounding both with wilde beaſtes and fiſh: alſo of freſh water: for their apparel they vſed ſhirts and other clothes: they fiſh with drifts of light wood, bound vpon two other péces of woodde, as their neighbors do, of the which drifts ſome of them are ſo great, that at the leaſt fiftie men and three horſes might ſit vpon them, which they vſed both with ſailes and oares, wherein they are very expert. It chaunced on a time, that the Peruuians bare certaine Spaniardes vpon one of thoſe drifts, and that they vntied the cordes that bound the wood thereof together, whereby the Spaniardes were all drowned, and the Indians ſaued themſelues vpon the péces of wood, and many without them ſwamme to land, as being very expert therein. Their weapons are ſlings, bowes, clubbes, and billes of ſiluer and copper, alſo launces and pikes with heades of baſe golde: both the menne and womē weare many iewels, their drinking cuppes and veſſelles being of gold and ſiluer: the Lorde of the Iſland was much honoured by his ſubiects, and was ſo ielous that he cut off both the noſes and priuy mēbers of his ſeruaunts that attended on his wiues. In this Iſland Pizarius and the Spaniards were very friendly entertained. But the Gouernour perceiuing their great auarice and couetous deſire in ſéking for gold, as alſo their lechery with the women, fell vpon them, with great numbers of Indians: but in the end, not being able to reſiſt the Spaniardes, he was forced to flie and keepe himſelfe in the woodes: which victory was after by Pizarius moſt cruelly vſed, and therewith paſſed ouer vnto the prouince of Tumbez, which is about 12. miles diſtant: but the inhabitants hauing heard of their cruelty vſed among thoſe of Puna, fled into a Caſtle lying ſomewhat inward from the ſea: but Pizarius to the contrary ſent vnto the Gouernour, making as thogh he would be friends with him, wher-

vpon the Gouernour came not alone, but prepared himſelfe very ſtrong to go & mæte him, thinking thereby to ouerthrowe him: but the Spaniards ſetting forward towards him, in the night time paſſing ouer the riuer with their men, being guided by ſuch as were well acquainted with the way, and going through ſharp and rough waies, they ſurpriſed the Peruuians by night, as they lay ſleeping, and ſo ouercame them, and after the ouerthrow entred the town of Tumbez, which they robbed, and ſpoiled the rich church, taking away the ſame: and in that towne hée was informed of the great riches in Peru. Touching the Iſland Puna, it is a common opinion, both of the Indians & Spaniards, that in time paſt, there was much golde and ſiluer hidden within their Temple. Alſo the inhabitants at this preſent liuing do affirme, that their forefathers were very religious, and much addicted to ſothſayings, and other abuſes, very couetous, and aboue all other things, they vſed the accurſed ſin of Sodome, lying with their own ſiſters, & committing many other greeuous ſinnes. Into this Iſland fled brother Vincentius de Valle viridi (a Friar that was the chiefe cauſe of the warres againſt the Peruuians, and after that firſt Biſhop of Peru) with two and fortie Spaniardes, ſéking to ſhunne the wrath of Didaci Almagri, and hauing hidden himſelfe in the night time, the Ilanders with clubbes ſlew both him and his companye, where hée receiued a very iuſt rewarde for his good workes.

In Puna, and in the countries of Guaiaquil, and Porto Veio groweth the roote with vs called Zarzaperillia, which is vſed againſt the pox and other diſeaſes. In that Iſland they bruiſe it betwéene two péces of wood, & ſo preſſe out the iuyce, which done, they mixe it with warme water, and giue it to the patient, whereupon they ſweate as much as poſſible they may, which drincke they vſe for certaine dayes, eating onely a little biſket, with a roſted henne, in our country we vſe to cut the roote in ſmall péces, and ſéethe it, cauſing the ſicke perſon to drinke it certain dayes: by this Iſland there lieth another (but ſomwhat further into the ſea) called S. Clara, not that it is at this preſent, neither was in time paſt inhabited, as hauing neither woodde nor freſh water, but onely becauſe the predeceſſors of the Iſlanders of Puna vſed therein to bury their forefathers, & there offered their ſacrifices: ỹ place wherin they buried their dead, was very high, with whome they buried greate treaſures of golde, ſiluer, & other iewels, as

offered and layde vp for the vse and behoofe of their Gods, which at the enterance of the Spaniards they caused to bee hidden, no man knowing where it is become. This riuer of Tumbez is greatly inhabited, and in time past was much more populous: by it there stoode a verie strong and beautifull Castle, built by the Jugas or kings of Casco, who ruled ouer all the countrey of Peru, and therein kept a great treasor, where there was a temple of the sunne, and a couent of Mamaconas, which is as much to say as chefe or principall women and maides, that were consecrated and appoynted for the seruice of the Temple, which liued almost after the manner and custome of the Vestale virgins in Rome, and were therein maintained: but because these women with their seruices and works are spoken of hereafter, I will for this present leaue them. Touching the building of this castle, it was long since destroyed, yet not so wholly, but that men may yet perceiue the greatnes and magnificence thereof. The mouth of the Riuer Tumbez lyeth vnder foure degrees on the south side in the firme land. Right ouer against Puna there are people that haue fiue or sixe of their foretéeth in the vpper gumme pulled forth, some say they do it of pride, and think it a beautie, others say that they had their téeth pulled out as a punishment for certaine iniurie they hadde in times past doone and committed against the kings or Jugan of Peru, and others say they offer thē vnto their Idols. From the riuer Tumbez the coast runneth southwest, to Cabo Blanco, or the white Cape, being distant full 11. miles, and lyeth vnder three degrées and ½ from whence it runneth west, to the Iland de Lobos, or of Wolues: betwéene Cabo Blanco and the Isle de Lobos, lyeth a poynt called Deparina, and in our Carde Pariana, which reacheth almost as farre into the sea, as Cabo Blanco: from this pointe the coast reacheth againe southwest, til you come to Paita, betwéene Cabo Blanco and Paita, lyeth the towne of S. Michael, which was the first town that the Spaniards built within Peru, called Noua Castillia, and was begun by Pizarius, in the yeare of our Lord 1531. wherein also was the first Christian Church, although at this time of small importance, and so I will leaue to speake thereof.

1531

The whole coast from Tumbez is without hils or dales, and where there are any dales they are bare, only full of sand and stones, and but fewe riuers issue from the coast: the hauen of Paita lyeth beyond the Cape somwhat more then sixe miles, and is a good hauen, wherein they rig their ships, & newe tarre them, being the principall staple of all Peru, and of al the ships that sayle for those parts. This hauen of Paita lyeth vnder fiue degrées, from the Iland of Wolues aforesaid, thither you run east and by west, which are distant three Spanish miles, or twelue Italian miles, and from thence the coast runneth south, wherewith you fall vppon the poynt de la Cora: in the middle betwéen the Iland of Wolues and this point, there is a great intercourse or créeke of water, hauing very good harber for shippes to anker in, it lyeth vnder six degrées on the south side of the line, from thence you perceiue 2. Ilands, both called Islas de Lobos, that is, Ilandes of Sea Wolues, because of the great quantity that are thereabouts: the first of these Ilands lyeth north and south, with the first poynt, and is distant from the firme land three Spanish miles, or 12. Italian miles: the other Iland lyeth 9. miles further forward, and is not ful vnder seuen degrées, southwest from the coast, till you come to the hauen called Casma, and from this first Iland you saile northeast & southwest to Malabrigo, (which is the slender or bad defence) where there is a hauen wherin their shippes may not enter, but with faire weather, and such specially as haue great occasion, thereby to further their voyage. Seuen miles and a halfe further you come to Tarrecliffe, (that is the cliffe) of Truxillo, which is a verie bad hauen, and hath no other harber or defence, then onely good ankers, and a mile and a halfe within the land lyeth the towne of Truxillo, which is also one of the Spanish townes, situate in the plaine countrie of Peru, it is builded vppon the corner of a Riuer in the vallie of Chimo. The countrey there abouts is verie fruitfull, abounding in wheat, Maiz, cattell and water, and the towne built in good proportion, hauing about three hundred Spanish houses, with broade stréetes, and a great market place: rounde about the towne are many fayre gardens, and euerie house is serued with water by channels, comming out of the Riuer, and runneth into all their gardens, which are continually grécne and full of blossomes, wherfore it is saide this towne lyeth in a verie good place, compassed about with faire and pleasant meddowes, corne fieldes, and Pastour groundes, where the inhabitants fede their Cattell, and likewise plant and sowe their Corne. There the Spaniards haue plāted many kinds of spanish fruites, as poungarnats, oranges, lemones, citrons, figs, & much of the countrie fruit.

fruit in great aboundance, and verie good: besides this, they haue many foules, hens, and capons, whereby they are prouided of all things, of flesh in great aboundance, and fish out of the sea, which is hard by them, & also in the riuer. The Indians inhabiting about the towne, are in subiection to the Spaniards, and furnish the towne with all things that are necessarie: at this Towne there are whole shippes laden with cotten linnen, made by the Indians to sell in other places. This towne was made and erected by Marquis Francisco Pizarro, the first gouernour of Peru, in the yeare 1533

1533 From Truxillo by land vnto saint Michael, another Spanish towne, and the first place where they inhabited in those countryes, are about fiue and fortie Spanish miles, or an hundred and eightie Italian miles, litle more or lesse, for that comming from Saint Michaels to the vallie Motupe, are fiftéene miles and a halfe, all sandie and bad way, specially where men much chéefely trauell: and being past those fiftéene miles, you enter into certaine vallies, and though thereabouts falleth certaine small riuers out of the hilles, yet they reach not to the vallies, but runne into the sands, whereby they doo no good: and to trauaile this way, you must depart out of Saint Micaels in the enening, and so go all night, and earlie in the morning you come to certain places where you find water to drinke, for by night the heate of the sunne doth not hurt, some carrie bottles with water or wine, and when you come vnto the vally Motupe you enter into the kings hieway, very broad & euen, which I haue occasion to speake of the kings of Peru, I will declare more at large. This vallie is broade and fruitfull, but the riuer that falleth from the mountaine, stoppeth before it commeth vnto the sea, but because the earth is verie moorish, there groweth many trées: the people draw their water out of certaine pits, which they dig within the earth, their traffike is cotten wool, and cloth made thereof: three miles from Motupe lyeth the faire fresh vallie of Xayanca, which is also three miles great, through the which there runneth a goodly riuer from whence they fetch water to moysten their grounds: this vallie in time past was very populous, and likewise the other: in this vallie were many houses of great Lords, that therein kept their stewards to commaund ouer the rest, who were greatly honoured and feared by the common people: from this vallie you goe to another called Tuqueme, which likewise is great and full of bushes, the ruines of the great houses that stood therin, yet to bée séene, do euidently shew that many people haue inhabited in that vallie: a dayes iourney further there is yet another faire vallie called Cinto, and betwéen these two vallies there is nothing but sandy wayes, and drie stony hils, where you finde neither liuing creatures, trées, nor leaues, but onely certaine birdes that flie ouer it, and such as will passe that way, must haue good guides, lest they lose themselues in the sandie downes, and by reason of the great heate of the sun, and want of water, should faint for thirst. From Cinto you come to an other vallie called Coliche, through the which there runneth a great riuer called by that name: this vally likewise in times past was full of people, but nowe for the most part, by meanes of the warres, they are almost consumed: from whence you goe to Zana, much like the former, and somewhat further to Palcamayo, of all the rest thereabouts the most fruitful and populous: the people of this vallie before they were ouercome and subdued by the kings of Peru were verie mightie and much estéemed of by their neighbours, they had great churches, wherein they sacrificed, but now al destroyed and ouerthrowne: there were likewise many Indians graues. Through this vallie there runneth a great riuer, that watereth al their groundes, and through it also passeth the kings high way, and therein were many houses belonging to the king.

In this vallie they make much cotten worke, & haue al kind of cattel, as kine, hogs, goates, and such like beasts, and is verie temperate. From this vallie you go to another called Cancama, not inferiour for fruitfulnesse and pleasure to the other. They haue likewise many sugar canes and very good fruit, wherein there is a cloyster of Dominican Friers, made by Dom di S. Thomaso, and three miles from thence in the vallie of Cimo, lieth Truxillo, as I said before, which vallie kéepeth the name of a Lorde called Cimo, who was a valiant Souldiour, and liued long time in warres.

The kings of Peru greatly estéemed that vallie, wherein they builded many houses and gardens of pleasure, and through it also passeth the kings high way, with the wales: but returning again vnto the coast, the hauen of Truxillo lyeth vnder seauen degrées ⅓ and from thence you saile to the hauen of Guanape, which lyeth full fiue miles from the towne of Truxillo, vnder eight degrées and ⅓ and somewhat further southward lyeth the hauen Santa or holie,

where the shippes put in, by it there is a great riuer and a very good water: all this coast is without hilles, and (as I saide before) sandy and chalkie vallies. This hauen of Porto Santa lyeth vnder nine degrées: and further southward about foure miles distant lieth another hauen called Ferrol, a very good and sure hauen, but hath neyther fresh water, nor wood to burne: and about foure miles and a halfe further there lyeth a hauen called Casma where there is a Riuer of fresh water, and much woodde to burne, where the shippes doe ordinarilye refresh themselues, it lyeth vnder tenne degrées: From Casma the coast runneth south to the cliffes called Los Farollones di Guaura: A little further lieth Guarmey, wherein runneth a riuer: and from thence you sayle the same course to the Barranca, or Downes, which is fifténe miles towardes the south: and foure miles and one halfe further lieth the hauen of Guaura, where the shippes may take in as much salt as they will, for there is so much that all Spaine and Italie might be furnished with salt from thence, and yet they woulde haue sufficient for the country: thrée miles further lie the Cliffes or Farrollones: From this poynt which iutteth out of the land with the same north-east and southweast course, you saile sixe miles further, to the furthest cliffe that lyeth into the sea. These Cliffes lie vnder eight degrées and one halfe: from thence the coast turneth againe southeast, till you come to the Iland of Lyma, in the middle way, and somewhat more towards Lyma lieth a rocke which is called Salmarina, and is vnder seuen or seuen degrées and a halfe. This land maketh a barre of defence before Callao, which is the hauen of the Towne of Kings, or of Lyma, and by this defence from the Iland the hauen is very safe, for the shippes to harbour in: Callao lieth vnder twelue degrées and a halfe.

The way by land from Truxillo to Lima.

The towne of Truxillo lyeth distant from Lima sixtie spanish miles, which is 48. duch miles, or 240. Italian miles, all the which way is sandie, vnlesse it be when you passe certaine vallies. Now when you set out of Truxillo, you come first to the valie of Guanape, which is full fiue Spanish miles from thence, that is, 21. Italian miles, which in times past was wel knowen because of the good drinke called Cica, that was made ther, no lesse then in Italy, Monte, Fiascon, and in Spaine, S. Martin, are estéemed for the good wines that are there to be solde, and this vallie is inhabited and watered as the rest are, it hath a verie good hauen, where the shippes take in all their prouision: from thence you come to a little valley, where no riuer runneth through, but it hath a small water, where those of Peru and other trauailers vse to drinke: and going further, you come to the vallie of Santa, which in time past was verie populous, and had in it many braue souldiours, and captaines for commanders, which held stoutly against the Kings of Peru, so that they were forced to ouercome them more by pollicie then force: they were likewise much estéemed of by their kings, that caused many houses & pallaces to be built therin, as being one of the greatest and biggest vallies in those countries, and through it there runneth a verie strong and great riuer, which is verie full and high when it is winter in the hilles, wherein also were manie Spaniards drowned. Nowe they haue a drift to set ouer their passengers, therein in time past there dwelt many thousand people, nowe there are not aboue 400. left. They go apparrelled both men and women with certain mãtles and shirts, with bands or rolles about their heades: all kindes of fruites both of that countrey, and such as are brought out of Spaine, do grow therein in great aboundance. There likewise they take much fish: the shippes that saile along the coast, do there take in fresh water and other prouisions: two daies iourney from thence, lieth another vallie called Guarmacio, for fruitfulnes & other things like vnto the rest, & about a daies iourney and a halfe further lyeth the valley of Guarmey, wherein are many beasts, cowes, hogs, and horses, from thence you go to Parmongo, no lesse pleasant then the former: in it are yet séene certaine faire castles, built after their manner, wherein vpon the walles are painted the Images of certaine beastes and birdes: and it is to be wondered at howe they make the water runne out of the riuer so farre into the land, whereby it moysteneth all the countrey: a mile and a halfe from the vallie, lieth the riuer Guaman, which in our spæch signifieth the riuer of the fields, and is by them called Barranca, which vallie is like all the rest, and when it raineth much in the hilles, this riuer is verie dangerous. A dayes iourney from thence lyeth the vallie of Guaura, from the which you go to Lima, the vallie wherin it lyeth is the greatest and broadest of all that are betweene it

and

and Tumbez, and as it is greatest, so was it verie populous, wherof at this time there are few left: for when the towne began to be inhabited, the inhabitants of the towne toke the countrey and land from those that dwelt in the vallie, who after that were likewise destroyed and cleane rooted out. This towne next vnto Cusco, is the greatest in all the countrey of Peru, and the principall, for that at this present the Viceroyes of Peru, the Archbishop, the Councell, and the Chancerie, wherein all processes are sued, and the lawes of the whole countrie administred, are resident therein, whereby there is great traffike and concourse vnto Lyma, because many people come thither out of the townes lying about it. In this towne are faire houses, some built with Towers and costly galleries: the Market place is great, and the streetes broade, and entring into the market place, from whence also you may goe into euerie place of the towne, and to the fieldes, and into most of the houses there runneth certain channels, that conuay water, a great commoditie and pleasure vnto the townesmen, wherewith they may water all their gardens and orchards, which are there verie faire and pleasant: vpon the riuer likewise are many water milles, made after the manner of our countrey, wherewith they grinde their corne, to conclude, therein dwelleth manie rich inhabitants, some worth 150000. duckets: and from this towne oftentimes there saileth shippes that are worth in value at the least 800000. duckets, and some a Million: on the east side a little aboue the town, lyeth a high hill, whereon there standeth a Crucifix: on another side of the towne, the townsmen haue certaine places where they keepe their cattell, their douehouses, vineyards, (but no good grapes because of the grounde) gardens of pleasure, not onely full of all those countrie fruits, but also of Spanish fruites, as figges, poundgarnats, lemons, oranges, melons, beanes, pease, and sugar canes, all verie good and sauorie, and better then in Spaine, and to say the truth, to passe a mans life in quietnesse (were it not for the report that runneth of the Spaniards, that they make warre against those people without a cause) I thinke it the best and most pleasant place in all the world, the aire being so temperate, that all the yeare long there is no extremitie either of heate or cold, and it was neuer heard that euer they had famine, plague, or any raine, thunder, or lightning, but to the contrarie, alwayes a cleare and faire skie: it was builded by the Admirall Don Francisco Pizarro, in the yeare of our Lord 1535. and was called the Kings towne, because they arriued therein vpon twelfe day, by vs so called. Touching victualles, besides fish, which they haue both out of the sea and the Riuer, in great aboundance, as also flesh and fruits of trees, and of the earth, as I saide before: they haue no lesse quantitie of wheate: and the foure moneths of summer in Spaine, are winter with them, onely somewhat colder then the summer: in those foure moneths of winter, there falleth euerie day in the forenoone, a small dew or mist, but not vnholsome, as with vs, for that those that haue any paine in their heades, washing their heades therewith, it healeth the ach: it is verie likelie that this towne of Lima will daily increase in people and houses, for many yeares together there were not aboue 500. houses therein, yet the place is great inough to containe 2000. houses, for the streetes are verie broade, and the market as bigge as a great fielde, euerie house is eightie foote broade, and a hundred and sixtie foote long, and because there is no conuenient woodde whereof to make chambers, for that al their wood within two or three yeares, is cleane consumed by wormes, therefore the houses be but of one storie high, yet verie costly and sumptuous, with many chambers, halles, and parlers, both fitte to dwell in, and also to receiue strangers, the walles of the houses are made of a certaine stuffe baked hard together, and filled with earth. They couer their houses with painted mattes, or else with painted linnen, and round about and aboue vppon the walles they make arbours of greene boughes, wherein they sit to keepe themselues from the sunne, for raine they néede not care, for there it neuer raineth: this Citie hath vnder it al these townes hereafter named, where there are Bishops, as Quito, Cusco, Guamanga, Arequipa, Pax, Plata, Trugillo, Guanuco, Chachapoia, Portus, Vetus, Guaiaquil, Popaian, Carchi, Saint Michael, and S. Francis. Before it was saide that Peru is diuided into three prouinces, in flat or plaine land, on the sea coast in hillie lande, that runneth through the middle of Peru, & in other lands, lying beyonde the hilles: touching the flat lande on the sea shore, I haue hitherto spoken, beginning from the line, and the Cape Passao hitherto, so you must vnderstand that from Tumbez, not onelie to Lima but also further southward, the sea coast is full of many great droughts, and wilde sandie places, where for the space often miles it neuer thundereth, lightneth, nor raineth, but beyonde that, or all the space that is betweene

1535.

it nobody raineth

those tenne miles and the hilles, it thundereth, lightneth, and raigneth. In this flatte land there are no fountaines nor welles, but foure or fiue standing waters that are brackish, because they are neare the sea, the inhabitants vse the riuer waters, that run out of the hilles, which spring of the snow and raine that falleth on the hilles, and not out of fountaines that stande among the hils. The distance of these riuers are alreadie partly described, lying seuen, eight, ten, twelue, fiftæne, and twentie miles one from the other, yet most part seuē or eight, whereby such as trauaile direct their course, because they haue no other waters: on both sides of these riuers about a mile broade or further, and sometimes more or lesse, according to the scituation of the countrey, are diuers fruitfull træs, and corne landes, which are planted and sowed by the people of the countrey, which they may do all the yeare long, also there groweth about those riuers many wilde træs, cotten, ræds, thistles, and Lis, and since the Spaniards subdued the countrey, they sowe wheate, moysning the lande by certaine channels, made out of the Riuers, and because they runne with so great force out of the high hilles, that without helpe men can hardly passe them, and many are drowned: such as trauaile in that flat countrey go so neare to the sea coast, that they haue them alwayes in their sight: when it is winter in the hilles, and that it raineth much, it is dangerous trauailing in those countries, specially to passe the riuers, which they must either do vpon drifts which they haue for the purpose, or with a net, which they fil with canworden or gourds, whereupon the trauailer must lie, and one of the Indians swimmeth before him, drawing the net or drift, and an other behinde that steereth it. The people in the flat land dwell in houses made of boughes, the men weare shirts and cloathes vppon their knees, and ouer it they cast an vpper garment or mantle, the women weare a kinde of cotten pettiecoate, from the head to the foot, and although their manner of apparrel is in euerie place almost alike, yet they vse certain differences in the attiring of their heades, some wearing nothing but plaine hairelaces, some double and wreathed, others of one colour, and some of diuers colours, and there is no man but he weareth some thing vppon his head, and all different, according to the manner of the country. Those Peruuians of the plaine countrie are diuided into three manner of people, each hauing a different name, whereof the first are called Iungas, those are such as dwell in the hot country, the second Tallanes, and the third Mochicas, each hauing a seuerall speech, only that the Lordes could speake the Cuscan speech, as our Courtiers speake French, the cause thereof is, that their Kinges helde it for a dishonour vnto them, to speake to their subiects by an interpreter, for the which cause Guaynacapa father to Atabaleba, commanded that all the ble men of the countrey shoulde send their children to his Court, vnder pretence as he saide, to serue him, to learne that speech, although his intent was none such, but onely thereby to assure himselfe of his kingdome, against such as might rise vp against him, which they would not do, he hauing their children in his power, and by this same meanes al the noble men learned the speech commonly vsed in the Court, wherewith a man may trauaile cleane through the countrie.

Of the windes that blow in the plain countrie of Peru, also the occasion of the droughts, and of the other townes and places which lie in the further description of the sea coast.

BEfore I returne to procéding with the description of the rest of the sea coasts, from Lyma to Arequipa, I thinke it not vnconuenient to declare why it raineth not in the plaine countrey of Peru, lying on the sea side, where neuertheles there is so great occasion giuen of raine, because the Sea, (which commonly yeldeth moysture) lyeth vpon the one side, and the hils, (whereon there is alwaies so great quantitie of water and snow) vppon the other side: you must vnderstand that vppon the hils summer beginneth in Aprill, and continueth May, June, July, August, and September, and in October winter beginneth, and continueth the other moneths til March, not much differing from our Countries, or frō Spain, in that time they both plant, build, and gather in their fruites and seedes: but day and night are al of a length, onely that in Nouember they differ a little, and in the plaine land it is contrary, for when it is summer in the hils, it is winter there, so that in the plaine countrie summer beginneth in October, and continueth til the moneth of Aprill, where as then winter beginneth: and surely it is a verie strange thing to thinke how so great difference should be in one countrey, where a man may vppon one day in the morning, trauaile from the hilles, where it raineth, and before night bee in the plaine coun-

countrie, where it neuer or verye seldome raineth, for that from the beginning of October, al the summer long, it neuer raineth in that countrey, onely there falleth certain dew, which in many places hardly layeth the dust of the sandes, wherefore the inhabitants of the plaine countrey must continually water their groundes, and not till nor plant any more lande, then they can bring the water vnto: in other places by reason of the vnfruitfulnesse of the country, there is no grasse, as beeing all drie sandie and stonie grounds, the trees growing theron, are vnfruitfull, with verie few leaues, there likewise groweth diuers thistles and thornes, and in some places nothing at all: when it is winter in the plaine countrie, thers are certaine thicke and close cloudes, onely as if the aire hung full of raine, from whence there onely procedeth a certaine small misling, that can hardly lay the dust of the sande, which notwithstanding is a verie strange and wonderfull thing, that the ayre being in that sort so thicke and close, there falleth no other moysture, and yet the sunne for many daies because of the clouds, cannot be seene, and as the hilles are verie high, and the coast low, it appeareth that the hilles draw the cloudes vnto them, not suffering them to fal vpon the plaine lande, so that when the waters do naturally keepe their course, it raineth much in the hils, and not in the plaine countrie, but therein causeth a great heat, and when the dew falleth, then it is cleare weather vpon the hils, and raines not there: likewise it is very strange that for the most part of the yeere ther bloweth but one kind of wind in the plain countrie, that is, southwest windes, which although in other countries they are commonly moyst, and causes of raine, there they are cleane contrarie, I thinke because they are suppressed by the high hilles, from whence they blow, that they draw no moysture or dampenesse out of the sea into the aire, wherby any great raine should folow: by these windes also it happeneth that the water in the South sea runneth into the North, and maketh a hard nauigation from Panama to Peru, both against winde and streame, in such sort that it cannot be done, without lauering and striuing against the winde.

There is yet another thing to bee marked, which is, that vnder the line in some places it is moyst, and in some places colde and moyst, and in those plaine countries of Peru, colde and drie, and departing from thence to the other side, it raineth continually.

Here followeth the description of the coast of the plaine countrey of Peru (with the hauens and riuers lying therein) between the towne of Lyma, and the prouince of Dechia, as also the degrees and the manner of the sayling on that coast.

THe Ships that saile from the towne of Lyma or of Kings, take their course towards the south, and so come to the hauen of Sangalla, which is verie great, whereby at the first the Spaniards were in mind to haue built the town of Kings in that place, it lyeth distant from Lyma 26. Spanish miles, or 105. Italian miles, whereof fiue make a Duch mile, which is one and twentie Duch miles, it lyeth not ful vnder fourteene degrees on the south side of the line. Hard by the hauen of Sangalla, lyeth an Iland taking the name of the sea Wolues: al the coast from thence forward is very low, although in some places there are smal hils of plaine stone, and some sandie downes, wherein as yet, neither before, nor til this time it euer rained, where also there falleth no other moysture, then onely the smal dewe, whereof I spake before: about this Iland of sea Wolues, there are seuen or eight other Ilandes, which lie in Triangle, wherof some are high, some low, and all vnhabited, hauing neither water, wood, trees, grasse, nor any thing, onely Sea Wolues, and great store of sande. The Peruuians of the firme land, (as they thẽselues say) in times past vsed to goe into those Ilands, and there to offer sacrifices, where it is thought much treasor lyeth hidden, these Ilands are distant from the firme land about three miles. Further in the same course vnder 14. and ½ lyeth another Iland of the same name, and from thence sailing on, and coasting along the shore southwest, and southwest and by south, and being 9. miles beyond the Iland, you come to a point called Nasca, lying vnder fiftene degrees lesse, ½ vnder the which the shippes may anker, but yet they cannot land with their boates, neither throw foorth their Bocken: following the same course vnder fiftene degrees, ½ there is another head or poynt called S. Nicolas, and from this cape the coast runneth southwest, and when you haue sayled nine miles in that sort, you come to a hauen called Hacari, which lyeth vnder sixteene degrees, from whence following on the coast, you come to the riuer Diocoune, on which side the coast is altogether wilde: A little further there is another riuer cal-

led Camana, and somewhat further the riuer Quilca, and about halfe a mile beyonde it there is a verie good grounde where the ships may ride and anker, which hauen is also called Quilca, like the riuer: and from thence as men put out, they saile to the towne of Arequipa, which lyeth 12. miles ½ from this towne, the hauen and the towne lying vnder seuentéene degrées ½: sayling along the coast of this hauen, about three miles distant you see certaine Ilands, in the which certaine Indian fishermen of the firme lande doo lie to catch fish: about twoo miles further there is another Iland hard by the firme lande, where on the loose side the ships may harber, it is called Chulli, from whence there are wares sent to Arequipa, and is from Quilca nine miles, it lyeth vnder seuentéene degrées and a halfe.

The way by lande from Lyma or Cidado de los Reies to Arequipa.

DEparting from Lyma, and following the coast about three spanish miles, or twelue Italian miles, you come to the vally of Pachacama, in our card Pachamma, a most pleasant place, and wel knowen among the Peruuians, because of the most statelie Temple that sometimes stood therein, for riches exceeding al others in that countrey, being placed vpon a litle hil made of square stones and earth: in the which temple were many painted doores & wals, with formes of wilde beasts: in the middle therof where the idoll stood, were the priests, that shewed themselues to be verie holie, and when they offered sacrifice for all the people, they turned their faces towardes the gates of the temple, and their backs to the Image, casting downe their eyes, and ful of fearefull demonstrations, made great stamping (as some of the old Indians say) like the maner of the sacrificators of the Idoll Apollo, when the people vsed to heare the prophesies. Those old Indians likewise say that they vsed to offer many beastes and some men vnto this Idol, & at their cheefe feastes this Idol gaue them answere to their demaunds, and what he sayd they beleeued: in this temple there was great treasor of golde and siluer hidden, and the priestes were greatly estéemed, the Lords of the countrey being much subiect to their commaundements: rounde about this temple were certaine houses made for Pilgrims, and no man was estéemed worthie to be buried about that Church, but onely their kings, noblemen, and the priests that came thither on pilgrimage, bringing certaine offerings with them: when they helde their greatest feast in al the yeare, there assembled many people, that according to their manner plaied on instruments: when the kings of Casco subdued the vallie, they hauing a custome throughout al their countries, to erect temples in the honour of the sunne: and beholding the greatnesse and auncientnes of that temple, with the perswasion that the common people had of the holinesse of that place, as also the great deuotion vsed therein, they thought it not conuenient to destroy that church, but appoynted another to be made by it in honour of the sunne, which should be estéemed the greater, which according to the kings commandement being finished, he indowed it with great gifts, sending thither certaine women, wherwith the diuell of Pachacama was verie well pleased, as it appeareth by the answere hée gaue vnto them, being serued as well in the one temple as in the other, and kéeping the poore soules vnder his power: and now although this temple is defaced, yet hee ceaseth not secretly to speake with some of the Indians, telling them that the same God which is preached by the Spaniards and hée are all one, thereby to kéepe them in obedience vnto him, and not to become christians. In stéede of those Idols, there are crosses erected, as they think to please the diuel, the name of the diuell was Creator of the world, for Camac is creator, and Pacha world: but God permitting Francis Pizarrus to take King Atabaliban prisoner, he sent his brother Fernando Pizarrus to destroy the temple, and to take away the treasure, although the priestes before his comming had hidden part thereof, which could neuer be founde, yet a great part was carried away. This vallie is verie fruitful, rich, and ful of trées, abounding with kine and other cattel, as also good horses. From the vally Pachacama you come to Cilca, where there is a notable thing to be noted, for the strangenesse thereof, for it neuer raineth there, neither is there any riuer, whereby they may conuay the water, therwith to water their grounde, yet the most part of this vallie is ful of Maiz and other rootes that are good to eate, with fruitfull trées, the meanes they haue to helpe themselues therein, is thus, that they make certaine deepe pits within the earth, wherein they sow their Maiz and other rootes and other fruits, and by reason of the cleare and pleasant aire, as also the smal dew and moisture that falleth, God sendeth them great aboundance of Maiz and other things, but no other corne, neither would that likewise grow

grow therein, if they did not throw one or two heades of the fish called Sardinia into the ground with euerie eare of corne, which fish they take with nets in the sea, and by that meanes it groweth in great aboundance, whereby the people maintain themselues. The water that they vse to drinke, they take it out of great deepe pittes, and for the better prouision of their corne, they do euerie yeare fish for so many Sardines as they shal neede, both to eate, and sowe their corne. There was likewise in that country many houses for prouision and munition, belonging to the King of Peru, therein to lodge and rest themselues when they trauaile through their countryes. Two miles and a quarter from Cilca is the prouince of Mala, where there runneth a faire riuer, the coast whereof is ful of trees: and not full foure miles further lyeth Goarco, well knowne in that countrey, being great and broade, and ful of fruitful trees, speciallie of Guuyas, a certaine Indian fruit, verie pleasant of smel and taste, and also Guauas, and Maiz in most great aboundance, with al other things, as wel Indian as Spanish fruites. Besides this there are great numbers of Pigeons, Turtle Doues, and other kindes of foules, in the woods and wilde countrey, which make a good shadow in the vallie, vnder the which there runneth certaine streames of fresh water. The inhabitants of this country say, that in times past that place was verie populous, and that they ruled and hadde commandement ouer some of the hils, and ouer plaine countries, and when the Ingen or Kings of Peru or Cusco came to subdue them, they held wars against him for foure yeares together, minding not to lose the liberty, which their predecessors before them had so long maintained. During the which wars, many strange things happened, which are herein needlesse to rehearse, because my meaning is not to make a History, but onely to describe the coast: and although the Kings of Peru in summer time, because of the great heate withdrew themselues into Cusco, yet they had their Captaines and Souldiours that helde continuall warres, and because they might the better bring their affaires vnto effect, the Ingen in this vally caused a newe Cusco to be built, whether he and his nobilitie repaired, giuing the streetes and other places the names of the olde Cusco, & when he had subdued that people, the saide residence of the King and the towne did both decay, yet in steede thereof there remaineth a goodly Castle, which he left in signe of victory, situate vpon a hil within a goodly vallie, the foundation beeing of foure squared stones, so cunningly closed together, that it could not be perceiued how they were ioyned: frō the which Castle there went a vault vnder the earth to the sea coast, so that the waues beat against the entrie thereof with such force, that it is wonderful to think how that peece of worke was made: which Castle was most curiously painted, and in it also there was a great part of the kings treasor, the ruines whereof in regard of the Peruuians perpetual cōmendations, ought not further to be spoyled, as being workes done by such people, which vnto vs wold be altogether incredible, if they had not bin seene: a mile & a half further vpward from the castle of Goarco there is a riuer called Lunaguana, in our Card Laguna, which vallie is altogether like the former, and foure miles and a halfe from that is the great vallie of Chincha, much esteemed in Peru, specially by the auncient inhabitants. In this vallie there is a cloyster of the order of saint Dominike. At the spaniards arriual there were aboue 25000. men in that vallie, where now there are scarce 5000. and were ouercome by Inga Iupangue, & of Topaynga Iupangue, who had their gouernours therein, with many houses of pleasure, and the temple of the Sun, yet the inhabitants left not off to serue and honour their olde Idol called Cinclaycama, the king hadde likewise in this vallie many pentioners and souldiers, commaunding some of them for certaine moneths in the yeare to repaire vnto the Court, and goe to warres with him. This vallie of Cincia is one of the greatest vallies in all the countrey of Peru, where it is a most pleasant sight to beholde the greene trees that grow in the waters that run vnder them, with most sweete and pleasant Citrons, not like the Spanish Citrons, although in some not differing much, for that these being pilled are yellow, and of a good taste, and so pleasant, that a man can neuer satisfie himselfe therewith: in those woods there are many birds, but beasts verie few, because of the continuall warres: in times past, there was likewise many graues in this country, wherein the Spaniards found much treasor. Departing from this goodly prouince of Cincia, and trauailing further ouer the plaine countrey, you come to the pleasant vally Ica, which is no lesse inhabited then the former, through the which also there runneth a riuer, which in some times of the yeare is so small, that they shuld want water, but that they haue a channell of water that commeth out of the hilles: heerein are many fruites, there are likewise manie

yong

yong horses, kine, goates, pigeons, and turtle doues: from thence you come to the vallie and riuer of Nasca, otherwise called Caxa Malca, which in times past was verie populous, where they till their ground, and water their fruits, in manner before rehearsed. These people for the most parte were spoyled and consumed by the disunion and contention of the Spaniards, in it were many great places and houses of munition for the kings of Peru, and diuers graues, all spoyled and destroyed by the Spaniards: the vallies of Nasca are many in number, whereof one of them hath many canes that yeld much sugar: they haue likewise much sugar, which they bring to sel in the townes bordering vpon them: through all these vallies the kings great high way doth passe, and in some sundrie places there are as yet certaine tokens or signes to shew the right way, that men should not stray aside, of the which way I meane to say more heereafter, when I come to speake of the kings of Peru: from this vally commonly called Nasca you goe to Hacary, and then to Ocuna, Icamanna, and Iquilca, where there are great riuers, and although at this present there are but few inhabitants, yet in times past they were no lesse populous then the first, they are fruitfull and very fatte to fede cattel: in the vallie of Quilca lyeth the hauen of Arequipa, and the towne, so that from Lima or the kings towne to Arequipa are ninety Spanish miles, or three hundred and sixtie Italian miles: the town lyeth about eleuen miles within the vally of Quilca, distant from the sea in the best and most pleasant place of all the vallie to bee built vpon, where there is a verie good and temperate aire, whereby it is commended for one of the most holsomest places in all Peru, and the pleasantest to dwell in, being a Bishoprick, and vnder the Jurisdiction of Lyma, hauing in it about three hundred Spanish houses: the countrey thereabouts is verie fat, and yeldeth verie good Corne, whereof they make bread: the limites or Jurisdiction of the towne reacheth from the vallie of Hacari, to Tarapaca, and in the prouince or countrey of Condesuyo: they haue likewise authoritie ouer certaine places, which are vnder the Spanish gouernment: those of Hubnas, Ciqui Guanitta, Quimistaca, and Colagnas, are all vnder the commandement of this towne, in time past very populous, and now most part destroyed by the Spaniards: they pray to the sun, as other Peruuians do, and weare shirts and mantles, most of their siluer and treasor is brought from Charcas, and the mynes of Potoisi, and Porco, from thence it is carried to Lyma, and so to Panama and Spaine: about this towne there is a hill of Brimstone, which burneth continually, whereby it putteth the countrey in great feare, doing great hurt vnto the countrey and the town: sometimes by reason thereof they haue certaine earthquakes: this towne was builded by Francisco Pizarro in his maiesties name, in the yeare of our Lord 1536. Many Spanish wares (as wine, oyle, oliues, meale, corne, or wheate, &c.) are brought thither, therewith to serue the Countrey of Charcas, and the mines of Potoisi & Porco. There also many of the Inhabitants of the plaine countrey do come and traffike, concerning the mines aforesaide, wherby much siluer and treasor is brought thither, to be conuayed frō thence into other places: thereabouts on the sea coast are many great Gieren, that spread their wings at the least fiftene or sixtene handfulles broade, that liue vpon Sea Wolues, which they take, picking out their eyes, and feeding of their bodyes. There are likewise great numbers of Sea Hewes, by the Spaniards called Alcatraces, that likewise liue of sea fish and sea crabs, and such like. Their flesh is stinking and vnholsome, so that many who for want of meate haue eaten them, died therof. And thus much for the first part of the plain countrey of Peru, lying along the sea coast.

Nowe before I proceede further, I will speake somewhat of the Peruuians dwelling vppon the hilles, and of their townes, withall not forgetting their kings, that ruled ouer all those people, and haue so rich a country of gold & siluer: Peru is in length 525. Spanish miles, or 420. Dutch miles, which are 2100. Italian miles in breadth: in some places 75. Spanish, or 60. Dutch miles, in some places broader, and in some narrower, accounting the length from Quito, to the towne Della Platta: in this country of Peru are three sorts of hilles, wherein men cannot inhabite: the first parte of the hilles are called Andes, which are full of great Woods, the country being vnfit and vnholsome to dwell in, which likewise were not inhabited, but beyonde the hilles: the second parte of the hilles taketh her course from the Andes, which are verie colde, and are great snow hilles, so that there also no man can dwell, because of the great colde and aboundance of snow, which maketh the ground so soft, that nothing can grow therein. The third parte of the hilles are the Sandie Downes which runne through the plaine land of Peru, from Tumbez to Tarapaca, where it is so hot, that neither

water

water, trées, grasse, nor any liuing creature is seene thereon, but onely certaine birdes that flye ouer them. Nowe Peru beeing so long, and scituate in this manner, there are many wilde and desart places not inhabited, for the causes before rehearsed, and such as were inhabited were great vallies and dales, that by reason of the hils are shrowded and defended from the windes and snow, wherby those vallies and great fields are verie fruitful, so that whatsoeuer is plãted therein, yéeldeth fruit most aboundantly: the woods about them bring vp manye beasts and birds: the Peruuians that dwel betwéene these hils, are wiser, stronger, and subtiller then those in the plaine countrey lying on the sea coast, and apter to gouerne and for pollicy: they dwel in houses made of stone, whereof some are couered with earth, others with strawe, because of the raine, whereof those in the plaine countrey by the sea side, haue no care at all, couering their houses, thereby to kéepe them from the sun, with painted mattes, or boughs of trées, out of these vallies lying betwéene the hilles, there runneth many streames of good water into the south sea, and moysten the plain countrey of Peru, causing many fruitfull Trées, corne, and other things necessary for mans life to grow therein, as I haue alreadye declared.

Of the people and countries that are therein lieing from Pasto to Quito.

The village of Pasto lieth in the vallie Atris, which is in the land of Quillacinga, people without shame and good manners, as also they of Pasto, little estéemed by their neighbours, trauailing from Pasto you come to Funez, and two miles and ¼ furder to Iles, from thence to Gualnatan are two miles and a halfe, and from thence to Ipiules two miles and a quarter, in al these villages is very little maiz by reason of the colde, although they are so nére vnto the line, but much Papas and other rootes that are to be eaten: from Ipiules you trauaile to Guaca, but before you come at it you may sée the Kings hie-way, which is no lesse to be wondred at, then the way that Hannibal made through the Alpes, whereof hereafter I will speak: also you passe hard by a riuer, vpon the side whereof the King of Peru had made a fort, from whence he made warre vpon those of Pasto, and ouer this Riuer there is a bridge, by nature so artificially made, that arte coulde not possibly mend it, it is of a high and thick rock, in the midle whereof there is a hole, through the which, with great fury the streame passeth, and vpon that rocke men may go ouer it, this rocke in their spéech is called Lumichaca, that is, a stone bridge, about that place is a fountaine of warme water, wherein a man cannot endure to holde his handes, although the countrie about it and also the riuer are verie colde, whereby it is hard trauailing: by this bridge also the King of Peru ment to haue built another castle, therin to kéepe garrison, but he was preuented by the Spaniardes ariuall in those countries: in this countrie there groweth a certaine fruit as small as plumbs, and blacke, by them called Mortunnos, whereof if any man eateth, they are drunke and as it were out of their wittes for the space of foure and twentie houres. From this small countrye of Guaca you come to Tusa where ỳ prouince of Pasto endeth: not farre from thence you come to a little hill, whereuppon also the Kings of Peru had a castle much defended by the Peruuians, and going furder you come to the riuer of Mira, where it is very hot, an there are many kinds of fruits, and certaine faire melons, good connies, turtle doues, and partriges, & great aboundance of corne, barley and maiz: from this riuer you trauaile downe to the rich and costly houses of Carangue, & before you come thither, you must first passe ouer a lake in India called Aguarcocia, in our spéech the ope sea, because Guianacapa king of Peru, at the Spaniards ariuall caused 20000. men of the places thereabout to be assembled, & destroyed them all because they had displeased him, and threw their bodies into that lake, making the water red with their blood. The houses of Carãgue are in a little place, wherin there is a goodly fountaine made of costly stone, and in the same countries are many faire houses belonging to the kings of Peru, all made of stone, and also a Temple of the same, wherein there was alone 200. maides, that serued the temple, and are verie narrowly loked vnto, that they commit no vncleanes, if they did they were cruelly punished, and hanged, or buried quicke, with them also were certaine priests ỳ offered sacrifices and offerings, according to their religious manner. This Temple of the sunne in time of the kings of Peru was holden in great account, being then very carefully loked vnto, and greatly honoured, wherein was many golde and siluer vessels, iewels and treasure, the walls being couered with plates of golde and siluer, and although it is cleane destroyed, yet by roums you may still behold the great mag-

mũcence thereof: in times past the kings of Peru had their ordinary garison in the houses of Carangue, with their Captaines, who both in time of peace and warre, continued there to punish offenders. Departing from the houses of Carangue, you come to Otaballo, which is also rich and mightie, and from thence to Coseſqui, and before you come thither, you muſt paſſe certaine ſnowie hills, where it is ſo colde, that men trauaile ouer them with greate paine: from Coseſqui you goe to Guallabamba, which is three miles from Quito, and becauſe the countrie thereabout is lowe and almoſt vnder the line, therefore it is there very hot, yet not ſo hot, that men cannot dwell therein, or that it hindereth the fruitfulnes thereof: by this diſcourſe you may perceiue the error of many ancient writers, that ſay that vnder the line by reaſon of the great heate no man may dwell, but to the contrary you ſee that after their maner they haue both ſummer and winter, in ſome places colde, and in ſome places hot, as alſo that vnder it there dwelleth many people, and there many fruites and ſeeds do grow. In this way you paſſe many riuers by bridges, whereabouts are greate houſes, and ſtrange things to be ſeene, and to conclude, at this preſent the Spaniards by them maintaine their cattaile.

The deſcription of Quito.

AMong the townes that lie in the hills of Peru, and at this time inhabited by the Spaniards, Quito is one of the chiefeſt, it lyeth in the valley Annaquito, about fiue miles beyonde the ſouth ſide of the Equinoctial line, in time paſt it was a very faire, rich, and pleaſant towne, ſpecially in the
1544 yeares of our Lorde 1544. and 1545. then it flouriſhed, becauſe the gold mines (which euerie man regardeth) were firſt found out, but by the warres that Pizarro made, it is almoſt deſtroyed, the earth thereabouts ſeemeth to be vnfruitful, yet it is found contrary, for in it are many cattell, as alſo al other prouiſion of corne, fruit, and foule: the ſituation of the countrie is very holeſome and pleaſant, not much vnlike Spaine both for hearbes, and ſeaſons of the yeere, for that ſummer beginneth there in the moneths of March and Aprill, and continueth til halfe Nouember, & although there is much cold, yet they haue no leſſe ſeede then in Spaine: there is likewiſe much ſpaniſh fruite, thoſe people are cõmonly friendlyer, and ciuiler then thoſe of Paſto, and of a meane ſtature, and go apparrelled at this time like other Peruuians. About Quito there vſed to be great numbers of ſheepe, ỹ were not much vnlike camelles, but not ſo great, only in forme, fit both to carry men and other burdens, but not aboue three or foure miles a day, and being wearie they lie downe, ſo that they can hardly be forced to riſe again: there are likewiſe many hogs and hennes, that are bred of our countrie hens, & great abundance of connies, very pleſant of taſte, and no leſſe quantity of goates, partridges, pidgions, turtle doues, and ſuch like foule: among other things which are by the Peruuians laid vp for prouiſiõ (beſides maiz) one is Papas, which is rounde like a turnup, which being ſodden or roſted are altogether like cheſnuttes, another is a kinde of fruit called Quinua, ỹ truncke of the trée or ſprig being as high as a man, with leaues like bétes, whereon grow certaine ſeeds, ſome red, ſome white, wherof they make their drinke, and eate it likewiſe as wée do rice: the people are very ſkilful in tilling the land but not after our manner, for there the women do it, the men ſpinne, weaue, & make clothes, and looke to their armes. From Quito you come to another town caled Frãciſco del quito it lieth on ỹ north ſide in the loweſt prouince of Peru, this town is much colder then warme, and hath but few fields about it, lieing in a ſmal valley like a pit, al compaſſed with hills: from S. Franciſco you go to ỹ pallaces of Tomebamba (being about 30 miles diſtant) and from thence to Panzaleo: the inhabitants of this countrie differ ſomething from their neighbours, as touching the binding of their heades where by the Indians of all places are knowne: they had likewiſe another ſpeech differing from their neighbours, yet al of thẽ learned the Cuſcan ſpeech, which if the fathers did not teach their childrẽ they were puniſhed, the men weare long haire tied vp with a hairelace, they go in ſhirts without bands or ſleeues, and cloſe all about them, onely where they muſt put forth their heads and armes, ouer the which they weare long wollen mantles, and ſome of cotten, the Lords wear ſuch as be verie fine, and painted of diuerſe coulours, their ſhoes were made of leaues, the women goe in long gownes couering all their bodies, tyed about them with a wollen bande, going many times about their bodies, and therewith make themſelues a long body, ouer the which they weare a fine wollen gowne pinned about their neckes with certaine golden and ſiluer pinnes, which they call Topos, hauing great flat heads, and very ſharp pointes, about their heads they tie a faire

faire fillet or headband, by them called Ninci: to conclude, the manner of their apparrel and also that of Cusco, is the fairest and best in al America. They are verie careful to combe their haire, which they weare long: they are white of face, of good complection and manners, wherein they differ much from the women of the plaine country: two miles from Pancalco lyeth Mulahallo, in times past also verie populous, but at this present most consumed: on the right side of this villag lyeth a hill of brimstone, which whē it bursteth out, it casts forth many great stones, with feareful sights: a little further lyeth Tacunga, in time past not lesse then Quito, as well for houses as other things, as by the ruines may yet bee seene.

From Tacunga you come to Muliambato, and from thence to the riuer Ambato, and two miles further to Mocia, and frō thence to Rio Bamba, lying in the Prouince of Puruaes, where there are goodly fields and good hearbes and flowers, altogether like Spaine: from Rio Bamba you come to Caiambi, and then to Tumbez, or Teocallas, and Ticiquiambi, and from thence to Thomebamba, in the Prouince of Canares, there were likewise great houses of ammuniti-on, as also throughout the whole countrey, at euery eight, ten, or twelue miles, wherein was al things that belonged to the wars, and thereabouts likewise were certaine of the Kings garrisons and captaines, hauing commandement of the countries, thereby to hold the countrey in peace, and to punish such as rebelled, though they were their owne sons. Thomebamba lay in a plaine countrey, where twoo riuers met together, and ranne into the sea, being nine miles compasse, in a colde place, where notwithstanding were many wilde beastes, as Goates, Conies, &c. there likewise was a Temple of the Sunne, made of browne, greene, and blacke stones, like Jasper stones.

The gates of the Kings Pallace were brauely guilded, wherein were set certaine Emeraulds platted in golde. From Thomebamba you goe to Bracamoros, in our Carde Boamoraces, founde out and discouered by Iohn Porzel, and Captaine Vergara, who therein hadde made two or three fortes, thereby to ouerrunne and subdue the places lying about it. The Prouince of Bracamoros, is about sixtie miles from Quito: trauailing along the hill about fiue and fortie miles further, lyeth the Prouince of Chichapoyas, or Cachapoias, wherein the Spaniardes haue a towne called Frontiera, on Leuanto, where the countrey is verie fruitfull of all kinde of Spices, and of rich Golde mynes: Leuanto by reason of the situation of the place, is verie strong, and well kept, as being almost compassed about with a deepe vallie, wherein for the most part there runneth a certaine riuer, whereby the towne of Frontier builded vppon Leuanto, is not easie to bee woonne, if the bridges be once broken downe. This prouince was built with houses, and peopled with inhabitants of the Spanish nation, by Alonzo de Aluarado, in the yeare of our Lord 1536. Therein are faire and white women, fairer then in any other parte of Peru, also very gracious and courteous, and withall, verie well apparrelled. From thence you goe into another Prouince called Guancas, a goodly countrey, both those people of Cachapoia and Guanca, are subiect to the Spaniardes of Frontiera, as also those of Cascayunga, people of another prouince. In all those Prouinces the kings of Peru hadde their houses of amunition, and in some of them rich mynes of Golde. Both men and women in these countreyes go apparrelled: In time past they hadde their Temples, and offered to their Idols, and were verie rich of Cattell, and made much costlie apparrell for the king, as yet at this day they doo, and many fine couerlets and carpets. In those Prouinces there are manie fruitfull trees, and the countries are ful of Wheate and Barlie. 1536.

Touching their ceremonies, customes, burials, and offerings, they are like all the other Indians, they burie much siluer and golde with their dead, and some liuing women: they offer vnto the Sunne, as I will declare when I write of the Kinges of Peru. This Andes or hill beeing past, you come to Maiobamba, or Moyobamba, another great riuer, and some places inhabited: From Mayobamba, you trauaile to Guanuco, a towne inhabited by Spaniardes, and lyeth about fortie miles from Cachapoya, it is likewise called Leon de Guanuco, hauing the name of a Spanish Towne, by the commaundement of Vacca di Castro, borne in Leon. The situation of this Towne is verie good and wholsome, because the morning and night seasons are verie temperate, where also by reason of the temperate aire, men liue verie healthfull. There they gather much Maiz and other graines, Quinces, Figges, Citrons, Lemons, and other Spanish fruites, as also much of their own country fruit: besids this there is much Platain, & because it is a verie

good seyle, it is thought the towne will increase, for all their kine, goates, horses, and other beasts are kept in the fieldes. There are likewise many Partriges, Pigeons, and other Birds, wilde Hawkes and tame, therewith to catch the other birdes. In the hilles there are some Lions, Beares, and other wilde beasts: and in most parte of the places that are vnder the gouernment of this towne, the kings high way doth passe, and there are likewise many houses for amunitiō: among those people were certaine southsayers and coniurers, that were skilful in the course and nature of the starres, in time past there were so many of their countrie sheepe, that it was incredible, which by meanes of the Spanish warres were most part consumed. Their houses are of stone, and couered with straw. The liuing womē in those countries are buried with the dead men, and are not so vnchaste as others are. In their countrey are good mines of siluer: Fortie miles further from Guanuco de Leon, lyeth another towne, inhabited by the Spaniards, and builded on the hils, by Francisco Pizarro in the kings name, in the 1539. yeare of our Lord 1539. and called S. Iohan dila vitoria di Guamanga: the cause why it was made, was chiefly to cleare the passage betweene Cusco and Lyma, from inuasion of the Peruuians, before the countrey was wholly subdued: by this towne there passeth a riuer of good sweete water to drinke, and there are verie faire stone houses and some towers, the market place is plain and verie great, and there it is a wholsome aire, for that neither sunne, aire, nor elements do any hurt, but are verie temperate. round about the towne the Spaniards haue their houses for cattell, which lie in the vallies vpon the riuers side. The greatest riuer that passeth thereabouts is called Vinaque, where there are many ruines seene, of great foure square pallaces, built in other sort then the Peruuians vse to do, that make their houses long and narrow. They say those houses were built in olde time by strange people, but what they were they knew not. There is likewise goodly wheate, whereof they make as good bread as any in Spaine, and all kindes of fruites in great aboundance: from Guamanga to Cusco are fiue and fortie miles, little more or lesse, in this way you passe the fields of Chiupas, where the cruel battell was fought betweene Vaca di Castra, and Dondiego di Almagro, and being eight miles beyond Guamanga, lyeth Vilcas, which is sayd to be in the middle of all the countreyes, that are vnder the gouernment of the Kings of Peru, for that Vilcas lyeth in the middle betweene both, and is as farre from Quito as from Chile, where also were great and costly houses for the king, and a temple of the sunne, from whence fiue miles further you keepe on the kings high way to Vramarca, whereabouts there is a bridge of two arches, verie cunningly made, that passeth ouer a riuer: in breadth 166. paces. The Riuer of Vilcas runneth out of the Prouince of Soras, verie fruitful and aboundant in victuals, golde and siluer mines, and of warlike people, apparrelled in woollen clothes, and wel esteemed of by the kings of Peru. From thence to Andaguayla vpon the Riuer Abancay, are seuen miles: and trauailing fiue miles further, you come to another Riuer called Apurima, there the wayes are verie badde, rough, and sharp, ouer hils and stony waies, dangerous to descend, for that many horses laden with gold, do stumble and fall into the Riuer, & so are spoyled: from Apurima you come to Matambo, and passing the hilles of Vilca conga, you come to Xaqui Xaguana, which is verie euen, but neither long nor broade: in this vallie were certaine goodly houses and pallaces of pleasure for the kings of Cusco, who vsed to go thither to recreate themselues, and is scarce 4 miles from Cusco, through the which also passeth the kings high way, and otherwise it wold hardlie be trauelled, as hauing certain mountish grounds which crosse the way close by the wals: and from thence you come to Cusco, in times past the cheefe of all Peru, and the whole countrey gouerned by the kings, made by Mango Capo, the first king of that race, in a verie rough and sharpe place, compassed with hilles and betweene two small riuers, whereof one runneth through the middle of the towne, and is inhabited on both sides, it hath a vallie on the East side, & the streame that runneth through the towne, taketh her course on the west side: in this vally because it is colde, there are verie few fruitful trees, onely certaine Molles, whereof hereafter I will speake, because therewith they make their drinke. On the north side this towne had a Castle vpon a hil, which for the greatnesse and strength thereof, was much esteemed, but now most part destroyed, although the foundation and some towers thereof are yet to be seene: it hath likewise on the east and north side, the Prouince of Andesuyo and Cinciasuyo, on the south side the countreys of Callao, and Condesuio, vnder the which lyeth Callao, betweene East and South, and Condesuyo betweene south and west: a part of this Cittie was called Hauan Cusco, & the other Oren Cusco, places

where

where the Noble men, and Gentlemen, and principall of the towne dwell: on the other side the hill Carmenga, where there stode certaine small towers, wherein they noted the course of the sunne: in the middle where most of the people dwell was a great place from the which there passed foorth high wayes, that went into the foure partes of the kingdome: and this towne onely was orderly and fairely built with stone houses, and richer and mightier then all the other Townes of Peru, for that vpon paine of death no man might carrie any gold out of the same: therein was the richest temple of the sunne in all the world, which was called Curicanche, & in it was the high Priest, by them called Villaona, and part of this citie was inhabited by Mitimaes, which are strangers, that all were holden vnder good policie, lawes, & ceremonies of their Idols, most wonderfull to heare: the Castle was made of so great foure squared stones, that ten paires of oxen could hardly drawe one of them, so that it cannot be imagined howe by mans handes those stones were brought thither, hauing neither oxen, horses, nor any other beasts to draw withall. The houses at this time inhabited by the Spaniards, are most built by people of the countrie, but are somewhat repaired and made greater: in the time of their kings this citie was diuided into foure parts, according to the foure partes of the worlde, and hadde the names from the foure prouinces that lay vpon each corner of the Cittie, and when the kings were liuing, no man dwelling in one quarter of the Citie might remoue houshold into another, vppon great paine and punishments inflicted: and although this Citie lyeth in a colde place, yet it is very holsome and better prouided of all sortes of victuals, and greater then any other thorowout all Peru: round about it there vsed to be certaine mines of gold, but now consumed, and are left for the siluer mines of Potosi, because now the profit is greater by siluer, and lesse danger. In this towne was great resort from the parts of Peru, for till the nobilitie were forced to send their children thither vnder pretence of learning the speech, and to serue the king, but were there rather for pannes, that in the meane time their fathers might not rise vp against the kings: other people dwelling about it, were forced to come thither to build houses, to make cleane the Castles, and to doo other kindes of workes, whatsoeuer they should be commaunded: about this Cittie there lyeth a great hil, called Guanacaure, of great account with the kings, wher they offered both men and beasts: and although in this Citie there were people of all nations, as of Chile, Pasto, Cagnares, Bracamoro, Chacapoyas, Guancas, Charcas, Collao, &c. yet euerie nation dwelt in a place by themselues, appointed for the purpose, and helde the ceremonies of their auncetors, onely that they were forced to pray vnto and honour the sun, as the high God, by them called Mocia. There were likewise in this Cittie many great buildings vnder the earth, wherein there dwelt certain coniurers, southsayers, and such as told fortunes, who as yet are not all rooted out, and in those holes there is daily found great quantities of treasor. About the Citie are many temperate vallyes, wherein there groweth certaine trees and corn, although in times past euerie thing was brought thither in great aboundance. Vpon the riuer that runneth through the towne they haue their corne milles: nowe they haue likewise many Spanish capons and hens, as good as any are in Spaine, as also kine, goates, and other cattell: & although there are but fewe trees, yet there groweth much pease, beanes, tares, fitches, and such like, because therin was the most rich and sumptuous temple of the sunne and high priest. I think it not vnconuenient to speak something of their Religion, and of the Pettigree of the kings of Peru, and then in breefe manner to go on with our course, of shewing the townes lying on hilles, til you come to Arequipa, as also the coast reaching to the straights of the Magellanes.

The Religion of the Peruuians.

TOuching their Religion, they acknowledge, and after their manner worshipped a creator of heauen and earth, whome they caled Pachacama, which signifieth creator, & a son of the Sun & Mone, like that in the vallie of Pachacama, where they had made a great temple, yet they accounted and held the Sun for the greatest God, as a creator of all liuing creatures, which in Cuscan speech they caled Ticcebiracoce, and although they had this knowledge and vnderstanding, yet they vsed their olde customes, not onely to pray vnto the Sunne and Mone, but also to trees, stones, and other things, the diuell through them giuing them answeres, and because they had no certaine knowledge out of any writings or bookes of the scriptures, or of the creation of the worlde, neither yet of the floud, therefore they obserue that which their forefathers told them, which was that

a notable and worthy man (which they call Con) in times past came out of the north, into their countries; with most swift pase, that had no bones nor ioynts in his body, neyther was it knit together by any kinde of substance, that in one day could throwe downe, or raise hilles, and fill deep vallies, and passe through a place where no wayes nor meanes to passe was found, and that this man had made their predecessors, giuing them hearbs and wilde fruits to liue vpon, and that he being offended with the Peruuians inhabiting the plaine countrey, conuerted their fruitfull land into sandie grounds, and caused raine not to fall therein, yet being moued with pittie, because of the beasts, and to water the drie fieldes hee opened diuers fountaines and riuers, whereby the people might moisten theyr groundes. This Con being sonne of the Sunne and Mone, in times past they honoured for the highest God, vntill an other came out of the south called Pachacama, (which signifieth Creator) who also was ingendered by the Sunne and Mone, and of greater power than Con, at whose comming Con departed away: and this Pachacama conuerted the people made by Con into Sea coltes, Beares, Lions, Parats, and other birdes, and made other men that were the predecessors of the Peruuians now liuing, and taught them the manner of planting and tilling the earth, whome they after that esteemed for their God, building Churches for him, and praying vnto him, and called a whole Prouince after his name Pachacama, lying foure miles from Lyma, as already is declared, where in times past the Kings and noblemen of the land were commonly buried: which theyr god Pachacama was long time worshipped by them, til the comming of the Spaniardes into Peru, and after that he was neuer seene. Againe, it is to be thought it was a Diuell, who vsed that manner of subtiltie, thereby to deceiue and blinde the people, who in those times appeared in forme of a man, as it is euident, that before the Spaniards arriuall, he shewd himselfe in that great costly temple, in forme of a man, and answered the Priests, which answere the Priestes deliuered vnto the poople. They do generally beleeue and tell, that once there was a great floud, whereby all the worlde was drowned, onely a few persons, that hidde themselues in certayne high hollow trees, and hauing prouided victualles, stopping the holes, by that meanes saued themselues from the common misery of al mankind: and that when those men thought the raine and waters to be gone, they sent out two dogges, who returning all wet backe againe, they gessed the water not to be consumed, and so thought it not time to goe forth. After that they sent the two dogges forth againe, and perceiuing them to come home all dirtie, they then knew the water to be gone, and came foorth, where they found great numbers of snakes, which the slime earth had bred, whereby they hadde worke enough to kill and destroy them. They likewise say that the world shalbe destroyed, but not before there shal first come a great drought, and in manner a burning of the ayre, whereby the sunne and mone shal be darkened and taken away, wherefore when there happeneth any Eclipses or darkenesses of the sunne or mone, but specially of the sunne, then they sing sorrowfull songs, and make great mournings, thinking the world shall be destroyed, and that the end approcheth. What are these but cloudes of their religion? which the diuel in so great blindnesse could neuer driue out of these poore peoples hearts, so that those of Brasilia beleeue the immortallitie of the soule, and the Peruuians beleeue not onely the immortalitie of the soule, but the resurrection of the body, as it appeareth not onely by the manner of their graues, but also by the request made by them vnto the Spaniardes, (when they opened their predecessors and Kings graues, to take out the treasure) desiring them not to take away or scatter the bones of the dead, that they might not want them at their resurrection. Touching the manner of their graues, their Kings and Nobilitie are buried with great magnificence, being set in seats within their graues, apparelled with their best cloths, one or two of their liuing wiues buryed with them, being the fairest, and such as in his life time hee loued best, for the which when time serueth, great controuersie riseth among the women (which by the king in his life time is ordained and appoynted) they bury likewise with him two or three of his seruauntes, and much golde and siluer, and the best they had, also fruit, bread, maiz, and such like things: and which is more, the last seruice the friendes doe for him, is, that with reedes or pipes they powre a certaine measure of theyr drinke called Cicha into the dead mannes mouth, to this ende, that hee may not want drincke before hee commeth into the other worlde: in which his iourny he vseth that meate, and the company of his wiues and seruantes, which manner is vsed al-

most

most through all Peru and Mexico, onely that euery one dooth more or lesse according to his estate: but they vse most in Peru to burye liuing women, which mischiefe sprang from the diuell that blinded them, that at some time appeared vnto them in shape of those that were dead, walking vpon the earth, and women with him. So great is the power and blindenesse of Sathan in the children of the vnbeléeuing. In East India the diuell so wrought, that hée got them to burne liuing women with the dead, & here in Peru hath perswaded them to bury liuing women with dead bodies. They mourne many dayes for their dead, and vppon the graue they place the Image of the dead person. The common people and handiecraftesmen place something of their handiecraft vpon their graues, and the souldier some kinde of weapon vsed in the warres, whereby it may be séene who lyeth buried in that place.

So then the Peruuians pray vnto the Sunne and the Mone, and acknowledge them for the highest gods, and sweare by them, as also by the earth, which they estéeme to be their mother: and if at anie time they speake with the diuell, asking counsell, and attending answere of him, they did it more for feare they hadde to bee hurt by him, than for any worshippe: that they held and accounted the Sunne for the chiefe and highest God, first it appéereth by many and so costly temples, by them erected, throughout al the kingdom of Peru, as also by the answere of king Atabalida, made to the Dominican Friar Vincentius de Valle Viridi (after first Bishop of Peru) who shewing him of the creation of the world by God, and the redemption thereof by the death of Iesus Christ, he answered him, that no man made the world, but onely the Sunne his god, that died not as Christ did, and said, that he might beléeue in the crucified and dead Christ, if it pleased him, but for his part, he would beléeue in his owne god, and his Guacas which dieth not: this Guacas were certaine stones, that with wéeping they honoured and called vpon.

Their maner of praying to the Sun.

The Peruuians (as I saide before) had diuers great and sumptuous Churches of the Sunne in al places of the countrey, many of them hauing the walls and Pillers couered and plated with gold and siluer, with most costly stooles and benches, and when the Prince, Lords, or Priests would desire any thing of the sunne, they rise betime in the morning, before the sunne riseth, and get them vpon a high stone scaffold made for the purpose, where holding downe their heades, and with wringing and folding their hands, and then presently lifting vp and spreading their armes, as if they would receiue the Sunne into them, they murmure certaine wordes, shewing their requests, and in the same manner they vsed to pray vnto the sunne since they were subdued: they fal downe before the Spaniardes, and desire them to be mercifull vnto them, and not vtterly to destroy them: in some places, specially vnder the Line and thereabouts, they placed the gates of their temples in the East, and couered them with certaine cotten linnen: in euerie Church there stood two grauen Images, of fashion like blacke Buckes, before the which they kept a continuall fire of swéete wood, which I thinke to be Cedar, because the barke being taken off, there issueth a certaine swéete gumme, which is most excellent to preserue the bodyes of dead men, and to the contrarie corrupteth the bodie of a liuing man. Likewise there are in those Churches certaine Images of great Serpents, which they pray vnto, but this is only about the line in Peru and Cusco, and not where they haue the Guacas, which are stones, about the which no man may come, but onely the Priestes, that are apparrelled al in white: and comming to them, they take in their handes certaine white cloathes, and fal vpon the ground, speaking to the Image in a strange spéech, because the common people may not vnderstand it. Those Priestes receiue all the offerings that are giuen vnto the Idol, burying the tenth part thereof in the Church, and kéepe the rest for themselues: and you must vnderstand that all the offerings must be wrought with golde and siluer, and of such forme and fashion as the thing is which they desire to haue of their Guaca. They offer also liuing men, and all kindes of beastes, loking in the hearts and intrailes of the men or beastes which they did offer, for certaine secret tokens, which if they founde not vpon the offerings, they still offered newe men or beasts, vntil they founde the tokens, thinking the Idoll not to be pleased with such offrings as had them not. When the priests should offer sacrifices, then they abstaine from the company of their wiues, and ceased not all night to doo nothing but crie out, and pray to the diuell, running into the fieldes, and to the places where the Guacas stande, whereof there were so many, that euerie man hadde

one before his dore, and the day before they should speake with the diuell, they fasted, some binding a thing before their eies, and some thrust them cleane out, and it hath often bene seene that some of them haue done it of mere deuotion. The kinges and noble menne enterprise not any thing before they haue consulted with the Priestes, and the Priests with the Idoles: in their sacrifices, they vse not onely beastes but menne and children, but they eate not mans flesh, as the Caniballes do. When the Spaniardes spoyled their Temples, they founde therein many pottes full of the dried bones and flesh of dead children, that had bin offered to their Idolles: they offer likewise birdes and other beastes, and with the bloud of their offerings they annoint the mouthes of their Idolles, and the dores of their churches. There was likewise among the golde that lay by their idolles certaine staues and myters for Bishops, such as our Bishops vse when they are in their robes, or as the Painters vse to set foorth Saint Nicholas, with his Crosse and Myter: and being asked what those things meant, they knew not what to answere, neyther from whence they came. Besides those great temples of the Sunne and Guacas, there were in all places of the countrey of Peru, many other Churches and Cloysters, for yong maides, wherein some had one hundred, some two hundred, and some more, all obseruing chastitie, or at the least, vowing to keepe it, and to honour the Sunne, like the Vestal virgins in Rome, or our Nuns. Those they called Mamacomas, and were bound to stay in the cloyster during their liues, and neuer to depart from thence, doing nothing but spinne, weaue, and sowe, very fine cloth of cotten and woll, apparell, and furnitures for their Idolles, or as others affirme, the clothes by them made, were burnt with the bones of white sheepe, the ashes whereof as a signe and token of godly honour they threw into the ayre against the Sunne. Those maides were very narrowely loked vnto by certaine Priestes, and other men, appoynted for the purpose, whereof some were gelded, because they should not seeke to defile them, which if the maides once committed, they were eyther put to death, or buried quicke, but if the maide with childe would take her othe that it was begotten by the Sunne, then the childe was free from death: and euery yeere in the moneth of August, when they had gathered in their corne, or maiz, the Peruuians that dwelt in the hilles made a great feast, they set vp in the middle of their Market place two great hie trees, like our Maie-poles, and in the top of them they placed certaine Images, made like men compassed about with flowers, and so in roundes, yet in good order, comming thither they strike vp drummes, throwing and showting one after the other with stones and arrowes at those Images, making great noyse with whooping and hallowing and euery man hauing shott and thrown. The Priests brought an other Image, which was set belowe on the neather part of the trees, whereunto they offered, either a man or a sheepe, annoynting the Image with the bloud thereof, and after they perceiued the tokens in the heart or intrailes, they certified it vnto the people, and the tokens being found, the feast was ended, eyther with ioy or sadnes, most part in drinking, wherunto they are much addicted, and so daunced, turning and passing vnder each others armes, each man hauing either a bill, clubbe, or some other weapon in his hand: such as are desirous to know more of their ceremonies and false worshippings of Idoles, let them reade the histories of the Spanish Indies.

The countrey of Peru was first ruled by Iudges, which are kings or Rulers, that come from the great lake called Titicara, or as some write, Titicaca, lying in Charcas, being foure score miles in compasse which runneth westward through a great riuer, which in some places is halfe a mile broad, and then runneth into an other small lake fortie miles distant, and it is to be wondered at, how the abundaunce of water that runneth out of the great lake, is comprehended in so small a place, where it is not once perceiued to increase. The lake being so small, and the water so great: but it is reported, that in that lake there is no botome or ground, and that the water runneth vnder the ground thorow the earth into another sea or riuer, as it is saide of the riuer Alpheus, that it runneth from Peloponces or Morea to Cicilia, vnder the ground: and from this lake or thereabouts the kings of Peru had their originall, the petegree of which kings is by Iacob Fernando, a Spaniard, declared in this manner. First Mango Capa, who according to the Indians report, was not borne of a woman, but sprang out of a stone, which vntill this day is yet shewne by them about the towne of Cusco, hee by his wife Mama Guaco, had issue one sonne called Sicheroca, that ruled after his father, and was the second Ingen or king, you must vnderstand that the inheritance

of

of the kingdome continueth in the issue sons successiuely, and not vnto the children of the sonnes, before all the brothers haue raigned one after another, but first the eldest sonne is King, then after his death his second brother succeedeth in the kingdome, and not the eldest brothers sonnes, and the second brother dying, there being no more brethren, the crowne falleth vnto the eldest brothers sonnes, without alteration or change: this Sicheroca was a valiant souldier like his father, and brought many of his neighbours to subiection, and by Mama Cura he had issue a sonne called Locuco Pangue, the third king, who studied rather to holde those landes he had vnder his subiection, then to win or increase more vnto them: and being aged, he married a wife Mama Anauerque, by whom he had a sonne called Maita Capa, that augmented his kingdome, and thervnto ioyned the prouince of Cusco, and by his wife Mama Iacchi Dela he had issue a sonne, called Capa Cyupangu, of whom there is nothing worthy memory, onely that he left a sonne (by his wife Mama Cagna) called Inga Ruca, who likwise did no speciall thing during his life, but onely by his wife Mama Micay he had diuers sonnes, and one among the rest called Iaguar Guacinga Iupangue, of whome there is a strange history recited, which is, ý he being a child of ý age of three monthes, was taken by certaine Caciquen that are likewise Lordes or kinges, that thought to kil him, and while they cõsulted amongst themselues cõcerning his death, it chanced that as the childe cried, certaine drops of blood issued out of his eyes, whereby they were abashed, esteeming it for a miracle, they left the child and departed, which being taken vp by a stranger, was caried to the king, and after that became great and proued a braue souldier, so that he ouercam many of his neighbours, and brought them in subiection vnder him, he had to wife Mama Chipuia, and by her had his eldest sonne named Vira Cocham, that succeeded him in his kingdome, and much increased his dominions: after him raigned Pachacoti his sonne, borne of Mama Yunta Cayan, this Prince was much valanter then al his predecessors, whereby he ouercame many people, and by him the foundation of the castle of Cusco was first begun: and dying, he left for heire and successor of his kingdome Topa Inga Iupangue his sonne, borne of Mama Anaberque, that followed his fathers steppes, and ouercame many people, and brought them in subiection, and finished the castle of Cusco begun by his father. The prouinces by him won, were Chile, and Quito, and he caused the kinges hie-waye (so much wondered at of all the world) to be made from Cusco, through the prouince of Charcas vnto Chile, in the which way, from halfe mile to halfe mile, he had placed postes by them called Chasquis, which were Indians that went faster then any of our horses, to the great ease and contentment of trauailers, for by that means they might shorten their way, and in three dayes trauaile 120 Leuken (that is 240 miles) by reason of the swiftnes of the men that bare them and stode for postes, after the Affrican manner in the kingdome of Congo, as I haue already declared, for that after the arriual of the Spaniardes, there were neither horses, asses, nor mules within the country whereon men should ride or trauaile withal. This king dying, left issue aboue 150. sonnes, among the which one of them named Guaynacapa, begotten vpon Mama Oclo his wife, succeeded him in his kingdom, not any thing inferior for valour, wisedom, and councell, both in peace and war, much augmenting and increasing the limites of his countrie, obseruing great order and equitie in all thinges, both concerning the gouernment of the countrie, and the people, appointing better orders, and manie olde and ancient lawes that were vnfit and not conuenient, he caused to be abrogated, and newe deuised in their place: hee maried a wife called Coyam Pilico vaco, by whom hauing no children, he maried diuers other wiues, so that the number of his children was much greater then his fathers, who notwithstanding had 150 sonnes. Among his children the eldest was called Guascar Inga, his mother being called Raua Oclo, and as I said before this king Guainacapa much increased in his kingdome, and ouercame many people, among the which hee helde so good gouernment and order, as it seemed in manner vnpossible, specially among such rude & simple people, that were wholy without learning, wherein appeered a most manifest example of great subiection and loue in his subiects towards their natural Lordes: and hereupon to his great honour, they made the two notable and costly hie-waies (so much esteemed in al coũtries) and may well be accounted for one of the seauen wonders of the world, for when Guainacapa was gon from Cusco with his armie to make warre against the prouince of Quito, distant from thence at the least 500 miles, he was forced to passe ouer high hills, whereby both he and his people indured great trouble and miserie, because

the way was full of hard and rough stones, before his returne againe being victorious, his subiects (in token of great ioy, as also for his further ease and comoditie, because hee and his souldiers had indeed so hard and labourſome a iourney) cut downe and digged vp all the hillie waies and stonie cliffes, making the waye euen and plaine, so that in some places there were vallyes of twentie or thirtie mens height, that were filled vp and made euen with the hilles, which way they made in that maner for ỹ length of fiue hundred miles, so plaine and euen that any cart or wagon might trauell theron, which way, after the Spaniards arriual in the contrie was in diuers places spoiled and destroied, to let the Indians from trauelling that way, and thinking this not sufficient, when the saide Guaynacapa went to visit his country of Quito, and toke his waie through the plain country, they likewise made him another way, to fill all the vallies and mourish places therein, and to make them euen, which way they made about fortie foote broad on both sides with high walles, and in the sandy waies they set great troughes with ropes tied vnto thē, because men should not lose themselues in the waye, which stretched likewise 500. miles, the walles as yet in some places are to be seene, but by meanes of their warres the Banks for the most part are taken away and burnt, and besides all this, he himselfe caused many temples of the sunne and other Idoles, and diuers Tambos which are houses of munition and of pleasure (for the benefit and commodity of his successors in time of warre) to be made and builded as wel on the hils, as in the plain countrie, both on the riuer sides, as in euery way, the riuers whereof are at this day in many places to be seene, whereby may be coniectured the greatnes and riches of those kings, and the great care they had for the defence, and safetie of their countries, for that hereby when they trauailed through the countrie, not only they and all their companie might lodge in those houses, but the houses were still furnished and prouided (by the people inhabiting about them) not only with victuals sufficient for a whole armie, but also with apparel and al kinde of weapons that were vsed in the warrs, therewith presently to apparell their souldiers, and to make them ready for the warres, as bowes, arrowes, pikes, halberds, clubbes, bils, &c. for 20000. or 30000 men presently to bee raised, wherof there was no want, and those houses were some 8 or 10, and some twentie miles at the furthest one from the other, neuer further distāt then a days iourney. As touching the ornaments of the kings of Peru, which they in stead of crownes and princely septers vsed to weare thereby to shew their power and maiestie, they ware certaine tassels of red woole bound about their heads, hanging downe vppon their shoulders, almost couering their eies, whereat there hung other threeds, which they vsed when they would haue any thing done or executed, giuing that thred vnto one of the Lordes that attended on them, and by that commandement gouerned the prouinces, and by that token they commaunded al whatsoeuer they would desire, which by their subiects was with so great diligēce and dutiful obedience fulfilled, that the like was neuer knowen in any place throughout the world: and if hee chanced to command that a whole prouince should be clean destroyed, and vtterly left desolate both of men and all liuing creatures whatsoeuer, both yong & old, if he sent but one of his seruants to execute the same, although he sent no other power or aide of men, nor other commission then one of the threeds of his Quispell, it was sufficient, and they willingly yelded themselues to all dangers of death or destruction whatsoeuer. These kings were borne in chariots or seats made of beaten golde, borne on the shoulders of 1000. Lordes and councelours at times thereunto appointed, wherof if any of them vnaduisedly stumbled & staggered, he was presently put to death, and no man spake vnto the king at any time, but they brought him certaine presents, and if they went to speake with him ten times in a daie, so often must they present him with new gifts, it was likewise accounted for a great fault, to loke ỹ king in the face. Being in the wars, and hauing ouercome any countrie, or prouince, they obserued the ancient custom of Rome, which was, to take the people with them that they might not rise vp or rebell against them, yet with great diffrence from the Romaines, for that hauing won anie land or prouince, they take many or fewe out of it, according to the number of people that were therein, & if these whom they had conquered inhabited in a hot countrie, they were placed in another warme country, & if theirs were cold, they likewise went into a cold countrie, where they had the lands deuided among thē, that each man might liue vpon it. And if the naturall countrimen of any prouince or place sought to rebel against their prince, the kings Lieuetenants and Cōmaunders vsed the mittimas (that is the strange people) to kep them in subiection,

and

and to the contrarie, if the Mitimaes seemed once to stirre or rise vp; they kept them in subiection by the naturall inhabitants, and by this politie they maintained their countrie in great peace and quietnesse. Besides this they vsed another meanes, not to bee hated of their subiects; for that they neuer tooke the rule or authoritie (of any people that were subdued by them) from the Caciquen or Lords that were nobly borne, if any of them disliked thereof, they punished him, yet gaue his office either to his children or to his brethren, commaunding them to bee obedient when they went to hunt and take their pleasures, which they call Chico, they assembled many men together, according to the situation of the countrey, some times foure or 5000. men, whom they placed in a ring together, that many times compassed at the least two or three miles, and so singing a certain song, they followed each other foote by foote, vntil they were so neare togither, that they might reach hands, and yet nearer till they could imbrace each other, & the nerer they went together, the closer they made the ring, by which meanes al the beasts by them inclosed, they killed as they thought good, with so great a noyse and crie, as seemed incredible, not much vnlike the maner of the Duch Princes, in their general huntings, specially of the Wolues, onely that they haue not so many men, nor sing not, yet make a great noyse. The beasts that they take are wild Sheepe, Rheen, Foxes, Lions, blacke Beares, Cattes, many Hogges, and other beasts, & foules, as Turtle doues, Quailes, Spetchten, Parrots Hawkes, &c. The tributes and talages, that the kings receiued of their subiects, were things of their owne increase: out of the countreyes that were vnfruitfull they brought him Hoopwik, of Crocadiles, by them called Caymans, and many other wormes. This Guaynacapa renewed the temple of the sunne in the Citie of Cusco, couering the wals and ruffes with plates of gold and siluer, and as I said before, the prouince and countrey of Quito was won by him, which countrey pleased him so well, that for a time hee continued therein, meane time leauing his eldest son Guascar, Inga Mango and other of his children in Cusco, to gouerne the countrey, and in Quito hee married another Wife, daughter to the Lord of the same prouince, and by hir he had Atabalipam, a son whom he greatly loued: and when he trauailed to Cusco, hee left him and others in Quito, yet before he dyed, he went once againe to Quito, partly because the country liked him so well, and partly to see his sonne Atabalipam, and there before he dyed, hee ordained that the countrey and towne of Quito should remaine to his sonne Atabalipam, and his heires for euer, as being taken from his forefathers, which his sonne Guascar after his fathers death would not permitte, and for the same cause raised warres against his brother, which in the ende was the ouerthrow and subiection of Peru, whereof, as in the life of Guascar, (that after his fathers death ruled all the countrey vnto Quito) it appeareth. Guascar signifieth a cord or cable, for that at the time of his birth, the king caused a cable of gold to be made, as great as two hundred Indians could carry, hee vsed likewise a plate of golde whereon hee sate, worth at the least 25000. duckets (which after fell into the hands of Francisco Pizarro, first gouernour of Peru) and all his vessel was of golde, whereby it appeareth that golde was likewise much esteemed by them.

The Kings in Cusco had many goldesmiths shoppes, therein to make and worke al kinde of vessels, Jewels, and images of men, beastes, foules, and hearbes of golde, al in good proportion: and although their Goldsmithes vsed not any iron tooles, yet they make most excellent workmanshippe, although somewhat groser and plainer then ours. The manner of working was in this sort, first they tooke the siluer or golde that they would melt, and put it in rounde or long melting vessels, made of cloath, passed about with earth and beaten colours, which being drie, they set it in the fire, with as much golde and siluer therein as they would melt, or as it would hold, and so with fiue or sixe reedes blowe so long about it, vntill the mettall melted and became redde hot, and the skimme being taken off, it being taken out of the melting vessell, euerie man had his part, which they sitting vppon the earth, with blacke Keselinck stones (made in form like hammers) they forged & framed their images of Gods, vessels, and Jewels of gold, chaines, and formes of all kinde of beastes, birdes, and hearbes, with all manner of things.

But to returne vnto our former matter, the Sonnes of Guaynacapa called Guascar and Atabalipa, were the cause of the destruction, ruine, and ouerthrowe of the countrey of Peru by reason of the warres by them made one against the other, for the gouernment of the country, which was so cruell, that they once met & fought for the space of three whole dayes together and neuer ceased, where many people were slaine,

and Atabalipa taken in the battel and kept prisoner in the prouince of Tomebamba, and there very straightly kept in one of the Kings Castles, yet by subtiltie, and intreatie made to certaine women: he had a copper instrument brought vnto him, wherewith hee brake the walles of the Castle of Tomebamba, and gote out of prison, at the same time that his brothers souldiers and captaines were making good cheere, drinking their Cicha, whereunto they are much addicted, and dauncing for ioy of the victorie: and being at libertie, he fled vnto Quito, telling his people, that he was by his father conuerted into a snake, and so crept out of prison at a little hole, his father promising him victorie, so that his men would once againe returne with him to battayle: whereby his people were so well incouraged, that they went with him agayne into the fielde, where Fortune fauouring him, and being victorious, hee toke his brother Guascar prisoner, (to whome not long before he hadde beene prisoner) and therewith obtained all the Countrey, making himselfe chiefe ruler thereof, keeping his brother prisoner within Cusco.

About the same time Franciscus Pizarrus arriued in Peru, being Oyuaer of those two mightie kings, and by reason of their dissension, made him maister of so great and rich countries of gold. Hee that desireth a larger description hereof, may reade the Spanish Histories, that write of the description of the new worlde. Pizarius being in the Countrey, made warre against Atabalipam, and in thend ouercame him, and for a time kept him prisoner: and during his imprisonment hee agreed with Pizarro for a certaine ransome, and when it was ready, hee caused his brother Guascar to be sent for out of Cusco, and by the way, before he came at him, he caused him to be slaine, fearing (and not without a cause) that if Guascar once came before the Spaniard, and should declare his misfortune, he would without all doubt offer a greater ransome (as he had done) then hee should pay, and by that meanes he should remaine in prison, and his brother at libertie, hauing hadde al the treasure of his predecessours, as also his fathers. But Atabalipa hauing brought his ransom which amounted vnto 3088235. gilderns, was not long after, by crueltie of the Spaniards without any cause, and also against their othe and promise, most shamefully by certaine Friers, at the commaundement of Pizarius, openly strangled in the Market place: and as some write, his body was after burned to ashes. This was the miserable end of the mightie K. Atabalipa, a man of a meane stature, wise, and high minded, wholly giuen to rule. Twenty dayes before his death there appeared a blazing starre, which when he perceiued, he prophecied, that in short time after a great Prince of that country should die, not thinking it to be himselfe. Guascar and Atabalipa being both dead, the gouernment fel vnto Mango Inga the third brother, who dying, left his kingdome to his son Xaires Topa Inga, that maried a wife caled Coya daughter of a noble man called Cuxi Varcay Guascaris: and he before he entred into the gouernement, chaunged his name to Mango capa Pachuti Iupan, withall making himselfe subiect vnto Philip King of Spaine, which hapned 1557. on the first of January being Twelfe day. Thus much touching the kings of Peru. 155.

A description of the places or townes lying among the hils.

THree miles from Cusco, lieth the valley Iucay, a very pleasant valley, lying betweene two hilles, very fresh and wholesome aire, as being therin neither ouer hot, nor colde: and two miles beyond it lieth Tambo, another valley, wherein are seene great ruines, of the kings munition houses. And trauelling further, you come to Condesuyo, a prouince, where in times past there dwelt certaine warlike people, their townes standing betweene high hils, where there were many wilde and tame beasts. Their houses were of stone, couered with strawe: therein also were many houses and pallaces of noble men. They haue all one maner of liuing with the rest, the Peruuians offering lambes and other beastes in their churches, wherein at certaine times the diuell shewed himselfe: the riuers are rich of golde, and there are made certayne couerlets of fine woll cunningly wrought in diuers colours. This way before called Andes, is very long, for it runneth cleane through Peru, to the straites of Magellanas wherein there lieth many prouinces and townes, and diuers high trees, some couered with snowe, others with flames of burning brimstone, whereby it is very hard to be trauelled, specially, because therein for the most part, it commonly raineth. Trauelling many miles further, you come to the country called Collao, wherein is the lake called Titicaca,

where

where there is an Iland, and therein a Temple of the Sunne, wherein they sowed their maiz, and kept their treasure.

Round about this lake are many villages, and therein much good fish is taken. Somewhat further you come vnto the town of Plata, which is a hundred and fiftie miles from Cusco, in the prouince of Charcas, in a colder aire then any other place in all the hilles: there are but fewe inhabitants, but such as are verie rich, and most because of the mynes of Porco and Potosi, for Potosi is not aboue eighténe miles from the towne of Plata, discouered by the company of Captaine Caruaral, for that as some of the Indians with one Ian de Villa Roel a townsman of Plata trauelled thorow the countrey, they found a high hill lying in a flat and euen vallie wherein perceiuing certaine tokens of siluer, they melted a peece of the Minerall, and found it so rich, that one quintal made fourscore marks siluer, the like whereof was neuer heard of.

This newes being come to Plata, presently the cheefe gouernours of the towne went thither, where they diuided vnto euerie man as much as he could doo or labour in, whereby such resort came thither, that in short time the place was inhabited by more then 7000. men: the Indians working and making contract with the Spaniards their maisters, how much siluer they wold weekly deliuer. This mine is of a wonderfull strange nature, because it will not be molten by blowing with the bellowes, neyther in fornaces like other mynes, but only in smal furnaces by them caled Guairas, which they sette vppon the highest parte of the hill, placing the mouthes southwarde from whence the winde dooth continually blowe, throwing into the mine fire, coales, and sheepes dongue, whereby the winde made the fire to burne so hot and cleare, as that not any bellowes or other instruments coulde doo more: and the Peruuians working in this maner, by so easie means had so great gain, that some of them got weekly besids theyr maisters parte, fortie thousande Pezos, but by resort, it became likewise to be scarse, for that they left other mines, as Pero, and the riuer of Carabaya, wherein they founde golde, to come thither, because there they made more profite.

In those hilles, and al the land thorow, there are many vaines of all colours, wherof men may make faire colours: the siluer found in this myne, and which belongeth to the king for his parte, is carried by lande to Arequipa, and from thence to Lyma, Panama, Nombre de Dios, and Spaine.

A further description of the sea coast from Arequipa to Chile, and from thence to the straights of Magellana.

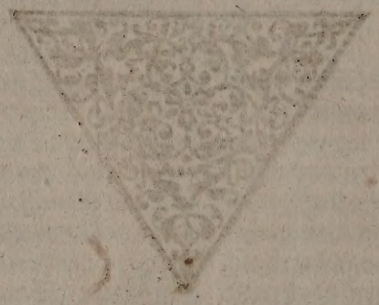
CHulli a Hauen of Arequipa, lieth vnder seuenténe degrées and a halfe, and one mile and a halfe from thence the Riuer of Tambopalla, and seuen miles and a halfe further, there reacheth a poynt into the sea: not ful a mile beyond, or further out then the other lande, vpon the which poynt there are three cliffes: about this poynte not ful a mile from it, there is a goodly hauen called Illo, in our Carde Rio de Vllo, and there runneth a riuer into the sea that hath good water, and is also called Illo, lying vnder eighténe degrees and ½: from thence the coast lyeth southeast, and southeast and by east: and fiue miles & a halfe further, there is a poynt which the Sea men call Moro del Diaolo, that is, a rounde houle or hoel of diuels. This coast is al wild and desert, and with great Barren: not full foure miles further from this poynt, there is another riuer not verie great, but good water. From this riuer Southeast, and Southeast and by east, sayling seuen miles and a halfe, there reacheth another round houel, which is verie high, and maketh certaine downes: beyond this poynt is an Iland, and therabouts lieth the hauen of Arica, which lieth vnder 19. degrees and ½: from whence the coast reacheth Southwest: not ful seauen miles further, there runneth into the sea a riuer called Pizagua, and in the same course sayling along the coast, you come to the hauen Taracapa, which is 19. miles ½: harde by Taracapa lyeth a Iland, little more then a mile in compasse, and is distant from the about one mile and a halfe, and there maketh a strand or bay of Sand by the hauen, vnder 21. degrees: from Taracapa you saile along the coast south & by west, about foure miles, and then you come to the poynte of Decacanna, and 12. miles beyond this point you come to the hauen Moxilloni, which lyeth vnder 22. degrées and a halfe: from this hauen sailing vpwardes south southwest about 67 miles and a halfe, the coast lyeth in a manner straight, and therein are some poyntes, creekes, and sandie baies, at the ende whereof there is a great creeke, where there is a good hauen, called Copayo lying vnder 27 degrées, aboue the which lieth a smal Iland, about halfe a mile from the firme land, & from thence beginneth the country of Chile, inhabited with people be-

ing past this hauen of Copaypao, a little frō thence, there lieth a point which maketh another creeke, wheron standeth two cliffes, & at the end therof is a riuer of good water, called El Glasco, this point lieth vnder 28. degrees & ½: following the coast southwest on, about eight miles and a half, there is another poynte, which maketh a great hauen for ships, but therein is neither fresh water nor wood: and hard by this hauen lieth the hauen of Coquinbo, & betweene this and the poynt passing by seuen Ilands, there is a hauen vnder 29. and a half, & seuen miles and a halfe further: following the same course, there is another poynt, about the which there is a great creeke or bay called Antogayo, in the Carde Bahio de Tage, about foure mile further lieth the Riuer Limara, in the Card Lemare, from this riuer, you keepe the same course to another creeke or bay about 7. miles distant, which hath a cliffe, but no fresh water, lying vnder 31. degrees, and is called Choapa, in our card Cupa: further in the same course, about 15. miles, there is a verie good hauen, called de Quintero, in our Card Cutero at Quintero: it lyeth vnder 32. degrees, & seuen miles and a halfe further: is the hauen Val Paraize, and from the town of S. Iacomo by vs called Chile, after the name of the country. Touching this country of Chile it is very great, stretching along the sea coast, reaching aboue Charcas and Peru, a cold countrey, which is by reason of the situatien thereof, as lying by the Pole Antarctico, wherefore it is called Chile, that is the cold countrie, partly because of the great cold which men indure, trauailing ouer the Andes, vnto this countrey, and partly because of the coldnes of the countrey it selfe, although it is much like Spaine, touching the temperatenesse of the aire. This countrey was first discouered by Petro de Valdiuia, in the yeare of our Lorde 1539. and is all inhabited: in some 1539. place it is hillie, and in other places plaine fieldes, poynted and running very croked, by reason of the inflection and croking of the sea. Touching the rest of the scituation, as I sayde before, it is verie temperate, hauing winter and summer, as it is in Spain, yet at contrary times, for their summer is winter in Spaine, and the Spaniards winter their summer. The south starre that should answere and be right distant to our starre, being there on land cannot be seene, but onely a small white cloude, betweene day and night making a smal circuite or compasse, about certaine places of the Pole Antarctike. There likewise you see foure starres, in forme like a crosse, with three other starres following them, which make seauen starres, like ours, without any difference, that may be perceiued, onely that the foure which in the south make the form of a crosse, stand closer together then those of our Pole Antarctico. Touching their day and night, they are in Chile according to the scituatiō, short and long, as with vs, yet contrarie to ours, for that our shortest dayes are their longest daies. Their apparell and meates are altogether like those of Peru, both men and women are of good complection and behauiour, vpon the coast of this countrey are many riuers, which by day do runne with water, and by night they are without water, because the snow by day melteth, by reason of the heate of the sunne, and so runneth downe from the hils, which by night by reason of the cold aire, congealeth, and so runneth not. In Chile and Charcas they haue many sheepe, that are like camels, but that they haue not a hill vppon their backes like the Cammel. The Spaniards vse them to ride vppon, as being able to beare a man foure or fiue miles a day, but being wearie, they lie downe, and will not rise whatsoeuer they doe vnto them, be they neuer so much beaten: and whosoeuer rideth vppon them, the sheepe being wearie, shee will cast vp the head towardes him that sitteth vpon her, and blowe a filthie stinke into his face, thereby to bee eased of her burthen. Thes beastes are verie profitable and necessary, no lesse then Cammels in Egypt & Affrica, and are fedde with a little Maiz and other meate, specially those that they vse to ride vpon, to labor, and to carry burthens. They goe likewise as Cammels doo, foure or fiue dayes together without drinking, and but little meate: some of them called Pachos haue verie fine wool, with long fleeces, with verie good, holsome, and sauorie flesh, like our gammons of Bacon. The hauen of Chile or S. Iacomo lieth vnder 32. degrees, and ⅔ parts: sayling further along the coast in the same course, you come to the riuer of Calma, distant from Chile eightene miles: it is here also to be considered, that all the coast from Tumbez to this place, is verie good to sayle by, and a calme sea, without tempestes or foule weather, whereby the shippes may lye at anker where they think good. Nine miles from Calma you see the poynt of the riuer called Manque or Maule, in our card Maole, and ten miles and a half further there is another riuer called Itata, in our Carde Rio Tatuta, and so sailing south and southwest eightene miles, there is another called Biobio, lying almost vnder eight and thirtie degrees, in the same course,

course, keeping along the shore, full eleuen miles distant, there is a great Iland about foure miles distant from the firme land called Lucengo, and somwhat further beyond this Iland is a great broad creeke called Valdiuia, in our carde La Baldibia, wherein there runneth a great riuer caled Aynilendo, in our Carde Rio Aynilendos, this Creeke lieth vnder 39. degrees and ⅔. Following the same course further by the shore, to south southwest, you come to the Cape S. Maria, lying vnder 42. degrees, and ⅔ towards the south, and from (as the Pilots report) the coast reacheth southeast to the straits of Magellana, and betweene them lie many hauens and places needlesse to rehearse, as being noted in the carde: inwarde in the land there is the Countrey of Patagonen, wherein there are Giantes of nine and of tenne fot high, that paint their faces with diuerse colours made of hearbs, pressing out the sap. And herewith making an end, for the rest I referre the Reader to the Carde.

(***)

The end of the second booke.

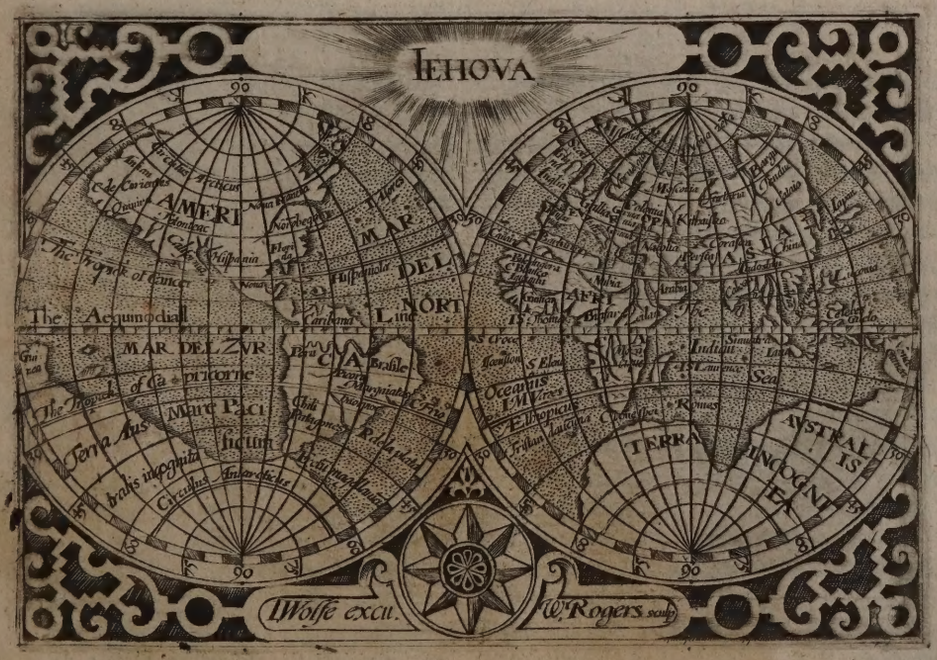


THE THIRDE BOOKE.

The Nauigation of the Portingales into the East Indies, containing their trauels by Sea, into *East India, and from the East Indies into Portingall,* also from the Portingall Indies to Malacca, China, Iapon, the Ilands of Iaua and Sunda, both to and fro, and from China to the Spanish Indies, and from thence backe againe to China, as also of al the coast of Brasilia, and the Hauens thereof.

With a description of the Firme land and the Ilands of the Spanish Indies lying before it, called Antillas, together with the Nauigation of Cabo *de Lopo Gonsalues to Angola, in the coast of Ethiopia, with all the courses, Hauens* Ilands, Depthes, Shallowes, Sands, Drougths, Riffes and Cliffes, with their situations, also the times of the yeares when the winds blow, with the true tokens and knowledge of the tides and the weather, water, and streames in all the Orientall coasts and Hauens as they are obserued and set downe by the Kings Pilots, in their continuall and dayly Viages.

Translated out of Dutch by W. P.



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The third Booke.

The Nauigation of the Portingales into the East *Indies*, containing their trauels by Sea, into East *India*, and from the East *Indies* into Portingall, also from the Portingall *Indies* to *Malacca*, *China*, *Iapon*, the Ilands of *Iaua* and *Sunda*, both to and fro, and from *China* to the Spanish *Indies*, and from thence backe againe to *China*, as also of all the coast of *Brasilia* and the Hauens thereof. With a description of the Firme land, and the Ilands of the Spanish *Indies* lying before it, called *Antillas* together with the Nauigation of *Cabo de Lope Gonsalues*, to *Angola* in the coast of *Ethiopia*. With all the courses, Hauens, Ilands, depthes, shallowes, Sands, droughes, Riffes, and Cliffes, with their situations. Also the times of the yeares when the winds blow, with the true tokens and knowledge of the tydes, and the weather, water, and stormes, in all the Orientall coastes and Hauens, as they are obserued and set downe by the Kings Pilotes, in their continuall and dayly Viages.

THE I. CHAPTER.

Of the courses and Viages of the Portingales into the East *Indies*.

FIrst you must vnderstand that all Christendome lyeth on the North side of the Equinoctiall line, and Lisbone vnder thirtie nine degrées and a halfe, and lyeth with the Iland of Madera Northeast & southwest, the Viage being 172 Spanish miles, and Madera lyeth vnder 32 degrées, and is distant from the Iland la *Palma* (which the shippes sayling to India may easily perceiue) 63. miles. The Iland la Palma lyeth vnder 28. degrées ¾ & from thence you must sayle Southward, as long as time will permit, for commonly when you come vnder fiue or sixe degrées, you find south eastwardes and then you must saile southwest, as much as you can, vntill you passe the cape of S. Agustine which lieth vnder 8 degrées ½. on the south side that is vpon the coast of Brasilia, from the Ilande la Palma, to this Cape of Saint Augustine are 900. miles the course lying Northeast and southwest, when you are past the point you must sayle Southwest, because the winde is there commonly south and southeast, and from the Ilands of Tristan da Cunha, lying vnder 34. degrées, on the south side of the Equinoctial you must hold southwest, and when you thinke you haue passed these Ilands, you must sayle till you come vnder 36. degrées, and keepe Eastward, vntill you haue passed the Cape de Bona *Speranza*, and then you must holde Northeast towardes the land, and hauing knowne the land, according to the place you then haue knowne, you shall set your course to Mosambique, or outward about the Iland of Saint Laurence, from the Cape of Saint Austine to the Cape de *Bona* Speranza are 1060. miles, which Cape de Bona Speranza lyeth full vnder 34. degrées and a halfe on the south side of the Equinoctiall, and is East southeast and West Northwest with the Cape Das Agulhas which is 32.

miles, and Cape das Agulhas, is full vnder 35. degrées, lying with the Cape do Infante East and West, and somewhat East and by North, and West and by South, the course is 26. miles, Cabo do Infante is vnder 34. degrées and ⅔. and lyeth with the Cape Talhado, East Northeast, and West Southwest 19. miles, Cabo Talhado is vnder 34 degrées, & lyeth with Bahija Fermosa East and West 10. miles, Bahija Fermosa is vnder the same hight of Cabo Talhado and lyeth with the Ilands Chanos East northeast, and West Southwest, 37. miles, and with the first point called Punta Primiera Northeast and Southwest, and somewhat Northeast and by East, and southwest & by West, the course is 50. miles, Punta Primiera is vnder 32. degrées, and lyeth from the last land called Terra do Natal 50. miles, which is vnder 30. degrées and a halfe, and lyeth with the land called Terra dos Fumos, Northeast and Southwest, and somewhat of Northeast and by North, and Southwest & by South, and the course is 75. miles, the land of Terra dos Fumos is vnder 27. degrées and a halfe, and lyeth with the Cape das Correntes, Northeast, and Southwest, and somewhat Northeast and by East, and Southwest and by West, the course is 95. miles, Cabo das Correntes is vnder 24. degrées and a halfe, and lyeth with Insulas Primeras Northeast and Southwest, and somwhat Northeast, and by North & Southwest and by West, the course is 132 miles, the Insulas Primieras are scarce vnder 17. degrées and a halfe, and lye with Mosambique Northeast and Southwest, the course is 52. miles, Mosambique is vnder 15. degrées, and putting forth from Mosambique towards India, you must sayle Northeast, vntill you come before the Iland of Comora the course is 80. miles, till you come vnder 11. degrées, and then you must yet take your course Northeast, vnto the Iland As Ilhas do Almirante, which are vnder thrée degrées and a halfe on the south side, being past those Ilands, you must take your course Northeast, and Northeast and by East, wherewith you shal come to the Ilands As Ilhas Queimadas, which are vnder 16. degrées, vppon the coast of Goa, or India, here you must remember that at this time the streames in that countrie doe alwaies runne Northwest, that is towards the Straights of Mecca, or to the red Sea, therefore presently when you are vnder 16. degrées, (to kéepe your right course) you shall still hold your course aforesaid, which is Northeast and by East, or somewhat more, as you finde occasion, your Compasse will alwaies shew you what you may doe, and thus must you sayle for ỳ space of 200. miles, towards the coast of India being sure you goe no lower then 15. degrées, to auoide the droughts called Os Baixos de Pandua, which lie vnder 13. degrées Northward, also when you thinke to bee vppon the coast of India, you must still hold aboue 16. degrées, for that the streame and water vpon that coast runneth Southward, & commonly the wind is there out of the North & Northwest, and to know when you are vppon the coast of India, you shal find these tokens, that is 300. miles from the coast you shall sée Crabbes, and 50. miles from the coast you find Snakes in the water as big as Eales or Lampernes, which is alwayes most certain, and within 20. miles from the land you haue ground at 80. fadome, and 14. or 15. miles from the shore 70. fadome, you néed not feare to fall on the coast, for it is faire and without danger, and hath good Ankeridge, and all the Ilands and Cliffes vpon the coast, lie close to the Firme land, whereby there is no danger, and all the coast called India, lie North and South, and somewhat North and by West, and south and by East, and you must vnderstand that al the coasts of India, Persia, Arabia, the Straights of Mecca, or the red sea, the coast of Choramandel, Seylon, Bengalen, Pegu, Sian, Malacca, Camboia, Cauchinchina, China, Iapon, &c. lie on the north side of the Equinoctiall line.

The 2. Chapter.

The course or viage to East India, made and set downe by the Kings Pilot called Diego Affonso a Portingall.

SAyling from Lisbone to the Iland of Madera, you must set your course Southwest, and make towards the Iland Porto Santo, & from thence you must passe betwéene the Iland Deserta, and Madera, shunning the Ilands or Cliffes called Os Saluagiens, lying two miles southwestward frō the Madera, for thereabouts are great droughtes, which by night are very dangerous, you may passe by thē on the East side, & so kéepe your course to the Iles of Canares, and hauing passed those Ilands of Canares, you must set your course Southward till you come vnder 14. degrées, kéeping 50. miles downwards from Cabo Verde, and from thence you must set your course southwest and Southwest and by West, till you come vnder 6. degrées, and from thence southwest, and southwest and by South, so ỳ you hold your course 70. miles from the drought of the ryuer called Rio Grande, & 80. miles from

from Saint Anna, alwaies doing your best to get vnder the Equinoctiall line, letting your course stil be somwhat about the south, and if the wind be South, then rather chuse the East, then the West side although you be vnder the line, and as long as you haue no Southeast wind, hold Eastward, not once approching the land called Terra do Mallagetta, nérer thē 50. or 60. miles distant, and when you haue the Longitude and Latitude whereby you may know you haue passed the Cape Das Palmas, then when you Lauere, make short turnings I meane vnder the line, or on this side therof, least the streame should driue you within the Cape aforesaid, but rather stricke all your Sayles, then driue in there, for otherwise you cannot saue your selfe neither yet get into India; I haue before shewed you what you shall do being an hundred & fortie myles vnder the lyne, then crosse right ouer, so to passe before Brasilia, for that following the way and course aforesayd, you can not fayle, but you must nédes passe by Brasilia: on the aforesaid coast of Malagetta, the streame (with a new Moone) runneth Southwest, therefore as then you shall not set your course towards Brasilia, being vnder the lyne, but when you set your course South West, hold you as long therein as the wynd continueth good, and then vse all speed and diligence, (as I sayd before) to passe the lyne, ouer the syde of Brasilia, thereby to get vnder eyght degrees, vnder the which lyeth the poynt called Cabo de S. Augustin, and then if vnder those eight degrees, you desire to leaue the sight of the land, then turne not vpon the other syde, but rather cast anker, vntill the wynd commeth good, to keepe on your course, and you must vnderstand that the streame (on this syde of Brasilia, Cape de S. Augustin, and that coūtrey) runneth to the Antillas (which are the Ilands of new Spayne) wherefore I thinke it not your best way to Lauere, for if you do, without all doubt you will be forced to turne againe vnto Portingale: from thence ỹ shall take an other way, vnto the Iland of Martin Vaas (hauing past the lyne) & the righter you keepe this way it is the better. From the Iland of Martin Vaas, or from the hight vnder which they lie, to the Ilandes of Tristan de Cunha, hauing a fore wind, you shal hold your right course, without any racking or abatement of your reckening: for those Ilands lie with the others all vnder one longitude and latitude, with the difference that the Compasse hath in those Countries, that is by the Ilandes of Tristan de Cunha wind or lay the needle of the compasse a stryke and a half Northeastward, and when it is an hower after twelue of the Clocke by the compasse, it is then by the Astrolabium but full twelue of the Clocke, and to know when you are hard by the Ilandes, you shall find it by this, that you shall see certaine Birds flying, fiue and fiue in ranks together, then you are hard by them, and from thence forward certaine birdes will follow you, by the Portingales called Feigions, full of blacke and white spottes, whereby they are easy to bee knowne, béeing South and North ouer this Iland you shall see certaine thinges driue in the sea, by the Portingalles called Sargosso, and is almost like the weedes that is found by Vieringhen in Holland. From these Ilandes of Tristan de Cunha, to the cape de bona Speranza, being in this countrie about the eight of June, you shall see in driuing the sea, certaine weedes called Sargosso and Trombas, like peeces of thicke reedes, those rédes are short and full of branches, and are not so long as those that are found, by the Cape de bona Speranza, here you must kéepe on your course till you finde them to increase, and be not abashed thereat, for it commeth by this meanes, that the more it stormeth and is foule weather in the Ilands the more of those rédes & weedes are smittē down, which wō the water & the wind that commeth both from behind andouer the Iland, driue towardes the Cape de bona Speranza, wherefore I aduertise you that if you find those rédes and wédes, to keepe 150. miles further from the Ilandes of Tristan de Cunha, for they are signes of that I told you of before. When you come vnder the hight of 35. degrees full or scarse to the Cape de bona Speranza, you shall sée Trombas or péces of thicke reedes in the water, and when you see them, assure your selfe they come from the Cape de bona Speranza, and you are then past those of the Ilands, when you find those Trombas, then you are but 30. or 40. miles from the Cape de bona speranza. Those péces of rédes are long almost like Basuynen, but when you are vnder 35. degrées and a half, then you sée them no more, but certaine birds as great as Rauens, with white and flat billes, with blacke feathers, those flie not past 20. or 30 miles from the Cape de bona speranza, and some gray birdes, by the Portingalles called Alcatrases, these are the right tokens you finde: from the Cape de Bona Speranza to the Cape das Agulhas, you must likewise vnderstand, that the trauersing or crosse way from Brasilia, to the Cape de Bona Speranza, is much shorter or lesse thē is placed in the sea cards, but let no man séeke to know the cause thereof, as hauing no great matter con-

sitting therein cõcerning the votage, & though there were, yet it is not cõuenient ỹ other nations and strangers should vnderstand it: you find likewise betwéen the Ilands of Tristan de Cunha and the Cape de bona Speranza, certaine sea wolues, but being in that coũtry about the last of June, it may be you shal not sée them, for then they withdraw themselues from thence, because of the cold, & kéepe vnder the land: but if you chãce to be by those Ilãds of Tristan de Cunha, about the 10 of May, then you shal not passe aboue 35 degrées, because at that time the West windes do there blow wt most great fury & tempests, specially with a new Mone, least it happen to you as it did to the shippe called the Bon Iesus, which was ouerwhelmed in the sea by the great waues, that the windes raised. as I my self (sayth Diego Afonso) haue seene beeing in the shippe called S. Clare of the Cape de bona Speranza: ỹ shall sée certaine birds in the water called Antenas, which are great speckled fowle, then you are by Cape das Agulhas, you shall likewise finde some fish bones, or cuttle bones (such as the Goldsmithes vse) driuing vppon the water, and when you haue the sight of land, vnder the degrées aforesaid, beeing thirtie miles from the Cape de Bona Speranza, as also comming vnder the 36. degrées, you shall finde those birdes called Antenales, and when you are past the Cape de Bona Speranza, and haue séene land, whether it be ỹ Cape de Bona Speranza, or the cape das Agulhas, either beyond, or on this side, then kéepe alofe from the land at the least 30. miles into the Sea, and if you meane to goe to Mosambique, then you must saile North East, that is to the Baixos, or droughts of India. In the course from Brasilia, to the Cape de Bona Speranza, many birdes follow after you, but as soone as you come within ỹ sight of the cape de bona Speranza, they leaue you, & manie times the blacke Rauens aforesaid: that you may be sure to be within the Cape, that is on the east side of India, you shall perceiue the waues of the sea, that follow you from the Cape out of the East into the West, doe presently leaue you, as soone as you are past the Cape das Agulhas inwardes, vntill you come to others out of the South West, that is inward from the Cape: also by this Cape the néedle of the compasse is right and euen: so that when it is noone by the Astrolobie, it is likewise noone by the sunne diall, or the compasse both agréeing in one, which is a good signe that you are North and South with the Cape das Agulhas, or betweene both, that is, the Cape de Bona Speranza, and the Cape das Agulhas, and this is a great signe, as well from Portingall into India, as from India to Portingall: but sayling from Portingall to India, then the néedle of the compasse turneth Northeastward again, 30 miles frõ the Cape das Agulhas towards Mosambique. The coast runneth East and West, and you must bee carefull (being past the Cape das Agulhas fiue or seauen miles into the sea from the land called Auagda de Sanbras, not to take the way towardes the Cape, but towardes the South West, and South West and by West, because it is necessarie so to doe to saue a great deale of way by reason of the streames and waters that runne inwardes towardes the land. If it chance you passe the Cape a farre off, and so sée not any of these signes, thẽ take the height of the sunne, and looke on your diall, but you must doe it aduisedly and with a straight thread, and then if you be 150. miles beyond the cape inward, it being noone by the Astrolabie. The shadow of the sunne diall will not be vpon noone but wil want a strike, and when it is noone by the diall, then it will be halfe a degree past the Astrolabe, which if you find to be so, then assure your selues, you are 150. miles inwards beyond the cape de Bona Speranza, or das Agulhas, and marke it well, for you shall finde it to be true, and when you set your course to saile within the Island of saint Laurence, you shall find some small white birdes in companies together, they flie about twentie miles from the land, towardes the droughtes of India, and comming vnder twenty degrees, you shall most certainely find the birdes called Garagiaus, and Alcatrases, that are like Sea-mewes, then you hold a good course, and if you sée not any of those tokens, looke well to your selfe, for thẽ you are hard by the Island of S. Laurence, or vpon the banks of the coast of Sofala, and séeing many birdes, you are but 10 miles from the droughtes of India, then take your course North East, and North East & by North, and so hold on till you come vnder 19. degrees and ¼ and from thence Sayle North East till you bee in eightéene degrées, from thence you shall runne North, and North and by East, till you come to sixteene degrées, and ¼ beeing vnder those degrees, and séeing many birdes called Alcatrases in companies of 6. 7. 8. or 10. then you are but ten or fiftéene miles from the Island of Ioan de Noua: therefore vse all diligence both by day and night, not to come nére it, specially when it is with a new mone, and saile North west ward, and then you will come by the Islandes named dos Angoxes, and the more northward you run, you shall kéepe the better course towardes

Mo-

Mosambique, being carefull not to come neerer the land then twentie fiue fadomes deepe, for the coast is altogether droughtes & shallowes, where on Don Iohn Periera was cast away, and yet is thirteene fadome deepe round about.

The 3. Chapter.

The Nauigation from Cauo das Correntes, to the droughts called os Baixos de Iudia, & from thence to Mosambique.

AND if you chance to see the cape das Correntes, being 6. or 7. miles from you, and minding to saile to Mosambique, then saile East Northeast, hauing a sharpe wind, and comming vnder 22. degrées, vnder the which height the droughtes of Iudia lie. You shall see many of the birdes called Garagiaus flying in companies, and if you haue a full wind, then saile Northeast to the height aforesaide, & to know if you be neere vnto the droughts, you shall see many of the birdes called Garagiaus, and Alcatrases flying together, and if you see many Alcatrases, then you are neere the droughts: but seeing the Garagiaus alone without Alcatrases, then you are twentie fiue miles from thence. Frõ thence you must saile Northeast, and Northeast & by North, to 19. degrées and ¼ and then saile Northeast, to 18. degrées, and from thence north, & north and by East to 16. degrées and ¼ and beeing vnder this height, you shall see many of the birdes called Alcatrases, and so assure your selfe to be hard by the Island of Ioan de Noua, and if you see Alcatrases by 6. or 7. together, then you are but 10. or 15. miles from thence, because there they vse to fetch their foode: therefore vse all diligence to get your selues out of that height of the Island, which is 16. degrées and ½ and to bee out of danger saile Northwest, whereby you come to the Islands of Angoxas, which are close by the coasts towards Mosambique, and the more Northerly you keepe, the nearer you come to Mosambique, but as you saile from the Islands of Angoxas to Mosambique, beware you come not nearer then 25. fadome to ẏ Corals, where Don Ioan Perreira was cast away, and yet round about it is thirteene fadomes water, beeing past the Islandes of Angoxas Northeast, then saile Northeast, & by East, which is a good course, alwaies keeping at twenty fiue fadome as I said before. The courses aforesaid from Cabo das Correntes forwards, may bee done nearer and shorter if you haue the wind Southeast, for then you may saile along by the Islands lying vpon the bankes of Soffala, the soner to Mosambique, and with an east wind vnder the degrées, and with the signes aforesaide, you must likewise shun the drought of Iudia and the bankes of the Island of S. Laurence that lye towardes the droughts of Iudia, & betweén those two droughts it is 95. fadome deepe, and if you desire to enter into the road of Mosambique, in the entrance you must passe by the two Islands of S. George, & S. Iames, and leaue them on the southwest side, keepe aloofe from S. George, about six or seuen fadome deepe, and so running forward til you be in, hauing care to keepe off from the bankes where you see the water breake, till you come close before the Island and fortresse of Mosambique.

The 4. Chapter.

The Nauigation from Mosambique to Iudia.

WHEN you depart from Mosambique towardes Iudia, then saile Northeast, whereby you shall discouer the Islande Alha da Comoro which is distant from Mosambique 94. miles, or 11 degrées, and ½ whereof the furthest point Northward is a verie high land, 15. miles from thence you shall see certaine birdes called Rabos de Juncos (that is tayles of stalkes of berries) for that they haue a long narrow taile, stretching out like the stalke of a berrie, and by night you shall heare the birdes called Garagiaus sing or make a noyse, following your course from this Iland or towards Iudia, you must vnderstand) as soone as you discouer the vttermost point of the Island of Saint Laurence, towardes the North) that the water and streames run North and Northwest, toward the Cape of Guardafu, and to the mouth or entrie of the straightes of Mecco, or the redde sea, and you must marke, that if it chance that you saile with a halfe winde and shoot full, or sayled before the winde, yet therefore you must not recken according to the course you hold, but alwaies take a strike for abatement or cutting off, and being by the winde two strikes because the water and streame driue you continually to the Northwest, and loke wel before you, that if you find many heights, it is by reason ẏ water driues

you as I said before, & to be assured to fal vpon the coast of India, you must take hæde to the nædle of your compasse, that yeldeth a strike and more to the Northeast, and if you recken your course according to the way the shippe maketh, then you lose all that which the nædle or compasse yeldeth towards the Northeast, and that which the water driueth you towards the Northwest, whereby you come too short, and cannot get the coast of India. The streame or drawing of the water towards the redde sea, is from 4. to 7. degrées, wherefore you must alwaies haue great care to be forward, and not to come to short. In those countries you shall alwayes see many of the birds called Rabos de Iuncos, and when you are nére vnto the coast and droughtes of Pandua, then you see them no more, but only about 50. miles in the sea you shal perceiue diuers Snakes like Eales & bigger, driuing in the sea, you must likewise vnderstand that the streame of the water at the Cape de bona Speranza, till the times aforesaid, doe alwaies runne from the Cape del Gado, or to the cape de bona Speranza southwestward, notwithstanding ỳ some streams runne crosse through them that is along the Islandes, as Ilhas Primieras runne Westward, vpon the bankes of Cabo das correntes, to the Riuer called Aguada de Boapaz, the streames run likewise Westwardes towardes the créke that lyeth by the Cape das Agulhas, at Aguada de San Bras the streame runneth towardes the land, and vpon these coastes you shall find, ỳ the stiffer the wind bloweth out of the West, the more the water and streames runne against the wind.

The 5. Chapter.

Of the nauigation and course from *Lisbone* to the East *Indies*, written & set down by the Kings Pilot, called *Rodriges de Lagos* a Portingall.

WHen you put out of the riuer of Lisbone, to saile to the Iland called Porto Santo, you must run Southwest, and setting out of Lisbone, you must marke the sunne by the Compasse to proue it, that is in the rising and setting of the Sunne, and the middle betwéene her rising and setting, which is North and South, and as much as you finde the needle of the compasse, to lie northeastward so much you must run southwarde, for Porto Santo, lyeth northeast and southwest, with ỳ riuer of Lisbon, wherewith it meeteth full and euen, when you perceiue or haue a sight of Porto Santo, or the Iland Madera, sayling to the Iland La Palma, then you shal giue all that which the Nédle of the Compasse lyeth Northeastward, and somewhat more, for that it lyeth more Eastwarde then it is set downe in the sea Carde, and from thence to the Iland de Ferro, to the which Iland you shall likewise winde a little more Westward then it lyeth in the Carde, and hereof sayle not, as being negligent to obserue it, for although you abate ten miles from your course to the Islande La Palma, as it is in the Carde, yet you shall go right vpon it, and hauing past the Iland La Palma, then your best way is to run southward, 30. miles from the Islands of Capo Verde, alwaies giuing all that which the Nédle of the Compasse lyeth Northeastward, or that you shall runne betwéene two meale tydes, that the one mealetide South, and the other South and by East, setting your course to the South, or the better to vnderstand it, all that which the Nédle of the Compasse yéldeth, which may be halfe a strike, and rather lesse then more, and sayling from vnder 22. to 18. degrées, you shall see gréene water, which commeth from the point called Capo Branco, and from the créke where the fortresse of Arguijn lyeth, which gréene water if you see it more then two meale tides, then it is a signe ỳ you are near the coast: but if you se but a little gréen water, that is lesse then for the space of two mealetides, then you are nearer to the Islandes: and comming vnder ten degrées as long as you are by the coast of Guinea, you shall giue the Nédle of the Compasse no abatement, or cutting off, because the water draweth towardes the land, whereby the Northeasterne drawing of the Nédle of the Compasse, (which may bee a thirde parte of a strike) agréeth with the drawing of the water, and so the shippe runneth southeast, and the water and streame commeth alwaies out of the south, whereby it is driuen vnto the shore. Sayling from 5. to 3. degrées, it is good to kéepe off the coast, from 70. to 100. miles, and not more: for being more it would not be good for your voyage: the reason is, for ỳ being 100. miles or more frō the coast, thē you haue but few south windes to get the coast againe, but rather haue all the thunders and lightnings from the East to the South, and southeast, which kéepe you from getting to the shore, and because those thunders come vpon you on all sides, therefore it is good to runne (if it be possible) from 70. to 80. miles, that is to 2. degrées, and ½. where you shall finde a southeast wind, continuing from the 20. of

Aprill to the 15. of May, but if you stay till the end of Aprill, it may happen that as then you shall not haue the southeast wind, before you be vnder one degrée of the Equinoctiall line. The signes you haue vppon this coast of Guinea, are some of the birds Garagiaus, and if the thunders come out of the East, being 60. or 70. miles from the shore, you shal see certaine Swallows and Duckers, & when you haue the southeast wind, and that you make towardes the point or bough of Brasilia, although in the first day of your nauigation it diminisheth not so much in the height as it should, you must not be abashed thereat, for that which you find to be lesse diminished, is not by reason that the water or streame hindereth you, as many and the most parte of men are of opinion, for that the degrées hard by the Equinoctiall are greater then others that are higher, as you shall well perceyue sayling to India, or comming from thence with a fore wind vnder the line, then the degrées diminish but a little, whereby it may be assured that the small diminution or running forwarde is not by reason of the water or streame that runne to the Antilhas or foure Ilandes of the Spanish Indies, comming to the line or a degrée further, then in any sorte turne not againe vnto Guinea, for it woulde bee against your selfe, and thereby you should spende your time in vaine, for that some ships that departed out of Lisbone in my company, that from vnder the line they would wind towardes Guinea, which I did not, but contrarily made ouer to Brasilia, whereby those shippes came a month later then I did into India. In this bough or crossing to Brasilia, you shall set your course as the wind serueth, and loke well to your Compasse, for that as sone as you are past the line, then the Néedle of the Compasse lyeth halfe a strike and more to the Northeast, and sailing from the 8. of the 18. degrée, then the more the Néedle of the Compasse lyeth Northeast, the further you are from the coast of Brasilia, and saie that you lay East and West with Cape S. Augusten, and that the Néedle of the Compasse should yélde two third partes of a strike Northeastwarde, then you are 150. miles from it to seawarde in, which is thus to be vnderstoode, that if the Compasse were made in Portingall, & there lay halfe a strike Northeastward, if it bee good and true, it will do the same vpon the coast of Brasilia, being East and West with the Abrolhos, and about 170 or 200. miles from it, then the Néedle of the compasse shal lie a whole strike or somewhat more Northeastward for that the Meridian (of the Compasse that in Portingall lyeth halfe a strike Northeast) maketh the same Meridian 100. and so many myles within the countrey of Brasilia, which also likewise doth so agrée with the sea. In this course aforesaide you see many birdes called Rabos Forcados, that is hanging tailes, and by all the Ilandes of Martin Vaas, you shal sée white Garagiaus or sea Mewes. Now when you come vnder the height aforesaide, hauing a large winde, and that you might saile East Southeast, let the Compasse wind a strike, or a strike and a halfe, which will wind so much comming vnder 30. degrées, and although the Compasse windeth a strike and a halfe, yet you shall not therefore reckon any abatement in your course, more then halfe a strike, for this way is a strike shorter then it is placed in the sea Carde, and vse all the meanes that you runne not higher then two and thirtie or 33. degrées towards the Iland of Tristan da Cunha, for you shal haue a better and surer course from very foule weather and lesse stormes, for commonly for the most part you haue the winde there at North & Northeast, which to auoid, take this counsel giuē by me, because I haue well tried it to be true: and comming by the aforesaide Ilandes of Tristan de Cunha, you shall sée some of the weed called Sargosso, driuing vppon the water, with diuers Trombas, which are thicke peeces of reedes, which when you see, then you are beside the Ilandes, you shall there likewise see great sea Rauens, and some small Rauens with white billes, which flie close by the Ilands, and when you are right south and north with the Ilandes, then the winding of the compasse Northeastward, beginneth to diminish, and lieth but a strike and $\frac{1}{4}$ part for that 70. or 80. miles from this Iland you are in the middle or halfe way of the Meridian, betweene Brasilia and the Cape das Agulhas: also herewith you must vnderstād, that vnder the height of 35. degrees, little, more or lesse, you must account 330. miles for each strike of the compasse from the Northeast, and when you see the tokens aforesaid, you must runne to 35. degrees and $\frac{1}{2}$ which is a good height, holding your course east, and east and by north, till you be within 100. miles of the cape de Bona Speranza, then the compasse will winde no more but $\frac{1}{3}$ part of a strike, likewise the water wil there draw you northwest or north: now if by negligence you chance to faile, or by the windes are driuen vnder 35. degrees, then when you are 30 or fortie miles from the cape de Bona Speranza, you shall see many thicke peeces of reedes, and sea wolues, which being vnder 36. degrees you shall not see, bee it full or scarce

scarse, and comming within 40. miles of the Cape de Bona Speranza, be it vnder 36. or 35. degrées, you shall see a gathering or running together of the water, that is in the day time, for by night if you cannot see it, because that when you are once in it, then you cannot perceiue it: there you find many birdes sitting vpon it, by the Portingalles called Cauoitoijns, and from thence to the Cape, there are some sea Rauens, with white billes which is a great signe, for it may be you may find ground, and neuer see the birdes called Alcatrases, and when you come North and South with the Cape de bona Speranza, from fiue and thirtie to thirtie degrées, then you shall find muddie grounde, to the Cape das Agulhas, and when you are past that muddie ground, you shall finde a kinde of yellowish ground, and somewhat more inwarde by the Cape das Vacquas, which is towards the Aguade de San *Bras*, you haue shelly and stone ground. The Compasse (as I said) that is fixe at the Cape das Agulhas, must in Lisbone be marked or striked, and must there lie a halfe strike Northeastward, which they must very well know howe to marke, although some of our Pilots thinke it not necessary to knowe how much the Compasse turneth or lyeth Northeast, or Northwest, saying that our predecessors vnderstode not the Compasse, and so marked the coast, whereunto I answere, that in some nauigations it may be excused, but in most part of the voiage or nauigation it is very necessarie, specially from the Northeast and Northwest, as you must saile from the Cape de bona *Speranza* to Mosambique, as wel in the course as to saile in the middle betwéen the Iland of Saint Laurence, *Soffala*, it must haue a strike from the Northwest to saile in the middle of the channell, and this is necessarie to be known by al pylots that saile to India, because oftentimes they find themselues sometimes vpon the Ilandes, sometimes vppon the bankes of Soffala, and that by meanes of the streames and waters as you take your course from Capo das Agulhas, to Mosambique, it is good to saile an hundred miles Eastward, thereby to shun the coast, because of the water and streames that runne southwestwarde, and comming north and south with the Bay called Bahia Del Goa, then the Needle of the Compasse will be ¼. part of a strike and no lesse Northwestwarde, from whence notwithstanding you must not goe nérer then 60. miles vnto the coast, continuing your course as I sayde before to kéepe your selfe off from it: from this place the Rauens with white billes will follow you, vntill the Cape das Correntes, be Northwest from you, and so when the said Cape lyeth right vppon that strike, then the Rauens will leaue you, for that they are not found but from the Cape das Correntes, to the Cape de bona Speranza, & being North and south with the point aforesaid, then the Compasse will bee ¼. of a strike rather more then lesse Northwestwarde, and in the middle of the channell a whole strike. Comming by the droughts of Os Baixos de Iudia, being Westward from them, or not séeing thē, then you shall sée many of the birdes called Alcatrases, that being 10. or 15. miles from them, but being 20. miles off, on the same side, you shall likewise sée some, but the compasse will not winde a full strike, but if you were on the side of the Iland of S. Laurence, within 10. 12. or 15. miles, then peraduenture you may not sée them, and when in the height of those droughtes (which lie full vnder 28. degrées) you sée the birdes called Alcatrases, then passe not by the side of the Iland of S. Laurence, for that on that side towards the Iland you shall not sée them, but hard by and on *Soffala* side you shal perceiue them 20. miles from the land: this is to bee vnderstood at the time of the Monsons, which is at the time that the Portingall shippes (that depart from thence in the month of March) do passe by, for they that come in the Monson or winter time, may possiblie not find them: for that it happened vnto me that comming in the Monson of winter, in companie of the Earle Don Luis de Tayde, I passed 20. miles and more from the droughts towardes the coast of Soffala, and saw not one birde, but the day before I had séene ten or twelue of the birdes called Alcatrases, and as soone as you perceiue the signes aforesaid, then run no further North or North and by East, vntill you bee vnder 19. degrées and ½. vnder the which heights ỹ Ilands As Ylhas Primieras doe lie, and somewhat more to the West, for that holding your course Northeast, the streame runneth so fast, that you should presently fall vppon the bankes of Soffala, and if you chance to sée the Ylhas Primieras, trust not vnder that course, for although you passe by them East Northeast, yet it is false, because the first and last of them lie East and West one against the other. till you come to a drie sand, called A Coroa de Sanguase (that is, the Crowne of Sangase,) then you runne by the Ilandes of Angoxas, East Northeast and West southwest from this Crowne of Sangase to Mosambique you runne along the coast Northeast and Southwest. From thence to Mosambique are some rodes or ankering places, from 18. to fiue and twentie fadome déepe, but my opinion

pinion is, if it be possible, that it were better not to anker, because that vppon that coast there are many cliffes and stormes which are oftentimes not seene, if the water breake not vpon them. The signes that are found within 14. miles from Mosambique, is a great thicke land, and a mile and a halfe from the coast, lyeth a banke, where you passe ouer, with fifteene fadome water: the land aforesaid is called Maginquale, and vpon it along by the shore there are some trees, like Pine-apple trees: from thence to Mosambique are twelue miles, and to Mocango 5. miles, hauing all that way the aforesaid trees, and sometimes the water breaketh about a mile from the shore. Now to put into Mosambique, you must take your course in the middle way betweene the Iland S. George and the droughtes of Cauaciera, where you shal find 7. 8. and sometimes 9. fadome when it is high water, and being as farre as the Iland, so that in your sight the Iland of Saint George, and that of Saint Iames are all one, then you are right against the Ilandes, and from thence putting in, you shall set your course right vpon the strand of S. Anthonio, in the Iland of Mosambique, vntil you be in a good depth, which shalbe a channel, stretching North and South, and comming with the same course to twelue fadome deepe, then winde Northwarde, alwaies keeping of the point called Nossa Senhora do Balwarte, which is a Church that standeth vppon the highest part of the Iland vppon the water, without the fortresse of Mosambique, and also from the sandes called Cabaciera, which lyeth on the other side right ouer against Mosambique. This Bay of Mosambique lyeth scarce vnder 15. degrees: in this hauen of Mosambique the Compasse windeth not a strike Northwestward, and from thence to the a Ilha do Comoro, you must run northeast, which Iland lyeth vnder 11. degrees, $\frac{2}{3}$. that is, in the end of Southwest, the course from this Iland, or to the line is Northeast and northeast and by east from hence to the line, certaine nightes you shall see shyning or white water till you come to three or foure degrees, and shall haue the wind Southeast, and from thence forwarde you shall beginne to haue it Southwest and south, so you begin to come from India in the winter time, from the Equinoctiall line, or to the height of Goa, that is vnder 15. degrees and $\frac{1}{3}$. you must runne East Northeast, and in this way the Compasse will lie a strike and a halfe Northwestwarde, and as much as it lyeth Northwestwarde must be sayled northeastward vnto the afore said height of Goa: the signes you alwaies find in this way, are alwaies about ten degrees, in the night time you haue white and shining water, and from those ten degrees to the coast of India, sometimes you see many birdes that come from the shore, that is from the coast of Arabia, as Quartelles, and other such like smal birds, and 180. or two hundred myles from the coast of India, then the Compasse beginneth to lessen in the Northwest, for that in the hauen of Goa it lyeth but one strike to the Northwest, and $\frac{1}{3}$. part, and rather lesse then more.

The 6. Chapter.

To sayle from Goa to Cochin.

FRom Goa to Batecola, you must saile two or three miles from the land, from twentie to fiue and twentie fadom deep, for it is deeper there then neerer to Cochin, for about halfe a mile from the Iflande of Batecola you finde fiue and twentie fadome deepe: from thence it is good to runne Southeast, and Southeast and by South, to the fortresse of Barcelor, and to know if you be by Barcelor, or in the height thereof, you must vnderstand that there are high hils, which beginne at Batecola, and continue to Barcelor, and right aboue Barcelor there is a round houell like darke misse or clowde, which standeth in the end of ỹ high hilles: on the South side of Batecola to this hauen it is foure or fiue miles, and halfe a mile from the shore it is all stonie. By Barcelor you may anker at ten fadome deepe, about a mile and a halfe from the shore, and desiring to sayle vnto Cochin you must holde your course South, southwest and somewhat more into the sea, as the winde will permit you, for there are other Ilandes and cliffes, being where you may passe by, (as I saide before) at fourteen fadome water: it is a good course to keep at sixteene fadome: from those Ilands three or foure miles forwarde there are nothing but Ilandes and cliffes, which hauing past, you come to see the Fort of Mangalor, as you passe by the shore at fifteene fadome deepe, from thence you sayle to the Fortresse of Cananor: from Cananor to the Ilandes as Ilhas Cagadas, which is 7. miles, let your course here be south southeast, & at 18. fadom deep: from the Ilands of Cagadas to Chale are 7. miles, & ỹ course is south southeast & 18 fadome

fadome deepe, from Chalet to Panane are 9. miles in the same course, and from Panane to Cochiin are 16. miles, the course beeing south, southeast, and at twelue & ten fadome deepe, which is a good way.

The 17. Chapter.

The course or Nauigation from Cochin to Portingall, written by the said Rodriges de Lagos.

THe towne of Cochiin lieth vnder nine degrees, and ¼ rather lesse than more, and departing out of Cochiin towards Portingall, you must hold your course West and as much North till you come 30. miles from Cochiin, and being there you shall so set your course, that as you passe through the Ilandes of Maldiua and Mamale, you may come to the height of 8. or eight degrees and ½ not to fall vppon anie Ilands, although the sea card in this course hath certaine Ilandes, yet to say truth there are none. Those Ilandes being past, it is good to take your course Southwest, till you come to foure degrées, and from thence south southwest, to three degrees, on the south side of the Equinoctiall, from Cochiin all the way aforesaid to this place. The compasse lieth northwest a strike and a halfe, beeing vnder three degrees on the south side of the line, then you begin to haue the thunder out of the west, and northwest, with a stiffe winde, and from thence you shall hold south and south, & by west, to ten or twelue degrees, in which you shal haue the wind southeast vnder these twelue degrees, the compasse holdeth northwestward a strike and ⅔ parts, but shall not therfore be made any abatement in your reckoning: for it is often found that the water or streame doth there run to the west, which would then be two faults: for that as I vnderstand it in this course, you must account all that is said the ship hath gone, because you shall likewise find streames that draw to the southeast being at 12 degrees, (as I said before) til you be vnder 15. degrees, thē you haue the winde sometime south southeast, then you must not lie westward for it is not good, but rather runne east and east southeast, alwaies keeping good watch to the eighteenth degrée, vnder the which lieth the droughtes called os Baxios dos Garagiaus, and hauing a south-East wind, then it is good to hold your course southwest, vntill you discouer the Island of Diego Rodriges, and if it lieth right before you, then you shall see some of the birdes called Alcatrases, and some hearbes called Saragosso driuing in the water, and there the compasse goeth no higher, but beginneth from thence againe to diminish or lessen, when you are past this Island or the point thereof, then runne southwest, and southwest, and by west to 26. degrees, vnder the which height lieth the first point of the Island of S. Laurence, & as soone as you are vnder this height, then you shall hold your course west, southwest to 29. degrees, and from thence west and west and by south, and to know when you are north and by south with the Island of Saint Laurence, that is with the middle of the vttermost land on the south side, then marke the compasse well, and if you bee by the country aforesaid, then your compasse will bee a strike and ¼ one from the other, northwestward, from thence you shall hold your course, as winde and weather serueth, for being from about the 15. of Aprill, till the last of May, it is necessary to haue the Fiime land on boarde: for that there, at those times you haue the winde North, and northwest and being in the monthes of Februarie and March, then the winde is east and south, where you must rule your course as the wind serueth, and being right with the land north, & south, then the compasse shall leaue a strike rather more than lesse to the Northwest, which is a certaine signe to bee right against it, but if it be more, then assure your selfe you are not by the land, then beeing 30. or 40. miles from thence, and though you be but 30 miles from the land, you shall see greene water, but you finde no ground. The compasse that I speake of shall be fire, and euen at the Cape das Agulhas, with those that make them leane northeastward in Portingall, a halfe strike rather lesse then more, and when you come to the Cape das Agulhas, and hether wards, as long as you haue not muddie ground, you are not at the Cape das Agulhas: wherefore spare not often to cast your lead, for it will be for your owne good. Passing the Cape das Agulhas to the cape de Bona Speranza, it is not good to saile northwest, as long as you haue ground, for that therewith you should not passe the Cape de Bona Speranza, but being past it, then runne northwest, til you come to 16. degrees, vnder the which height the Island of Saint Helena doth lie, or to 16. degrees and ¼ and when you come to that height, then run west and somewhat southerlie, or the first meale tide west, and by south, because of the compasse of the sea in some streames, for I thinke you shall finde no more heights, although you should saile west, and by south, and sayling on that course, you shall continue it 50. miles further, but no more, and when you perceiue the Island and cannot reach it by day, then strike all your small sayles, holding about 5. miles

miles from thence, in such manner, that in the night time you hold west, and west, and by north, there the compasse beareth full northeast halfe a strike, and as you make your reckning well in your course from the cape de Bona Speranza, to this Iland, with the aduantage of the compasse as it ought to be, you shall find that it lieth aboue seauentie miles more westward, then it standeth in the Sea Card, departing from this Iland to saile to Portingall, and to see the Iland called Ascention, you shall run northwest, and northwest, and by west for 70. miles, then you shal goe somewhat Easterly as some doe, then it wil be needful to saile 100. miles northwest, and by west, and from thence northwest, vntill you come by the generall wind, but come no nearer vnto the land, for then you should not make a good voiage, and although the south winde doth continue longer in this course, which bringeth you to twelue & fourteene degrees, on the north side, yet leaue it not for that, neyther put close vnder the coast of Guinea, when you haue the general wind although you might more westerly, neyther leaue off therefore to follow your course, for it will be large enough, although sometimes it scanteth, because you are close by the land. It is good to keepe 150. or 200. miles from the coast: for although that by the sea cardes you finde your selfe to bee two hundred miles from the land, notwithstanding you are a good way nearer, the reason whereof is, that you sayle from the point of the Iland of S. Helena, which lieth in the sea carde, and not from the Iland that lieth 70. miles westward, as aforesaid, and although the pointes doe assuredly lie towards the Iland Flores, it therefore maketh no reason that it is not so, as I say, for that in the course through the sea, where you finde the hearbe Sargosso, the winde being there alwaies northeast, the sea or streame runneth to the Antilhas, or fore Iland of the Spanish Ilandes, whereby the ships doe so little multiplie in the course of Sargosso, & if these waters and streames doe chance to meete the ships when they are in the course of Sargosso, it happeneth often times that the ships beare too lowward, but very seldome, and it happeneth oftentimes, that by Guinea the streame runneth northward, and being somewhat neere the land, then the water draweth you presently to the land, also the winde comming most out of the northwest and north, which letteth you from sayling northwest, and being to Seaward you shal rather haue a northeast wind, and although you haue many meanes to keepe you from going close vnder the coast of Guinea, I set this downe here, because I haue noted it my selfe: for that all the ships, in what course soeuer they be, which presently winde themselues to keepe alowe from the coast of Guinea, being in the course of Sargosso, they haue no full winde, but onelie northeast windes, and sometimes calmes, which sailing to lee ward you find not, where you haue the winde east, and east southeast. All the shippes that come from the Antilhas or Spanish Ilandes, the scarsest windes that they finde are out of the East, whereby you may vnderstand, that when you hold farre off from Guinea, it is no cause of hauing a longer Voyage: but you shall the sooner finde a better and fuller winde, and so when you come vnder twentie degrees, and that the compasse keepeth steedie to twentie fiue degrees, then you are not to lee ward, there you beginne to see the hearbe Sargosso, whereby that hearbe is called Sargosso, and make no reckning of being too lowe ward or too lee ward, for there is no certaintie thereof: so when you saile north and northeast, and that the needle of the compasse lieth not north westward, thē be wel assured that the Iland Flores is right before you, continuing so till you come to the Iland of Fayael, (which is one of the Flemmish Ilands called as Ilhas dos Alcores.) The compasse that within S. Helena was full halfe a strike Northeastward, will be full if you marke it well, and when you come vnder thirtie sixe, or thirtie nine degrees, and ½ then you shall see the Iland Flores, with some Monteaux in the water, and being fortie miles from the Iland Flores, towardes the coast, then you shall see the birdes Garagiaus and Duckers, and the compasse will in a manner be euen, and if there be any difference, it will bee somewhat northeastward: for from the Iland Flores to the Iland Fayael, the compasse is full as fir, as I said before.

The 8. Chapter.

The course and Nauigation from India, to the Cape de Bona Speranza, set downe by another Portingall Pilot.

WHEN you depart from Cochin, to sayle for Portingall, you must doe your best to get vnder tenne degrees and

and a halfe, till you be 50. miles West south west from it, whereby you will bee scarse vnder 10. degrées, vnder the which hight lyeth the Ilands Mamales, for the streame will alwaies drawe you to the middle of the Channel, betweene these Ilands and the Ilands of Maldiua vnder 9. degrées & a halfe, you must passe full forward without seeing any of those Ilands, and go shoare vnder 9. degrées & a quarter, although in the Cards they place many false Ilands. And if you chaunce to set sayle from Cochin the 20. of Januarie, little more or lesse, then run so that you may passe the Ilands on the south west, and south west and by south, vntill you bee vnder the Equinoctial line, because you go late to sayle, and it may be that the wind and weather wil not serue you so well, to holde to Sea ward from the Iland of Brandaon, then you may hold your course betweene the Ilands called Dos Irmaos, lying vnder 4. degrées on the south, and from thence you must take your course to the Ilands of Pedro Mascharenhas, and so following your way, if it chaunce being vnder 4. degrées southward you haue much thunder, lightning and rayne, because commonly it is found there in the moneth of Februarie, as I my selfe haue tryed, vntill 14. degrées, then doe your best, to get vnder 14. or 15. degrées, for commonly vnder 15 or 16. degrées you shall find southeast winds and then put no further into the Sea, but passe betweene the Iland Brandaon, and the Iland of Lopo Soares, which is a good course and as soone as you are past the Iland, then take your course by the Iland of Ioan de Lisboa, betweene the which Iland and the Iland of Pedro Mascherenhas, you haue a good way, so that you come to passe 14. or 15 miles from the Iland of Saint Laurence, from thence set your course West south west till you come vnder 29. degrées, and then run West, and West and by South, to 34. degrées or as farre as you will, by this course running in this sort, comming within 50. or 60. miles of the land called Terra do Natal you shall see many Birdes, and the more it stormeth & is foule weather, the more Birds you shall see, and if you see many, then be assured you are farre from the land, and when you lose the sight of them, then loke well to your selfe, for the closer you are by the land, you lose the sight of them altogether, vnlesse it bee the blacke Rauens with white billes, & the neerer you are to the land the more you shall see of them, although they are likewise seene at the least 20. miles from the shore, but feare not, when you begin to come to the Iland of S. Laurence, but hold the course aboue said, and when you beginne to discouer the mouth of the Chanel, betweene Saint Laurence and Mosambique, then you presently find the running of the streame towards the Cape de Bona Speranza, and feare not in that country to hold your course southwest for commonly after you haue the wind south, and as much as you haue runne west North west, so much you haue furthered your way, but take heede you keepe still from the coast, and so you will make a better Viage, for the streame will driue you to the Cape although the wind helpeth you not, and this is to bee vnderstoode, that when you come late from Cochin, you shall alwaies thereabout finde great West windes, also you must know, that (in March and Aprill, all the way from the furthest point of Saint Laurence to the Cape) commonly there bloweth North and Northeast winds, and if for a day or two it bloweth out of the Southeast, or South, it is a great wonder, therefore make no account of it, for at those times they blowe verie seldome, in all the way aforesaide to the Cape, and the nérer you come to the Cape you find the more northerly windes, but when the North wind commeth mist and fléet, then be sure of West windes, for it is the nature of them in those countries, and you must vnderstand, that if you arriue in those countries in a Schickel yeare (for they are much more dangerous then other years, because the coniunction of the heauenly Planets and bodies as then are different, as also the inferiour bodies, that are subiect to the superiour, whereby they are gouerned:) then you shall finde from 30. degrées vpwards, that as soone as you haue a northerly winde with a small or miseling rayne, that there followeth great and foule weather, then looke well to your selfe, and take great héede, least it fall not suddainely vppon you, for if by vnaduisednes it should fall forwards vpon you, it were not possible for you to find any meanes to keepe your selfe from being ouerwhelmed in the sea without the speciall fauour of God, for that they come with most great furie and outragiously, but if you chance in the beginning of Februarie to bee by the furthest point of S. Laurence 70. or 80. miles, inward to the Sea, then take your course to the Cape Das Agulhas, for then you shall find the windes alwaies Southeast, so you passe not further into the Sea then 36. degrees, which Nauigation you shall make departing out of India, in the ninth of December, you haue ground by the Cape Das Agulhas at twentie and twentie fiue miles from the land at a hundred and a hundred and thirtie Fadome déepe, vnder thirtie fiue degrees and a halfe.

The

The 9. Chapter.

The Nauigation or course from Monte Delijn to Portingal, which is the chiefe hill in India, and lyeth in the countrie of Malabar, sixe miles Northwarde from Cananor, and from Goa sixtie one miles Southward.

DEparting from the hill or Monte *Delijn* towards Portingall, by the way without the Iland of Saint Laurence so set you Northeast, & southwest, with the hill Monte Delijn, taking your course East, and East, and by South, and then you shall come by an Iland lying vnder 10. degrées and a halfe, fiftie miles from Monte Delijn, and then you must take your course Southwest, and Southwest and by West, and then you shal come 25. miles beyond this Iland, vnder the hight of 9. degrées and ¼. taking care not to goe more southward towardes the Iland of Maldiua, from whence halfe a mile it is déep and faire, and as soone as you are past this Iland whether it be early or late in the yeare, then runne southwest and southwest and by South, vntill you haue past the line, and if there you finde the wind West, then runne South, and South and by West, if you can, if not southward, which is a good way, and in this course you hold freely without feare. if in this course from 13. degrées vpwards, you find diuers Birdes called Garagiaus, flying in companies together, feare not therefore to follow your course, & being late in the yeare, then alwaies kéepe on the South side, thereby to auoide the droughtes called Os Baixos de Lopo Soares, and Garagiaus, lying vnder 16. degrées, holding this course you may boldly sayle both by day and night, for you shall find no let as I my selfe haue well tryed. The 16. degrées not being past, you must also passe betwéene the droughtes aforesaid, and the Iland of Brandaon, and comming to the hight, there lose a nights sayle to bee the surer, and make your account that when you find many Birdes called Garagiaus, with other speckled Birdes among them, flying in companies together, then you are 40. miles beyond the Ilande, from whence you shall saile southwest, and southwest and by South, for certaine meale tides, and it being early in the yeare, when you set sayle from India, then auoide all those Ilands and droughtes, and take your course to Sea wards towards the Cape Das Agulhas, and if it chance that about the seuenth of Februarie you find your selfe 100. miles little more or lesse, from the furthest point of the Iland of S. Laurence, that is vnder his hight as I haue béene, then runne West southwest vntill you bee vnder the hight of the Cape de Bona Speranza, take héede to the streame, that might deceiue you, because there in Februarie, they runne verie swift, by reason of the East windes which as then blow verie swiftly, & so runne your course to the Cape de Bona *Speranza* till you be vnder 36. degrées and a halfe, and when you are by the Cape Das Agulhas, then loke when it is none by the Astrolabe, and if as then it is likewise none by the sunne Diall, or not wanting aboue the thicknesse of a thréede, then it is a good signe, as well outward, as comming backe to Portingall, for ther the néedles of the Compasse are right and a like, and being vpon the one side or the other, they will lie either Northeast ward, or Northwest ward, as you are past the Meridionall line, and so much it differeth from equalitie with the Sunne Diall, also when you come to the Cape Das Agulhas, or further forward, then loke vpon the water, and if it be gréene, then turne backe againe vnder 36. degrées and a halfe, and cast foorth your Lead, and you shall find 30. fadome deepe, and being vnder 36. degrées ½. degrées you shall find 90. fadome, and then you shall not sée many blacke Rauens with white billes, nor Alcatrases, but on both sides of the Cape Das Agulhas you shall sée many, both on the coast and 20. miles to Sea ward, but not further, and you shall find the water (so that you be not vpon the depthes aforesaid) light and gréenish, as also some of the Saf-been driuing in the water, and as soone as you haue found grounds, without séeing the land of Cape de Bona Speranza, then runne still along by this ground till you lose it, and then bee assured that you are past the Cape Das Agulhaas, then holde your course West Northwest, and so you shall find 12. miles from the Cape, and when you begin to leaue it, then you shall begin to sée thicke Reedes swimming vppon the water, for the space of ten or fiftéene miles from thence. In the course aforesaid, and when you sée them, it is a good token and you may be assured to haue past the Cape de Bona *Speranza*, when you are by the Cape *Das* Agulhas then marke the Sunne Diall, and the water of the ground, and they will shew you when you are there, for by this Cape, the néedles of the Compasses are fix and euen, and within or without that Cape, they lie either Northeastward or Northwest ward, as I said before, the Nauigation from the Cape

de Bona Speranza to Portingal is without danger to the Equinoctiall, for that you alwaies find a Southeast wind, and from the line to Portingall it is dayly sayled, whereby it is commonly knowne to euerie simple Pilot, yet such as are desirous to know it, may see it in this Booke, where it is set downe, as also in mine owne Viage from India to Portingall where it is particularly declared till you come to the towne of Lisbone.

The 10. Chapter.

Of the right tokens and knowledge of the Cape Das Correntes and the Ilands as Ilhas Premeiras and of all the Hauens and coasts of Mosambique.

THe bankes of Soffala begin at the Cape de S. Bastian, and reach to the Ilands Primeras all along the coast, and the coast lyeth North and South to Soffala, and hath somwhat of North and West, & South and East, herein are some ryuers, but onely fit for small shippes, the ryuer called Mataca, or Monemone lyeth vnder 21. degrées and a halfe, it is a small ryuer, beeing at high water within the Hauen but three Fadome déepe, and for a marke hath a high trée standing on the South side, and along the shore some Sandie downes, which in sight shew like Ilands without trées, on the North side lie certaine shallowes, you enter into the Hauen Northwest on, that is on the side where the trées stand, and there as you are within the point you may Anker at fiue and sixe fadome déepe. Quiloan or Quiloane lyeth vnder 20. degrées and a halfe, and on the South side hath a high Palme trée, and the land on the same side is like a hooke, and if you desire to put into Quiloane, although it were with a shippe of foure hundred tunnes, you may well doe it, being high water, but you must take héede of a drougth, lying three myles from the Hauen. This Hauen at high water is fiue Fadome déepe, and when you are in hard by the point of the ryuer you find fiue or sixe Fadome water, with muddie ground, you enter therein West, Southwest, and Southwest and by West, and the drougthes aforesaide lie East, Southeast and West Southwest like Quiloane. From Mataca or Monemone to Quiloane you shall see land, at thirteene or fourteen fadome déepe, and beeing vnder 21 degrees and 60 fadome deepe, then you shall be fifteen myles from the land, & shall find Corall vpon the ground, and from thence inward small sands, sayling from Quiloane to Soffala you must runne North and north and by East, without the poynt or hooke, till you be at 12 or 13 fadome déepe, and till you see Soffala: and if you desire to stay there, then runne till you be vnder 6. or 7. fadome, which is 6. or 7. miles from the land: the Hauen of Soffala changeth euerie yeare, therefore you can not put into it without one of the countrie Pilots, and it hath for a marke a companie of palme trees standing together on the north side: & sailing frō thence to Mosambique, you must runne East, till you come to fourty fadome water, and from thence East north east, running fiftéene or sixtéene myles from the Ilandes Primeiras, you shall alwaies in these countries all along the coast, find smal, thinne, blacke sand, mixed with the earth, although you sayle close in sight of the land. Soffala lieth vnder twentie degrees, and the Hauen called Bango vnder nyntéene and ½, and the riuer of Cuama vnder eightéene and ¾: and you runne along the Coast from Soffala to Cuama, North East and South West, beeing thirtie myles, and if you haue occasion to enter into the Riuer of Cuama, to take in fresh water, you must enter with a small Boate, for within it is all fresh water, from Cuama to the Ilandes of Primeiras, you runne along the coast east and West, and somewhat East and by north and West and by South. There are two sights of land, and beeing vnder eighteene degrees, you finde thertie fyue fadome deepe in sight of land, for the Bankes in those Countries are verie small: the course is fiftie miles. The Riuer called Dos Bonis Sinais or of good tokens lyeth vnder seuentéene degrees and ¾, and hath these markes, that is vppon the North east syde: at the mouth of the Hauen there standeth an heap of trées, and on the south syde it hath a sandie strand, and vppon the furthest poynt outwardes, there is a sand Hill or Downes, which farre off sheweth like an Iland: the entrie is on the South West syde, along by the sand: the Hauen at the mouth with lowe water is two fadome, and beeing within it you may ly at 6. or 7. fadome water: you can not see the entrie as you are without, but on the North West syde you see the begynning of the land, that hath a heape of trees standing vppon it, which a farre off showe like the Halke of a shippe, and the nearer you drawe to the land, the lesse you see thereof, so

that

that beeing in the Riuer, you see nothing at all, because it is hindered by the other branches. The Channell of the Ilandes Primeiras, and of the Ilandes of Angoxas are all one, and you saple East, North east, and West south west, and it is 30 myles, with tenne or twelue fadome deepe, and neerer to the Ilandes then to the firme land, and if you will stay by one of these Ilandes with a West wind, you may freelie inough goe close vnto it, for it is deepe and passing good ground.

The first of ẏ Ilands of Primeiras lyeth vnder 17 degrees & $\frac{1}{2}$, & if you desire to runne betweene them, then runne Southwest from the Iland, and you shall freelie enter the chanell without feare, for it is deepe inough, for the droughthes lye a myle and a half distant from the Iland: and if you desire to put in there with a west wind, then goe close to the Iland, running to the middle therof, towards the south syde, where you may anker, within the length of a great shot, at 6 or 7 fadome deepe, and desiring to passe either in or out betweene the droughtes (which lie Northeast) you may very well doe it, and though you beare all your sayles, keeping alwaies nearer the sand of the Iland, then to the droughthes in the middle Iland, for it is all one vpõ what syde of the Iland you saple, for there is no cause of feare, but onlie where you see the water breake: and desiring to anker by the middle Iland, you may freely doe it, and that close by it, for it is 12 fadome deepe at low water with a West wind, but not with an East wind: in the middle way, on that side which lyeth against the firme land, there standeth a heape of trees, by the which you shall find a lake of fresh water to serue you, if necessitie requireth, and lyeth a little inward from the strand, and if you can not well goe farre inward to the lake, doe but digge in the strand, and you shall presentlie find fresh water, but it must be when it is an east wind, for with a West wind the water striketh with so great a force vpon the shore, that you are not able to stay there with your boate. The middle Iland, which lyeth North east hath no passage at all to the sea, but from thence to the drouthes called Acoroa de S. Antonio are seuen miles, and to the first Iland of Angoxa fyue miles, and is all one course with the Ilandes: you may freelie passe by the land, with what shippe so euer you will, for it is deepe inough: all the Ilandes of Angoxas haue thorow fares, one running through the other, al deep and good ground: so that there is betweene the Ilandes and the firme land, at the least eight fadome deepe, but you must alwaies saple nearer the firme land then the Ilandes. There lyeth a sandie drought betweene the Iland of Angoxa, which likewise is to bee sayled on both sides. These Ilandes of Angoxas are 4, and betwẽ the two middle Ilandes ly the aforesaid sand droughthes, wherfore I wish you not to go too neere them, for they are dangerous. There lieth a sand drought 4. miles from the first Iland of Angoxa towardes Mosambique, which euerie springtide is couered with the sea, hauing other sandes round about it, that are alwaies couered with the sea, therefore I wish you to take heed of them: you may from thence runne along the shore, where it is deepe water, from these droughthes 14 or 15 miles towardes Mosambique, there is a hauẽ, called Os Coarais, that is the Corales, from the which hauen about a mile and a half into the sea lieth a clif, which is very dangerous, and which a man can hardly shunne till he be almost vpon it, and with a Springtide the water breaketh not ouer it, wherefore you must take heed vnto it, for many shippes haue striken vpon it, and Don Ioan Periera fell vpon it: when you passe it, you must put 3 miles from it into ẏ sea, Northeast & northeast & by East, being by night, but by day you may sayl wõ more securitie, and loke about you, yet nothing going nearer to the shore then 25 fadome deepe: in this course you shall passe by the drouthes of Musicatte, and following your course Northeast, you shall come right vpon the Ilands of Mosambique: if you haue occasion to anker before you come to Musicatte, then keepe off from the cliffe towards the land, til you be at 15 fadome, and there you may anker, for it is good groũd, yet but in few places, only vnder the point of Musicatte, at 20 fadome and more, you shall haue faire ground: the point of Musicatte lieth with the Ilands of Angoxas North east and South west, being 18 miles distant: from thẽce to Mosambique you runne North east along the coast: the East side of the Iland Premeira lyeth with the droughthes Northeast & South west and some what North east and by East, and South west and by West: the land of the Ilandes Premeiras, on the side of Mosambique lyeth vnder 16 degrees and and $\frac{3}{4}$ & you runne along by those Ilands and sands, East and West, and East by North and West & by south: and if there you find your self to bee inwards at 12 or 13 fote and lesse, within a length of a great shot of the Ilands, yet bee not abashed, but beware of the outside, which is full of stones and other filth, whereby no meanes you can anker, as being nothing but wood & stone: if you chance to be in the middle way betweene the Ilands & the droughts, with an East wind, then you must passe in

& out betweene the first Iland & the drougth, which Iland lyeth in middle way from the Ilands *Premieras*, on the side of Soffala, as also from the third Iland towardes Mosambique, running along the West side at 7. 10 & 12 fadome deepe: the other drougthes lie in the middle way, vnder the stone cliffes, therefore you need not feare them, but betweene the Iland from the trees, that are vpon the East side, you can by no meanes passe, for it is all ouer nothing but drougthes and shallowes. From the South west side of these Ilands Premieras, and Northeast and south west, with the first Iland, 7 miles from it there lyeth a sand drougth of foure fadoms deepe, both in legth & breadth, the cariage of a great shotte in length tenne or twelue myles from the Ilands Premieras, lieth the Riuer Quilimani, where the Coast reacheth East and West, and somewhat East & by North, and West and by south, and you shall find 6 or 7 fadome deepe within three miles of the land, where you find no other drougthes then that of Quilimani, which you must take heed of, for they reach 6. or 7. miles into the sea, and if you find your self inwards from Cauo das Correntes, you may at all times anker, for it is good ground, because you are vpon the banks, and haue no cause to feare, because the wind blowing from the land wil alwaies helpe you, whereby you may put into the sea, as you thinke good.

The 11. Chapter.

The course from *India* to *Porto Piqueno de S. Iago*, that is the smal hauen of S. *Iacob*, which is the mouth of the Riuer *Ganges* lying in the kingdome of *Bengala*.

HE that desireth to sayle from India to Porto Piqueno or the small hauen, lying in Bēgala, I mean outward about the Iland of Seylon, he must set sayle out of the Hauen of Cochiin betweene the which and the 20. of Aprill, holding his course along the shore, to a place called Briniao, which lieth vpon the Cape or poynt of Comoriin, (that is the furthest poynt or end of the Indian coast, southwestward) & from thence holding his course south, till he be vnder 6 degrees & $\frac{3}{4}$, and from thence South east to 5 degrees and $\frac{3}{4}$, and being ther he must runne East, till hee seeth the Iland of Seylon, for the point of Seylon called A Ponte de Gualla (that is the poynt of the Galley) is the farthest land from thence lying in the south, vnder 6 degrees: therefore if you hold your course East, till you be vnder 5 degrees and $\frac{3}{4}$, you can not sayle to see the land of the Iland Seylon: this way and course you must alwaies hold, setting out of Cochiin, from the 10. of Aprill, to the 20. of the same, (as I sayd before,) for yf you depart later from thence, you must stay longer, because as then the wind beginneth to blow stifly out of the South, at other tymes hauing the wind Southwest, and Northwest, blowing verie strong and bluttering: whē you see the Iland Seylon, you shall sayle along the coast, East and West, and somewhat East & by North, and West and by south, to the first drougth lying scarse vnder 6. degrees, and the other drougths ly farther vnder 6 degr. & $\frac{1}{2}$ 7 miles distant one from the other, in the same course of East and West, and East and by North, and West and by south, from the point A Punta de Gualla to the first drougth, are almost 28 miles. Beeing 10 or 15 myles beyond the drougthes, you shall sayle Northeast, till you bee vnder 16 degrees and $\frac{1}{2}$, from thence running North, whereby you shall come to the Coast of the firme land, about tenne or twelue myles from the land, called Opagode de Iorganatte (that is the Idole or Idoles Temple of Iorganatte, which is a verie good course for this voyage: when you perceiue this land, which hath certaine high Hilles, you shall see some round Houels, that are rounder and higher then the Hilles, standing vppon them, called *Palur*, by the which you shall passe along Northeast, and Southwest, and somewhat northeast and by East, and Southwest and by south, vntill you come to the thinne and low land, and passing by it, you shall come to a Riuer, which hath for a marke a flat high field of land, and an other plaine with a houell, hauing on the one side somewhat further in the shew of an other thicke Houell with trees, and keeping on your course til you come right ouer against ẏ riuer, thē the houels seem to be right ouer against the other thicke lād: it sheweth thus when you are about a myle & $\frac{1}{2}$ & to the sea ward from it: frō this riuer to the first Pagode or Idole, there is about three or foure myles, and from this Pagode forward you finde no more high hils, like that you haue past before, and passing straight from thence some of them shew as if they had tables or plaines vpō them: this *Pagode* lieth ful vnder 20 degr. your best way is alwaies to looke out for it, as being requisite for you, thereby to make a good voiage: beyōd this first *Pagode*, there stādeth an other Pagode

gode, as great as the first, with 2 or 3 small Pagodes standing somewhat further: from ỹ first Pagode to ỹ secõd is about 4 miles, and the coast from the one to the other lyeth East and West, here you must not keepe too close to the shore, for you shall hardly put off again because it maketh a creeke, likewise before you come to the first Pagode you must keepe off from the land, because two miles before you come at it, there lyeth a small drougth, stretching a mile into the Sea. From the first Pagode to the seconde, you see certaine houels and trees, and from the second Pagode to Sataguan, it is a lower land, all waste and wilde ground, being altogether bare to the point called a Punta das Palmerias (that is the point of the Palme trees, and you run West along the coast, from the Pagode aforesaid, to a point with a Riffe (lying 12. miles from the point of Palmerias) there lyeth a riuer, the point aforesaide reacheth a great halfe mile into the Sea, you runne along the coast Northeast, and from the aforesaid Riffe point to the Palmerias, the coast runneth Northeast, and Northeast and by East, and to knowe the Riffe and the lande thereof you must vnderstand that the land of the Riffe, is greater and thicker then the other land of the Cliffe, and maketh show of an Iland, and presently somwhat further you shall see nine or ten trees, shewing like round houels, from the Pagode to this Riffe are about 12. miles, from thence forward you shall runne along the coast at nine ¢ ten fadome deepe, vntill you come to the said Palmerias, whereof the fore part of the land is verie low, hauing a bare houel, which sheweth it selfe like the Arenas Gordas, or redde Downes, lying by Saint Lucas de Barameda, in the coast of Spaine, frõ this downe or houel to the Palmerias, it is altogether a low and bare land without any trees or bushes, the Palmerias were wont to be ten or twelue Palme trees, now there is but one, hard by the same Palmerias on the side of Sataguan there stande certaine Houels, and from thence forwards, you haue no pointes, hookes, trees, nor any more bushes, but the land for a mile way is nothing but like a Riffe. And when you see the point of Palmerias, then you shall holde your course East, vntill you bee 12. Fadome deepe, and from thence Northeast, till you find eight Fadome and a halfe, and being in the daye time, you shall presently see land, which shal be beneath all the Riffes, and if the land be couered with any dampes or mistes, you shall then not see it before you bee at 4. fadome deepe. This course you shall hold with a Compasse, that fayleth not, for if it doth, you must make your reckening thereafter, this land whereby you shall passe is a flat low land, without either bush or tree, and passing forward along the coast, you shall vpon the East side perceiue a long blacke Houel, like a Champana without a Mast (which is an Indian Caruell) and somewhat further from this Houell, there are a companie of trees, which are about three or foure, that shew greater then the houell, these trees stand somewhat low, and a little from these trees beginneth the Riffe of the countrie of Orixa, which hauing seene, you shal presently see the water to Seaward breake, which is vpon the droughtes of Bengalen, for there the Chanell is smalest, and behind you leaue many Riffes on the side of Bengalen, which doe all lie to Sea ward, wherefore you cannot see them, and passing by them, you approach the Riffe of the land of Orixa, for although you sayle close by, you neede not feare other then that you see before your eyes, the depth is three Fadome, with small blacke Sand in the bottome. On Bengalen side you shall haue foure or fiue fadome water with muddie grounde, on the which side you must not goe, for that beyond that muddie ground, you should come to a banke of Sand, comming from Bengalen, when you find this ground, you shall (if néed be) come Northeast and by North, vntil you be at three fadome, for this is the right way, the aforesaid Riffe of Orixa being past, you shall presently find more depth, and if you desire to runne along by the land of Orixa, then set your course right vpon the first point, that you see before you, the least depth you shall find is three fadome, which is the right way vntill you be close by the land, where you shal find 5. or 6. fadome deepe, and if you neede any wood to burne, then goe on the other side of the land of Bengalen, for there the wood is better then on the side of Orixa, but hauing done you must again put to the side of Orixa vntill you bee past two ryuers, lying on the same side of Orixa, whereof the first is liker a Creeke then a ryuer, the other lyeth about a mile further in, which hath a great mouth or entrie, two or three miles further beyond that Riuer, there are some flowing Beken with trees, ¢ a mile beyond them, there is woode or wildernesse full of thicke trees, like Palme trees, from the beginning whereof you must crosse ouer to the other side of the land, called Guinette) right vppon a tree, standing on the same side, which is higher then all the rest, and standeth on the left side of the riuer called Chandecan, from thence forwarde it is all shallowes, wherefore you must passe

further therabouts with a ful sea, if you desire to passe through the channell of the land, you shall take your course as I said before, & from Palmieras to the Northeast, you may runne at fiue fadome, and being by day you shall runne at thrée fadomes, and running at this depth along by the land, although you come sometime to lesse depth, yet you néede not feare, with the which course you shall sée the Risse of Orixa, and when you sée it, you shal make towardes it, and make ⅔ parts of the way towards the land, and a third part towards the Risse, and so you haue the right way as afore said.

The 12. Chapter.

An other description of the same course, from India to Porto Piqueno, or the small Hauen of Bengalen, set downe by an other Pilot, large and better described, with the whole situation and course thereof.

SAyling from the coast of India to the hauen called Porto Piqueno, in the kingdom of Bengalen, outward about the Ilande of Zeylon, you shall take your course along the coast of India, till you come to sée Briniaon lying by the Cape de Comorin, which is the furthest point of the land of India, from thence taking your way crosse ouer, for from thence forward it is a good countrie, and make the shortest crosse you can, thereby to goe sure, and not to fall inwards, or betwéene the Iland of Zeylon, and when you sée Barreias, which are the Downes of Briniaon afore said, then you shal sayle Southward, running so at the least fiftéene or twentie myles, and from thence forward you shall shorten your way, as you thinke best, to get vnder fiue degrées, and being there, you shall sayle Eastwarde, as much as you thinke conuenient, that you may be assured to passe the point of Gualle. which is the furthest point of the Iland of Zeylon on the Southwest side, lying vnder sixe degrees, when you thinke you are at the point de Gualle, to be assured thereof, make towards the Iland, to know it, before you come to the droughts, betwéene Tanadare (which is fyue myles from Punta de Gualla) and the first drouth, where commonlie all the shippes know the land, such I say as wee sayle to Bengalen, or to any of the Hauens thereof, as Porto Piqueno, or Porto Grande, that is, the small or the great Hauen, where the Portingalles doe traffique, and hauing sight of the land of the sayd countrie, goe as close vnto it as you will, but not passing aboue twelue fadome déepe towards the land, because there ly certaine cliffes along the shore, whereof we know not certainely the danger, besides the sandes, betwéene the which and the land you may passe through, as hereafter shal be shewed, and sayling thus as I haue sayd, along the shore, you must vnderstand that the land of Tanadare is for the space of fyue myles to the Droughes on the sea syde altogether lowe land, and when you are further to landward in, you begin to see certaine hilles, that is thrée great hilles, right against it, and then you shall presently sée the first drought, betwéene the which and the land you may well passe, for that most of the ships that goe and come by the Iland, run through that way: in the middle way you shall finde betwéene it and the land 11. and 12. fadome déepe, of faire, & in some places stony ground, and you néed not feare any thing, but onelie that you see before your eyes. This first drought or sand lieth full vnder 6 degrées and ½ and right against it vpon the land, you see a houell standing alone, and no more in all that country to be séene, 6 miles further from that first great drought: there lieth an other small drought, which is distant, Northeast, & Southwest, and somewhat northeast and by East, and southwest and by West: this small drought lieth vnder 6 degrées and ¼, about 2 miles from the land: and if you desire to runne betwéene it and the land, you may well doe it, for it is 5 or 6 fadome déepe at low water, with sandie ground, which I know by those that haue passed that way aboue 30. tymes, as well going as comming backe again, but if your ship be great, then it is better to sayle about further into the sea. Those droughts or sandes béeing past, then runne along by the land, and neuer put from it, for it is your best course to goe close by it, and passing by the Iland of the hilles, and the high land, you shall see a high sharpe Hill among others from whence there runneth a point that lieth out towardes the Southwest. This hill is called O Capello de Frade, that is, the Fryers coule, and lieth full vnder 8 degrées: I set not downe the course you must commonlie vse to take along the Coast to the said Capello de Frade, because you come vpon no direct line: this fryers coule maketh a point of land, frõ ỹ whence

whence there runneth a Riffe about halfe a mile into the sea, whereon in some places you may see the water breake from this point to Trinquanamale are 17. miles, and you run by the coast north and south, which is all low land with a bankie ground, and from thence you shall see no land, but the land that lieth inward fiue miles. Before you come to Trinquanamale you finde a small riuer. Trinquanamale is a great hauen, beeing in the entrey more then 3. miles in breath. & all low land, but very deepe round about, he that will anker therein may lie vnder certaine Ilands, and inward it maketh a riuer that runneth to Seyta vaqua, the other to it is all low land, to know Trinquanamale a farre off, at the mouth thereof on the north side, lieth a yellow Sandie Downe, and hath vpon one of the hookes or pointes, two long hilles rising vp, and reaching inwardes to the coūtrie, and no other high land, neither behinde them, nor before thē in all that coast, comming by Trinquanamale, and hauing knowne it, you must then presently crosse ouer, for there it is best to follow your course, and from thence you must runne North, and North and by east, alwaies reckning the declining or winding of the compasse, and if it be in the monsons of the winds, in the month of August, then you shall sayle full north, because as then the streame runneth very strōg into the sea, and this course you shall hold till you come vnder 17. degrees, which is the heigth of the point called a Punta de Guadovariin, lying on the coast of Choramandel, which is the beginning of the kingdome of Orixa, and being vnder 17. degrees, from thence you shall put to the coast of the Firme land, to make a good voiage, alwaies taking care not to run aboue 19. degrees & ½ without seeing land, because that vnder 19. degrees, there lieth a riuer called Puacota, frō the mouth whereof 3. miles into the sea, there lieth a rocke or stonie cliffe of the length of a ship, which may easily be seene, for it lieth aboue the water, you may passe betweene it and the land without danger of any thing but only that which you see before your eyes, all this coast from the point of Guadovariin, is altogether great thicke land, and hilles which may bee seene far off from the riuer of Puacota, to another riuer called Paluor or Palura are 12. miles, and you runne by the coast Northeast, and Southwest, aboue this riuer of Palura there lieth a verie high hill, called a Serra de Palura, that is the hill of Palura, which is the highest hill in all that coast. This riuer lieth full vnder 19. degrees, and ½ from this riuer to the point called a Derradeira terra alta, that is, the last high land, you keep the same course along the shore, and is in length seauen miles, and lieth full vnder nineteene degrees, and ⅔. I set downe this description of the last high land, because such as sayle along by the coast, may vnderstand that there all the hilles and high landes doe end, and from thence forward it is altogether low land, and sandie strandes, till you come to the place called as Palmerias, or Palme trees: from the last high land, or Derradeira terra alta, to the riuer called Rio de Manicapatan, the coast runneth northeast, and southwest, and reacheth 5. miles, and to know when you are right against the Riuer of Manicapatan, you shall see a high tree standing alone vpon the sea side, and is a very flat land on the sea side, hauing a bankie and shallow ground, the tree standeth on the left hand of the entrey into the riuer, from Manicapatan you runne along the coast East, Northeast, and west southwest, to the Pagode de Iorganate, that is the Idoll or temple of Iorganate, and reacheth three miles. This Pagode of Iorganate lieth vnder 20. degrees and ¼, from this Pagode of Iorganate, to another great blacke Pagode or Idoll, the coast runneth east and west, & somewhat east and by north, and west & by south, and reacheth 7. miles. This blacke Pagode lieth not full vnder 20. degrees and ½, from this blacke Pagode to the riuer of Cayegare the coast runneth northeast, and southwest and somwhat northeast and by east, and south west and by west, and reacheth 10 miles, the riuer of Cayegare lieth not full vnder 21 degrees, and about 4. miles before you come to it, there lieth 5. houels which shew like a Hauen of the Sea, built with Cottages; in the mouth of the riuer aforesaid, there lieth two sandes, running a good mile southwestward, and at the entrey therof lieth a Riffe running along by the coast for halfe a mile into the sea, the entrie of the riuer is 4. fadome deep, and you goe in and come forth northwest and southeast, the sandes aforesaid, as you enter, lie on your left hand, and there the depth runneth along. To know Cayegare a farre off, you must vnderstand that when you haue passed the houels aforesaid, then Cayegare sheweth like an Iland, hauing three or foure trees higher then the rest, and a little beyond it standeth a small Pagode, and somewhat beyond this Pagode, there is a little wood, verie thicke with trees, which seemeth to bee part of Cayegare, and other wood there is none beyond it, by the saide Pagode there standeth some Sandie Downes of red colour, with some water Beecken from the Riuer of Cayegare to the point called a punta das Palmeiras, the Coast

runneth

runneth northeast, and southwest, and somewhat northeast and by east, and southwest, & by west, and reacheth eleauen miles 2. miles before you come to the point of Palmerias, you shall see certaine blacke houels standing vppon a land that is higher then all the land there abouts, and from thence to the point it beginneth againe to be low ground, and right ouer against the houels you shall see some small, (but not ouer white) sandie Downes, the markes and tokens which you shall finde being right against the point de Palmerias are, that vpon the point there is neyther tree nor bush, and although it hath the name of the point of Palmtrees, it hath notwithstanding right forth, but one Palme tree. If you fall vppon it by day, being by Caijagate, and desire to follow your way, then saile at the depth of twelue fadomes, northeast, & northeast and by east, alwaies with your lead ready in the hand with good care and diligence, and being at 16. fadome, you shall presentlie winde northeast, vntill againe you finde 12. fadome, alwaies keeping at that depth, till you finde but 7. fadome, and lie thereon by night, where you shall anker till it be day, and then hoise vp anker, running the same course of Northeast, and northeast and by north, till you come to foure fadome, and comming thether you shall send a man into the top, to know the land. This coast reacheth East northeast, till you come to a houell, which sheweth like a Champana without a mast, with a boat following it, those Champanas are Caruels of India, wherewith they sayle in the sea, and along the coast, this is the best marke you finde vpon the coast of Orixa, and alwaies take good heed to your depthes, and if they begin to increase, that is, aboue fiue fadome, then you shal presently turne againe to 3. and 3. fadome and ½ scarse, and this is the right course: for that if you saile still at 5. and 6. fadome, you should in the end come on ground, & when you see the houell called Chãpana, (as I said before) you shal runne along by it till you see three trees standing together, yet somewhat distant each from other, which trees are called as Aruores da Conhecensa, that is the trees of Parkes. Right against those trees lieth the riffe of Orixa, and being to seaward you shall see the water breake vpon it, on Bengalen side, and you cannot see the markes aforesaid but in cleare weather, and if it be misty, darke, or cloudy weather, then haue the lead readie, without neglecting it, for you must runne at 3. and ½ and 4. fadome deepe, and you must vnderstand that on the side of Bengalen you finde hard sandie ground, and on the side of Orixa muddie and small blacke sand. I set this downe because I my selfe haue passed ouer it with great ships, being past the riffe of Orixa, and Bengalen, you shall see the Iland called a Ilha dos Gallos, that is the Ilands of Cocks, & you must runne right vpon it without feare, for it is deepe inough, and on the other side of Orixa it is all banks, therfore I counsell you to goe neere to the Iland of Cocks sayling along by it, whereby you shall presently come to a riuer called Rio de Chamdequan, which hauing past, you shall from thence crosse ouer to the side of Orixa, where you shall see a hooke or point of the riuer Angellijn, this point of land will lie northward, and comming thether you shal alwaies haue your lead in hand, and the depth that you shall finde in those places, are 3. 3. ½ and 4. fadome, but beeing full sea it is deeper, which wil continue till you be right against the riuer of Angelijn: for from thence forward you haue many depthes, and being right against the riuer of Angelijn you shall runne along the shore till you come to a riuer called Gilingoa, & being right against that riuer, I wish you not put too farre from the shore, towards the right hand, for there you finde a sand drougth, whereon Bartholomeus Rodriges de Moraiis was cast away with a ship full laden, as hee put out, therefore I aduise you to keepe on the left hand, for there it is deepe enough, from this riuer to certaine high Beecken or downe falles of water, you may haue wood to burne, and from those Beeckens you must crosse ouer on the other side of Guijnette, where you shall presentlie see 5. or 6. trees higher then the rest, vntill you be close to the other side. Those trees stand at the mouth of the riuer Chandequã on the east side, the depthes you shall finde vppon those bankes are 2. & ½ and three fadome deepe, till you be on the other side, for there you finde manie depthes, from this place forward you neede no other aduise, for the Fisher men as then will bring you where you should bee, you shall passe ouer the water with halfe flood, but I aduise you once againe, that if you saile in the morning by the aforesaid riuer of Cayegare, then runne along the coast, till you come to the point das Palmerias, and from thence to 17. fadome deepe, frõ thence holding your course northwest, and northwest and by north, this way must be followed with a Compasse that yeeldeth one strike till you come to 12. fadome deepe, and then running the same course, till you come to 4. and three fadome, and ½ wherewith if it bee cleare weather, you shall presentlie see the lãd of Orixa, but if it be darke and misty weather, then runne no more towards the land, keeping still at 4. and 3. fadome, and ½ running

running East, for the leade and the depthes will bring you well in, and take heede you come not into many depthes keeping still as I saide before at the small depthes, and if it bee night being at seuentéene fadome, then runne towards the 2. Ilands, and see you anker not, for it is badde ankering there, and passing by the aforesaide Punta das Palmeiras, running in by night, you shal then not passe aboue 7. or 8. fadome vntill it be day, wherewith as then you may go in, & if you chance to be there with a small shippe, then keepe at 2. and 2. fadome and ½. till you be in the sight of the riffe of Orixa: and when you begin to be right against it, then runne within the length of a great shot neere vnto, for it is deepe enough, and from the side of Orixa it is all banks and shallow ground. The riffe aforesaid shall bee on your right hande, that is to seaward from you, and from thence you must make right with the Iland A Ylha dos Gallos, or if you will to the point of the Riuer Angelijn, where you may freely sayle, for there you shall find two and a halfe and three fadome deepe, but it must bee with a small ship as I said before.

The 13. Chapter.

The course from *India* to the hauen of *Aracan*, which is the same way that you hold to *Porto Grande*, or the great hauen, lying in the countrie of *Bengalen*.

SAyling from India or Cochijn to the hauen of Aracan, you must holde your course to the Islande of Seylon, in manner aforesaid (as in the description of the course to Porto Pequeno) running so to the pointe or ende of the sandes or droughtes (lying full vnder 6. degrées) and vppon the point of the lande, which runneth East and West, comming by this point or hooke, you shall from thence put off from the land, running 7. or 8. miles Northeastward, to come out vnder the Islande, and then let your course be Northeast, and Northeast & by North, till you be vnder 12. degrées, and that Manacolla be southwest from you, and from thence you shall runne Northeast, till you be almost vnder 20. degrées, which is the height of Aracan, and if then you see no land, you shall runne East vnto Aracan, vnder the same height of 20. degrées: three or four miles from the land there lyeth a riffe, whervpon the water breaketh, and at low water is vncouered: it is in greatnesse and length about the length of seuen ships, both waies: and when you see it you must take heed of it, and goe no nearer then the shotte of a great peece. The hauen of Aracan lyeth vnder 20. degrees, and being fiue or sixe miles to seawarde from it, you shall there find twentie fadome deepe, sandie grounde, and being at 19. degrees and ½. toward the lande you shall find deepe muddie ground, at the least 6 miles from the shore, and being but three or four miles from the land thirtie fadome deepe muddy ground, you must be careful at 19. degrees and ½. not to runne in with the lande, but do as I said before.

The 14. Chapter.

The course from *India* to the hauen of *Martauan*, lying in the kingdome of *Pegu*, with the situation of the coastes.

SAyling from India to Martauan, or to ỹ kingdome of Pegu, you shall hold your course (till you be past the Iland of Seylon) as they doe that saile to Bengalen, and being about the Iland, you shal make to the Ilands called As Ylhas d'Andemaon, whereof the first Iland lyeth south vnder 11. degrées, and the furthest land in the North vnder 14. degrées, you runne on the East side of them, Northeast and Southwest, from the Ilands d'Andemaon, to the firme lande, are aboue 60. miles, and running to Andemaon, you shall vse all the meanes you can to passe by them vpon the North side, and being past you must (as I said before) make towardes Martauan, (which lyeth vnder 16. degrees) and when you are at 14. degrées you shall make with the lande, but better at 13. degrees, because of the creeke or winding in of Martauan, (where you finde a very strong streame alwayes drawing Northwest, and if you make with the lande being at 14. degrées, you shall see many Ilands which you may freely passe close by, for it is all ouer very deepe, for there it is 12. and 13. deepe muddie ground close by the shore, besides the Iland Pulo Comudo, which is about 6. or 7. miles from the hauen of Martauan, betweene this Iland and the firme lande there lyeth many riffes, notwithstanding if you chance to fall betweene those Ilandes, you shall make towardes the side of the Islande, but not too close, where you shall find a channell of three fadome deep, and on the side of the firme land you

you haue many sands and shallowes, passing from thence to the hauen of Martauan (being past that Iland) you shall passe along the shore, where you shall see certaine cliffes lying towards the sea, which shew like Almadias (which are Indian Scutes, by them vsed in ỳ riuers) which cliffes lie about 2 miles from Pulo Comudo towardes Martauan, and right ouer against these cliffes you haue on the firme lande a point or hooke of high land, and on the North side of this point there lyeth a sandie strand vpon the low land: this land belongeth to Xemiin Vegarum, that is in Pegu speech, the Lord of Vegarum, for Xemiin is Lord, and Vegarum the name of the land: from thence Northward the land is high, in some places hauing creekes, cliffes and Ilandes: before you come to the hauen of Martauan there is a white houell or land, that serueth for a marke, hauing close by it two Palme trees: and about two miles further you shall see a thicke top of lande, vppon the end whereof towardes the sea lyeth an Iland, which cannot be seen nor discerned from the land, till you be right against it, and that you haue discouered the Riuer within where the hauen of Martauan lyeth, and being past this Iland, you shall see a white houel, which lyeth likewise on the South side: within the Iland there is a lake that hath good fish, and before you come to the hauen (comming from the Ilande of Comudo) about a mile, or a mile and a halfe to seawarde from the land, you shall see a round Ilande full of bushes, called *A* Ilhas de *C*ebollas, that is, the Iland of Onions, by the which Iland on the south side thereof, there lyeth a cliffe whereon you see the sea breake: from this Iland to the hauen of Martauan, there are about two miles, & comming from Pulo Comudo, you must put off from it towards the land, holding your course as aforesaid, as not hauing any cause of feare, but onely of that which you see before your eyes: you must likewise vnderstande that from the Ilande Das Cebollas forward towards the North, there is no other Ilands nor cliffes, which is a verie good marke of this creeke, for that being on this side thereof, you are no sooner past one Iland but you see another, but from thence forward you see not any, as I said before, but you must bee sure not to passe beyond the hauen of Martauan, for that being at twelue fadome, not long after you should fal vpon the drought. This hauen of Martauan is about a mile or a half and a half broad, hauing on the North side a low flat land euen with the sea, and is an Iland called Momua: you may see it as you passe along the shore, from Pulo Comuda, towardes the hauen, you must still keepe at twelue fadome, and comming to 8. or 9. fadome, then you shall anker, for then you are in the hauen, and put no neerer to the shore, neither runne not further from the creeke to the banke, for then you shall find lesse depth: this riuer of Martauan runneth Northeast & Southwest both out and in, but you may not enter therein without a Pilot, for that within the Riuer vpon the East side it hath a stone cliffe or rock, which drawеth the water vnto it, therefore you cannot enter without a Pilot: also in the entrie of this riuer and hauen, on the right hand there lyeth a sandie banke, where in the middle way there runneth a channell of sixe or seuen fadome deepe, which you shal knowe by this, that is, in the deepest parte thereof it hath much fish, which you may see, and this hauen of Martauan lyeth vnder 16. degrees and ¾. and the towne of Martauan vnder sixteene degrees: vpon the furthest end of the Iland of Andeman on the North side there lyeth two Ilands, betweene the which and the Iland of Andeman you may safelie passe: also on the furthest point of the South side of the Ilande of Andeman lying vnder 11. degrees, there lyeth some Ilandes, and from thence to the Ilandes of As Ilhas de Nicobar, southwarde there reacheth an Iland: also as you put off from the Ilandes of Andeman towardes the coast, meeting with some gatherings of water, you neede not feare them, for it is nothing but the water it selfe without any sands, although there lyeth some vpon the coast: there lyeth onely in the middle way an Ilande, which the inhabitantes call Viacondam, which is a small Iland hauing faire ground round about it, but very little fresh water, and nothing els but Pine trees, wherefore you neede not go into it.

The 15. Chapter.

The course from Cochiin in India to Malacca.

HE that will saile to Malacca in the great Monson (which is the principall time when the windes serue to go thether) in the Month of Aprill, then (to make a good voyage) you must set saile from Cochiin vppon the sixe and twentith of Aprill, and being out of the hauen, you must hold your course southward till you be vnder 7. degrees, and from thence south southeast to 6. degrees, and being vn-

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der that height, then you shall runne South-east almost to fiue degrées, and from thence East vntill you are past the Ilande of Seylon, and being there you shall keepe on your course till you be vnder 5. and ½. and 5. degrees, and ¼. from thence you shall make towardes the Ilands of Gomespola, which lie vnder 6. degrées by the point of Achin, in the Ilande Sumatra, and comming to the Iland of Gomespola, if you feare not the Acheins, (which are subiects to the kingdom of Acheiin in the Ilande of Sumatra, and deadly enemies to the Portingals) then take your course along by the Iland of Sumatra, to the Cape called Taniamburo, lying on the same coast of the Iland almost 30. miles from the Ilandes of Gomespola, and from thence you shall take your course towardes the coast of Malacca, running as farre to loofewarde as possible you may to discouer Pulo Sambilao, which is an Ilande lying close vpon the coast vnder 4. degrées, and ½. and distant from Malacca 40. miles North-west and by North, for that such as discouer and come to this Iland, maketh a quicke voyage to Malacca, and those that fall to leeward towardes Pulo Pinan (which is an other Iland vnder fiue degrées and ½. lying with Pulo Sambilao, North and by West, 12. miles, & neere Pulo Batun there is another Iland lying Northwest and by North from Pulo Pinaio ten miles, & vnder 6. deg.) might peraduenture find Southeast windes, which blow much on that coast: therefore he that goeth late to saile hath a long voyage, wherefore it is best to depart earlie from Cochiin, to make a better voyage.

The 16. Chapter.

An other & larger description of the course to saile from Goa in India to Malacca, with the description of the coasts.

SUch as desire to saile from Goa, or out of India to Malacca, must put 20. miles into the sea, that he may saile without ỹ Ilande of Seylon, vnto the Ilandes called As Ilhas de Nicobar through the middle of the channell, which lyeth vnder 7. degrees, and ½. and in that countrey you must loke to the streame, because with a west wind they run towards the Gulfe of Bengalen, and with an East wind into the sea, about 20. or 30. miles frõ the Ilandes, there is such a concourse & breaking of water and streames, as if there were sands. Whẽ you com to ỹ middle of ỹ Ilands of Nicobar, ther you find a channel, lying vnder 6. degrees and ½. the Ilands being distant one from the other about a mile and a halfe, where you may passe through without feare, as hauing nothing to fear, but ỹ you see before you, the depth you find there is 12. & 13. fadom, & at the end this channel, by ỹ North Ilande of the Ilandes of Nicobar lyeth an Iland, where you may passe through võ ỹ greatest shippe that is: the South end of this Ilande lyeth vnder 6. degrées and ¼. and the channell aforesaid vnder 7. degrées: if you go through the middle of the channell lying vnder 6. degrées, you shal at the entry to the Ilands see 4. Ilands, whereof three lie halfe a mile from the Iland: two of them are great and high, the other small: the fourth lyeth distant from the Ilande about three miles, and is a great round Iland, flatte on the top, and Northward you shall see another Iland, lying vnder 8. deg. the entry of this Iland hath a thicke high backe, flat at the end, and being in the middle of the channel you shall see another Iland, lying hard by that vnder 8. deg. a flat land, distant from the other about two miles: from the Ilandes of Nicobar to the Northerly Ilands are about 7. miles, and there you need not feare any thing: at the end of this channell the Ilande of Nicobar hath a round houell, at the foote whereof lyeth an Iland, I counsel you not to passe by the south side of the Ilande Nicobar, thereby to keepe your selfe out of the daunger of those of Acheiin in the Ilande of Sumatra, which are continually thereaboutes, and are deadly enemies to the Portingalles, but rather doo your best to passe the way I spake of before, although you should saile vnder 8. and ¼. or 8. degrees and ½. for you may passe without danger, for they are all channelles or throw fares: being past the Ilandes of Nicobar as I said before, you shall take your course towards the Iland Pulo Cuto, you runne betweene Pulo Cuto and Nicobar East and West, and somewhat East and by South, and West and by North: the course is nyne miles and lyeth vnder 6. degrees and ½. to know Pulo Cuto, comming out of the Sea towardes it, vpon the East side thereof you shall see a high round land, on the shore very low: they are three Ilands together, hauing on the South side, on the furthest point of them 3. or 4. cliffes or rocks that lie vncouered, & on the North side an other mouth or opening, running between the great Ilande & the Ilande of the sea: in this Ilande on the Southeast side there is a very good place to take in fresh water, lying by a long point of lande: you may likewise take your course frõ the Ilands of Nicobar to the Ilande Pulo Pera, which is a small round Iland, without trees, lying vnder 5. deg. and ½. the course being about 100. miles, you run East South-east, and West Northwest, from Pulo Pe-

ra to the Iland Pulo Pinaon, are 15. miles, and are one from the other East and west, & somewhat East and by South, & West and by North. This Iland Pulo Pinaon lyeth 5. miles from the firme lande, full vnder fiue degrées and ¼. the marke thereof is, that it is high in the middle, hauing on the North point a round houell, and an Iland lying in the middle way from the same Illande, and comming along by the lande, it hath a great creeke with a sandie strand, at the end whereof lyeth an Iland, where there is a place of fresh water: on the South point it is lowe land, making an other Iland. Pulo Pinaon lyeth with Pulo Sambilaon North & south, there you must looke well to your selfe, for frõ this Ilande Pulo Pinaon there runneth a banke, reaching to a point or hooke of high land, which runneth into the sea at the least 2 miles: vpon it you shal find 5. fadome deepe & somewhat more, but towards the land lesse: & when the point aforesaid lyeth frõ you east, & east & by north, then you shal see Sambilaon: the course from Pulo Pinaon to Pulo Sambilaon is 22. miles, and lyeth almost vnder 4. deg. East & West from Pulo Sambilaõ, 4. or 5. miles to seaward lyeth the Iland called A Ilha das Iarres, which is a smal round Iland ful of trees, and on the Southwest side it hath fresh water, but verie little, but in Pulo Sambilaon you haue very good fresh water in all the 4. Ilands thereof, the greatest whereof nearest the land lyeth in the middle, in the which on the North side there stãdeth a houel, on both sides whereof are sandie strandes, wherein are fresh water: likewise the other 3. Ilandes that are in the middle, haue euery one vpon the east Northeast side sandie strands, in the middle whereof where there is an opening, you shall finde very good fresh water at the foote of a great trée by all these Ilands, as well on the sea as the lande side, as also through the channel running betweene them, you may freely passe without feare, for it is déepe enough, & you may anker in sight of the land at 20. & 25. fadome deep. If you desire to passe through the great channell of Pulo Sambilaon, then you must run south & south and by East to ỹ Ilands called As Ilhas d'Aru, which lie vpon the coast of ỹ Iland Sumatra: they are 3 smal flat Ilands, full of bushes and woodes, and when you are within a mile of these Ilands, you shall sayle southeast, southeast & by east, & east southeast till you be at 10. fadome déep, towards Pulo Parcelor, which is a high hill lying vppon ỹ coast of Malacca, shewing far off to be an Iland, it standeth in a flat land, whereby the land is not seene vntill you be full vpon it: frõ Pulo Parcelor to ỹ point called Cabo Rachado, that is, the clouen point lying ful vnder 2. degr. & ½. you saile to Malacca East southeast, & West Northwest, along ỹ coast forwarde it is altogether a countrie full of points and houels, but high and being in the middle way betweene Cabo Rachado and Malacca, you shall presently discouer the Ilands that lie about halfe a mile from Malacca close by the land.

The 17. Chapter.

To saile from Pulo Sambilaõ, or through the great channel to Malacca.

SAiling from Pulo Sambilaon to the Ilandes As Ilhas de Aru, lying on the coast of the Iland Sumatra, you shal hold your course south, for the space of 13. miles, whereby you shal come vpon ỹ banke, so that it is all one to saile from Pulo Sambilaon running southward, as from the Iland das Iarras, (that is the Iland of pots) southeast, & southeast & by south, for you come out al at one place, & whẽ the Ilands de Aru lie west, & west and by North from you, then cast out your leade, and you shal finde sandy ground, frõ thence you shal hold your course southeast, stil casting out your lead, & finding 10. fadome, (kéeping the same course til you be at 13. fadom muddie ground) you shal runne southeast, & southeast and by east, but finding 16. & 17. fadome sandie ground, then winde towards the side of Malacca, to 12. & 13. fadome, setting your course againe southeast, & southeast and by east, & if you finde your selfe to be at 10. fadome, then turne againe to the southeast, alwaies séeking to be at 10. 12. & 13. fadom, for it is the best ground and depth of ỹ channel, & when you see a round hil right before you (which sheweth like an Ilande) ỹ is Pulo Parselar, to the which the droughts or sands aforesaid do stretch, notwithstãding you shal not let to passe on your way, not cõming nearer to Pulo Parselar, then 2. miles Northeastwarde, for then you are past the droughes aforesaid, from thence forward put towards the lande, about a mile distant, holding your course southeast, towardes ỹ point of Cabo Rachado, & before you come within 3. miles thereof, you find a Riffe lying foure miles from the coast, which is but 4. fadome deep at high water, & to seawarde frõ thence there is a channel of 10. fadom deep, running from the Island of de Aru to Pulo Parselar, you shal vse all the meanes you can to haue the greatest Ilande de Aru, Southwest and southwest & by west from you, holding your course southeast, alwaies at 18. & at the least 17. fadome. & if you wil put from Pulo Parselar, to the Ilandes de Aru, you shal let Parselar lie Northeast, & northeast & by east,

from

from you running northwest, & Northwest and by West, alwaies at 16. 17. & 18. to 15 fadome deep: this way is not otherwise to be done, for I haue past so my selfe, and founde it a very good way.

The 18. Chapter.

The course from Malacca to Goa, with the stretchings, and situations of the Coastes.

DEparting from Malacca, to Goa or Inpia, your best course is to saile a mile, or a mile and a halfe along by the coast of Malacca, alwaies hauing in sight the strikes and neather partes of the Trées that stand vpon the land, till you be at Pulo Parcelar, and from thence you haue from 16. to 27. and 28. fadome deepe, but you must remember not to passe aboue 14. fadome, neyther on the one side, nor the other, and sailing from Malacca about two miles and ½ or 3. miles from thence, you finde 2. or 3. droughts of stonie cliffes, reaching about halfe a mile into the sea, lying right ouer the cesterne, or the Kinges Bath, by the Portingales called Tanque del Rey, you shall likewise looke that you goe not neere the chéeke of Cabo Rachado, which Cape lieth vnder two degrees, and ½ vppon the same Coast of Malacca Northwest, and by North ten miles distant, as well vpon the Southeast, as the Northwest side, and goe not neare the land by a mile at the least, as I said before: there you haue a good mile and a halfe to the principall part of the channell that runneth to Parcelar, and passing by Pulo Pacelor, and desiring to crosse ouer from the droughts, you shall kéepe off from Pulo Parcelor about 2 miles, because that from it there reacheth a banke that iutteth about halfe a mile into the sea, being (as I said) about two miles frō the land, to passe ouer the droughtes being with a flood, then Pulo Parcelor shall lie Eastward from you and at an ebbe, East, Northeast: therefore it is néedefull for you to haue great care of the tides, that you be not deceiued, & comming in this sort into those parts, you shall runne west Northwest, kéeping either on the one side or the other, as the tides fal, and if you crosse ouer the sea Pulo Parcelor, it is best for you to kéepe east, and east, and by south from it, and being in the middle way to the Ilands of Daru, lying close vpon the coast of Samatra vnder 3. degrees, west, Northwest, and 30. miles from Malacca: then if you see Pulo Pacelor, let it be betwéen east southeast, and east & by south from you, and yet you haue a good course, and comming towards Pulo Parcelor, you must haue it to lie northeast and southwest, being two miles from it, but when you leaue it to make towards the Ilands of d'Aru, then it is best to haue it east and east, and by south, and being in the sight of the Iland of d'Aru, making towards the great Iland, you may run within a mile or two thereof safely and without danger, for it is all deepe ground. The depthes you shall finde by the droughts aforesaid, passing through the Channell, are from 10. to 11. fadome, but not aboue, and the greatest depthes you shall finde running through the channel are 12, 13, 14, 15, 16. and 17. fadome, and although at 3. or 4. castinges you come to 10. 9. & 8. fadome of small fine and blacke sand, or mud by ground, yet your course is good, for you shall presently againe come to 12, 13. and 14. fadome, and hauing this depth and ground, and holding the course aforesaid, although at some castings, you finde small fine white sand, yet your course is good, but if you finde great sand or shels, then you are out of the channell, and when you finde the ground full of black shels and great sand, I counsell you to seeke againe for fine small and blacke sand, or muddie ground, for the ground of great sand and shels is out of the channell: therefore you must not cease to cast out your lead, to assure your selfe, it is likewise good to know the depth with two leads vpon each side of the ship one, with good and carefull ouersight, alwaies hauing your ankers ready, with a cable of 12. or 15. fadome long, if need be, therewith to help your selfe, & because herein there is mention many times made of Pulo Pacelor, I thought it good likewise to set downe vnder what height it lieth, although it is sufficiently set downe in the Sea Cardes, it is a land that maketh a point like to a Cape lying on the Coast of Malacca, Northwest, and by North, about fiftéene miles distant, ful vnder thrée degrées: also you must remember, that taking your course from Pulo Parcelor, to the Iland of d'Aru, being in the middle way, you must let Pulo Pacelor lie in East, and East, and by South from you, and beeing somewhat neerer the Ilands, then Pulo Parcelor is from you almost East Southeast, that is as you goe neere the Ilandes, for that running in this sort you haue a good course, and are sure and safe from the droughtes, and if by night you passe ouer the droughts, then you shall marke the land in the day time, as I said before, hauing a good winde, alwaies looking to your tides that they deceiue you not, driuing you vpon the one or the other side: for there the streame runneth verie strong, as

well in the flood, and as in the ebbe, alwaies ruling your selfe according to the tides, and holding your course in such manner, that you may cast out your lead, and as the aforesaide great Island of d'Aru lieth Southwest from you, beeing about two miles from it, then you shall haue Pulo Sambilao right against it, so you fall not from the Islandes towards Samatra, holding your course as aforesaide, towardes Pulo Sambilao without feare, because the monson, or time of the windes do as then blow from the land into the Sea, and if herein you chaunce to bee negligent, you shall doe your selfe great hurt, and procure great hinderance in your Voyage: the depthes and ground that you finde from the Island of d'Aru to Pulo Sambilao, and from 27. to 40. fadome muddie ground, and in some places sand, and passing by the Iland of d'Aru, then you find from 40. to 50. fadome deepe, from the Islandes of Pulo Sambilao, to th Islands of Pulo Pinao, you shall keepe along by the shore, not once putting from it, shunning a banke, (lying right ouer against the land called Barus, betweene Pulo Sambilao, and Pulo Pinao) which is muddie ground, and it is saide that there you haue three fadome water, you shall still vse your lead, and runne not nearer then fiftéene fadome to the land, nor further then thirtie fadome to Sea ward, because diuers times there commeth great blasts (out of the hilles of Queda) from Northeast, and north, northeast, and sometimes sharper, & many times runne further from the coast, as I said before. and so you shall holde your course without danger from the coast of the Iland Samatra, where in the monson you haue greatest cause to feare, and therefore you shall hold your course without putting from the land till you come to the Island of Pulo Pinao, and being by them, or at the heigth and length of them, and hauing the monson (that is the winde which as then bloweth and is good for you) you may then put from the land doing your best to keepe to loofeward off Pulo Pera, which is a good course: but if the winde serue you to make towards Pulo Batum, it is better: for from this place you must take your course towards the channell, vnder 7. degrées and $\frac{1}{2}$, but hauing the monson, as aforesaid, although it be somewhat backeward, you shall lose your time: for the monson at the first is sometimes sharpe, and after that beginneth to be larger, as you turne or winde from the land or coast. With this course you shall runne to the channell, and passe it vnder seauen degrées, and $\frac{1}{2}$ and before you come vnder seauen degrées and $\frac{1}{2}$ to seauen and $\frac{2}{3}$ or lesse hauing past the Ilands, you shall alwaies keepe vnder the aforesaide seauen degrees and $\frac{1}{2}$, because in that gulfe or countrie many times the winde is north, and north Northeast: in your course towards the Island of Seylon, you shall runne vnder seauen degrees and $\frac{1}{3}$, and vnder seauen degrées, with the which you shall come to the Island of Seylon, to a place called Matecalou, which lieth too loseward off the sands, there you haue no ground but within two miles of the land, you must likewise vnderstand, that from the middle of the Gulfe to the Island of Seylon, the water and the streames in this time of monson runne outward into the sea, likewise the compasse yéeldeth more to the Northwest: whereunto you must haue great regard, and beeing at the Island Seylon hauing it in sight you shall not loose it, but kéep your ground from thirtie fadome, (looking well before you, and taking heede of the droughtes that are very dangerous, the foremost of them beeing of stone Cliffes the length of a Galley, without any other then only those you sée) to fourtéene and sixtéene fadome, and in the halfe way or middle thereof and the land, you shall finde the depth aforesaid, and another Sand that lyeth behind you, which is the first, and cannot bee séene but that the Sea breaketh vppon it, and they say you may passe with small Shippes betweene it and the land, beeing foure fadome deepe, but I thinke it is better to put from it to sea ward, it is from thence to the land a mile, and you may goe neare it at sixtéene & eightéene fadome, and if you fall vppon it by night, you must saile onlie with your Foukesayle, when you are in sight of vnknowne land, kéeping at eightéene fadome neare the land, and not aboue thirtie fadome to Sea ward, from this sand you shall runne along ỹ coast at fiftéene, sixtéene, twentie, twentie fiue, and thirtie fadome, but in such manner, that you lose not ground, for you may haue a Calme, and so by that loosing of ground, the water and streames might driue you to the Islandes of Maldiua: wherefore you must haue good regard, vntill you come to Negumbo, which is in the Island of Seylon, and from thence it is good to crosse ouer to the Firme land, and comming to Negumbo, you shall not put off from the land, vnlesse it bée from the fiftéene of Februarie, for from that time forwardes, then the streame and waters beginne againe to runne inwardes, and being from the fiftéene of Februarie forwardes, you may put from the shore (that is from the Iland of Verberyn which lyeth close vppon the Coast of Seylon,) to the Portingales Fort called Columbo

Columbo, as it falleth out best for you, least it happen to you as it hath done to many other shippes that for want of care, were driuen to the Ilands of Maldyua: from this last sand to Tanadare, and to the poynt called A *Punta* de Gualla, along the Coast and sea side: the Countrie is almost all of one higth, and right ouer against the sandes aforesaid inwards to the land, you see 3 high trees, and from thẽce to Tanadare you haue sandie strands, and you may still runne along the shore without feare, till you see Tanadare, which is verie well knowne, and deceaue not your self, for that outwardlie it sheweth like Punta de Gualla, but the markes and right tokens thereof are, that it hath a thyn point of land striking out, in forme lyke a tongue, with a stone riffe hanging from it towards the sea, as farre as you may throw a stone: this point of land or tongue striking out, is full of Indian Palme trees, which shew verie faire, and a myle or two before you come at it, this poynt or tongue of land appeareth beyond the Palme trees, further into the sea, but the Palme trees are thicke, and shew verie faire, and before you come to Tanadare you haue two or three sandie bayes, not necessarie to be described, and whẽ you come right against the wood or bushe of Palme trees, in the middle thereof you shall see a white Pagode, that is a Temple of the Indians Idoles, from this *Pagode*, towardes the North syde, you shall see certaine downes of white and redde earth, which are good markes, and the right knowledge of that Countrey: you must not goe too close vnto the shore, for it hath a small sand stretching into the sea, but not farre: when you see the downes aforesayd, then you must runne at eyghtéene & twentie fadome déepe, for that if the wind beginneth to calme, and your ground to be deeper, you must cast anker, for if you neglect it, you should presentlie fall on ground, because the streames and waters doe runne verie strong to sea ward: from Tanadare to Belliguao are about 6. myles: this place of *B*elliguao is a verie great créek, and from the south syde thereof, there appeareth certaine great houels of redde earth, that lie within the Créeke, and can not bee seene till you be full before the Creeke, and on the North syde it hath two small Ilandes close to the land, from the which Ilandes there commeth a small sand, but it lyeth on the south syde towardes the land. From Belleguao to Gualla are fyue myles, and the way betweene them is altogether on the sea syde, ful of Palme trees, and betweene them lykewise lieth an Ilande hard by the land, all of stonie cliffes: and when you make towardes Gualla, you shall perceaue a high land full of woods, and a playne desert, and from the North syde of the bay it hath a great wood of Palme trees, and if you haue occasion to anker in the bay, you may well enter at fiftéene and fourtéene fadome deepe, but such as desire to keepe on their course neede not put in there. From Tanadare to this Hauen of Gualla (which are twelue myles) you runne from the one to the other, North-west and Southeast, and somewhat North-west ¢ by West, and Southeast and by east, and all the way along this Coast to Gualla, is not to be sayled, but onlie where you may see ground with your Lead. From Gualla to the point called Belitote, is fyue or sixe miles, which point hath a thicke wood of Palme trees (and right ouer against it about half a mile there is a great Cliffe) and betwéen them both lyeth many stonie cliffes: along the shore, by the point of Gualla, are two sandes, whereon the water breaketh, the one is before you come at the point which runneth into the sea, about ¼ of a myle, and the other is right ouer against the bay, on the North syde, running a small myle into the sea, and of this you must take great care: you may well passe by it in the night, at twentie fadome deepe, so that you need not feare: vppon this same the sea breaketh verie long, speciallie when it is high water. From thence you shall take your course vnto Columbo, as the Coast reacheth, and from the Iland of Verberijn forward, the ground is full of Bankes and shallowes, and béeing hard by Columbo, about three or foure myles towardes Negumbo, you may anker at eight or nyne fadome, but by Columbo you cannot doe it, but if you haue great occasion, then you may anker at eightéen fadome towardes the land. There you finde stonie ground, and the same you finde at the poynt where you haue twentie fyue fadome deepe, inwardes to the sea, and that in most places, therefore you must bee carefull in throwing out your Anker, first prouing with a lead: the grounde of this Countrie is in some places small, and in other places great sand, which is the surest, and in some places it hath redde sand, and lykewise places of white and blacke sand, which are tokens of the ground along the Coast, vppon all the which ground you may anker. The right markes and tokens of Columbo, (which is the place where the Portingalles holde their fort) are these, ý is, when you are within the Hauen then the *Pico* of Adam, so called (which is a high hill, higher then any other

in al the countrie about it,) shal be in the East and setting your course to the Hauen of this fortresse, then you shall lose the sight of all the hilles and Houels, and begin to sayle by thinne flat land, which is a marke and a verie good token of the Hauen, the winds that you there shall finde for the most part of that time or Monson, are North Northeast, Northeast, and sometime East Northeast, and also East, the Viracoins (which are the winds that blow out of the Sea,) are many times North, and Northwest. I write this, that men should not wonder to find them so, in that place, likewise you finde there West Northwest, and West Southwest windes, according to the coniunctions of the times, when men are in that coast, the winds that are called Viracoins which commonly blow out of the west, throughout all India, at such time as men vse to sayle vpon the Sea, which is in Summer from none to twelue of the clocke at night, and come out of the Sea, towards the land, and therefore by the Portingales they are called Viracoins, that is wind out of the Sea, and from midnight to none, the winds blow out of the East, which come ouer the land into the Sea, as it is at large declared in my Indian Viage, and is onely heere set downe because it should not seeme strange to any man, to reade of these winds and their manner of blowing in these countries, when you will put to Sea by night with the Terreinhos, or land winds, if they be not Northeast, then you shall not set sayle before midnight, & if they be not full, to Sea ward, then put not to farre off from the shore because it would not bee good for you, to put to farre into the Sea, for that you could not well get the land againe, because the Viracoins or sea winds that come out of the North and Northwest, doe often stay late, & blow but slowly. From Negumbo you shall crosse ouer to Cape de Comorijn, to the East side of the Cape, towards the land, called das Areas Gordas, that is of the fat or thicke Downes, which is 12. miles from Cabo de Comorijn, on the side of Choramandel, for it is good to put on there because of ỹ streame, which runneth verie stiffe outward with a hard wind by these Areas Gordas, as also some part of the way to the Cape, you finde ground (and many times see the land because it is long) at 40. fadome and lesse, and if you come inward from the Cape, being by night and find ground, then you may freely passe ouer this ground from 12. to 18. fadome deepe, for as you come right against the Cape, then the ground is ful of white Sand, and you shal not find aboue 20. fadome to Seaward, from Areas Gordas to the Cape, for from Areas Gordas inwards, the ground is ful of banks, and small blacke Sand, and you must runne a mile, a mile and a halfe, and two miles from the shore, vpon the ground and depthes afore saide. And when you passe by Cabo de Comorijn, to Coulaon, you shall holde your course along the coast, about a mile from the shore, that you may Anker, and not going nearer to the land then 12. fadome, but it is good to run from 15. to 18. fadome, alwayes taking heede of the stones of Trauancor, which lie betweene the Cape and Coulaon, and being in the night time, the surest marke to know if you be before Coulaon, is to find the ground full of bankes, for from Coulaon to Batecola (that is by Onor not farre from Goa) the ground is bankie, and you may Anker at 8. fadome without feare, from Batecola to Goa, the ground in some places deeper, whereby you may gouerne your selfe. Touching your Ankerage, from Cochijn to Cananor you neede not feare, onely to take heede of the Iland called Ilha Cagado, lying Southward from Cananor seuen miles, and three miles Northward from the fortresse of Mangalor, there lyeth a row of Ilands, Cliffes, and Rockes, along the coast vntill you come to the fortresse of Barcelor, from thence to Batecola you haue certaine Cliffes, but they are close to the land, and the two Ilands of Batecola, you may passe betweene the first of them, and the Firme land without feare. for it is 15. or 16. Fadome deepe, a little further lyeth the Iland of Honor, close to the Firme land, then followeth the Ilandes of Angediua, which reach as the coast doth, and if it bee late in the yeare, you shal not put farre into the Creeke of Ancola, for as then there is no Terreinhos or land winds, to driue you out againe, therfore it is then better to runne something far from the coast, for you haue many times the Viracoins or Sea winds somwhat farre off, and being neere the shore, they would not much helpe you. This must be from the twentie of March forward. If you chance to be by Angediua and had neede of a Road, or harber, you must enter into Angediua on the North side, as far from that land, as from the Firme land, and rather somewhat nearer the Iland, then the Firme land, where you haue a good Road or harber, for there many times diuers shippes doe winter, being constrained thereunto, within it is fiue fadome deepe, a little further from Angediua, lie foure or fiue Ilands, from the ryuer Sanguisijn, close by the Firme land, and from thence about halfe a mile further forward lyeth the Iland of Goa Velha,

Velha, (that is old Goa) and then there are no other Ilands heerein to bee noted. You muſt vnderſtand that oftentimes it happeneth, that along the coaſt, you ſhall find the wind Northweſt, and North Northweſt, without chãging which bloweth very ſtrong with the which wind I aduiſe you not to ſet ſayle, although it blow out of the North, but if it be cleare day, then you may hoyſe Anker, and put to Sea wards and if the wind commeth not about, to Northeaſt, being foure miles from the land, and before nowne, about nine or ten of the clocke, you ſhall Anker till it be nowne, till the Viracoins or Sea winds come, therewith to ſayle againe towards the land, for in this ſort you ſhall get aduantage to lofeward, although it bee with paine and labour, as likewiſe the time will ſhewe you what you ſhall doe, I muſt further aduertiſe you, that when you are by the coaſt of Seylon, it being about the fiftéene of Februarie or paſt, then you néede not ſayle further then to the Ilands Verberijn, and from thence to the Cape de Comorijn, for as then you néede neither to feare water nor ſtreames, to driue you outward, yet you muſt not bee negligent therin, for ſome yeares the ſtormes come later & ſometimes ſoner, as the winds blow, whereof you muſt be carefull, and being the fiftéene of Februarie, or paſt, you muſt remember not to runne inwards, but kéepe out, for as then the ſtreames runne inwards, which might deceiue you, and the later it is in Februarie, the ſtronger they draw inward, comming to Cochijn betwéene the 15. and 20. of March, you may wel get from thence to Goa, although the Viage is ſomething doubtfull, but being paſt the twentie of March, I would not counſell you to do it, for that of late many years together, there hath béene vpon the coaſt of India (in Aprill and May) diuers bluſtering ſtormes of croſſe winds, blowing towards the coaſt, with darke and cloudie ſkies, which would bring you in great danger, therefore againſt that time it is beſt to chuſe a good Hauen, neuertheleſſe, God can ſend faire weather & winds when it pleaſeth him. To put into the Hauen of the fortreſſe of Barcelor, in the coaſt of Malabar aforeſaide, you muſt vnderſtande that when you ſée a round Houell vppon the end of the hil of Batecola, towards ỹ Northeaſt, and Northeaſt and by Eaſt, then you are right againſt the fortreſſe of Barcelor & may put in at 7. fadome, ſo you haue the fortreſſe Eaſt, and halfe a ſtricke to Eaſt and by North from you, and you ſhall ſée all the Cliffes lying along the coaſt, to the Ilands, as Ilhas de Saint Maria, which are altogether ſtonie Cliffes, but they ſtand cloſe to the land.

The 19. Chapter.

A deſcription of all the Hauens, places, coaſtes, and Sands vpon the Eaſt and South ſide of the Ilands Seylon, with their heights, courſes, ſtretchings, & ſituations, with the courſe from thence to the fortreſſe of Columbo holden by the Portingales.

FIrſt I will begiime with Trinquanamale, which lyeth vnder nine degrées, vppon the Eaſt ſide of the Iland Seylon, eight myles from thence Southwarde lyeth a ſmal ryuer, and before you come at it, putting from Trinquanamale, ther are ſome Ilands that with Birds fileings loke white, and in the mouth of the riuer aforeſaid lie two ſmal Ilands, full of trées, from Trinquanamale to this ryuer the courſe is North and South, and North and by Eaſt, and South and by Weſt, and running along the coaſt towards this ryuer, then you ſhall leaue the Ilands aforeſaid on the land ſide, ſayling without thẽ, for that betwéene them and the land are many ſtones and Cliffes, this ryuer and Trinquanamale lie diſtant from each other eight or nine miles at the furtheſt. From the ſaide ryuer (with the Ilands in the entrie thereof) to the ryuer of Mataqualou are 12. myles, and lieth vnder the hight of ſeuen degrées and ½. The courſe from the one to the other is Northweſt, and Southeaſt being paſt this ryuer, comming betwéene the Ilands & the mouth therof, you may go as néere the ſhore as you will, for it is without danger, & within a great ſhotte of the land it is 20. fadome déepe. From Mataqualou, about fiue or ſixe miles, the courſe is North and South till you come to the point or hoke, and from this point fiue or ſixe miles further you runne along the coaſt North and South, and North and by Eaſt, and South and by Weſt, further forward towards the firſt Sand about fiue or ſixe miles, Northward, there ſtandeth a wode of Palme trées, and comming right ouer againſt it, the coaſt runneth North Northeaſt, and South ſouthweſt, and ſomewhat North and by Eaſt, and South and by Weſt, from thoſe fiue miles to the firſt ſand, the courſe is North Eaſt and ſouthweſt, and

Northeast and by East, and Southwest and by West, and before you come within foure or fiue miles of these Sandes, you shall see some Houels and hillockes of red Earth, along the Sea side, & inward to the land there appeareth certaine high hilles, whereof one of them lying most Northward hath a Houell striking out of the toppe thereof, which seemeth to bee a blocke house, being of redde Earth. You may passe betweene the first Sand and the land at seuen or eight Fadome deepe, alwaies keeping as farre from the land as from the Sand, for they are a good myle distant, and running about by the Sea, you shall find Sandie ground round about it, this Sand lyeth vnder 6. degrees, and from this first Sand about 6. or 7. miles southward, there is yet an other Sand, and the course from this one to the other is east, Northeast and West southwest, along the coast, this second Sand lyeth scarce vnder 6. degrees, betweene the which and the Firme land are 12 and 13. Fadome deepe, all good ground, and from the last Sand to a Creeke called Aialla the coast runneth East and West, and East and by North, and West and by South, 4. or 5. miles further forward frō this Creeke, there lieth an other Creeke called Hulpulam from whence to Tanadare are about 7 miles. Tanadare is a point of the land, whereon there standeth a woode of Palme trees, and when you are right ouer against it, you shall see a white Pagode (that is a Temple of the Indian Idoles) and on the North side of this Pagode, stand certaine Houels, of white and red Earth, and passing before it, you shal not goe to close to the shore, for there abouts are certaine Sands, and beeing past this point, then goe presently at 20. Fadome deepe, for it is al good and cleare ground, and if it should be calme there you may Anker. From Tanadare to Belliguon are about sixe myles, Belliguon is a verie great Creeke, on the South side whereof are certaine Houels of red Earth, that stand within the Creeke, for that you cannot see them, before you haue fully discouered the Creeke, and on the North side it hath two Ilands, lying close by the land, & on the South side of those Ilands along, ther lyeth a Riffe, or Sand. From Belliguon to Gualle are fiue myles, all this way from the one to the other, the land is altogether close and full of trees, along the Sea side, about halfe a mile from Belliguon to Gualle, there lyeth a stonie Iland, close by the land, and an other on the South side of Gualle, and making towards it, you shall see a high flat land full of trees, and an euen wildernesse, and on the North side of the bay, there standeth a great wood of Palme trees, vppon the Sea coast, and within the Haueu you shall see a white house, which is a small Chappell of the Virgin Marie, passing from Belliguon to Gualle (and comming right against this point) on the South side towards the Bay, you must put to Seaward thereby to shunne a Sand whereon you shall see the Sea breake, and to Anker you shal runne North & North Northwest, in such manner that you may alwaies see certaine Cliffes (that lie on the North side) and inwards from the Bay, you shall see the Palme trees, which will be vpon the south side towards Belliguon, which lay hidden by the point, there you shall finde 14. and 15. fadome water, and running till you come to 13. fadome, & finding sandie ground, you may Anker, for to Seaward it is altogether stones. From Tanadare to this Hauen of Gualle, (which are twelue miles) the course is Northwest, and Southeast, and Northwest and by West, and southeast and by East, this Hauen of Gualle lieth vnder 5. degrees and ⅓, from thence passing along the coast, you sayle about the Portingalles Fort called Columbo, this course I haue already sufficiently declared, in the Nauigation from Malacca to India, therefore it is needlesse here to be rehearsed.

The 20. Chapter.

The right course from Malacca to *Macau* in China, with the stretchings of the coasts.

DEparting from Malacca, to the Straights of Sincapura, and so to China, you must set your course to the Ilands called Ilha Grande, lying three miles from the Hauen of Malacca, passing (for more securitie) without about the Ilands: from those Ilands to the ryuer called Muar, are three miles, which hath for a marke a Houel full of trees, on the south east side, without any other high land thereabouts. From the riuer of Muar to the riuer called Rio Fermoso, you run along the coast Northwest and southeast, and Northwest and by West, and southeast and by East, the course is nine miles, this riuer of Fermoso is great and faire, hauing in the entrie 6. and 7. Fadome deepe, and also within, you enter into it by the foote of a high hill, on the South southeast side, and it lyeth on the South side of Malacca, it hath certaine bankes, sticking out into the Sea (from the point lying North

east

east, which is a flat & plaine countrie) which you must shunne. From this Rio Fermoso to the Iland Pulo Picon, the coast runneth the same course, southeast and by East, and the Iland *Pulo Picon* lieth halfe a mile from the coast, having three Ilands by it, two on the Sea side, and one vpon the land side, but you must not passe betweene it and the land, for there are many Sands, it is distant seuen miles: southeastward towards the Sea from *Pulo Picon*, there lyeth a great and a verie high Iland, with many Ilands about it, called Pulo Carimon, along by the West side of the same Iland, towards the straight of Sabon, which is the way to Sunda, and the Iland of Iaua, the nauigation and course whereof I will in an other place set downe, therefore for this time it shall not be touched, and will proceede to our matter aforesaide. From this Iland of Pulo Picon, to a pointe of land that stretcheth out, called Taniamburo, you runne East ward by the coast, being about three miles, this point maketh a hooke, and from thence forward the coast turneth inward like an arme, running frō thence right southward, about a mile frō this point lyeth a riuer, and a little mile further forward there is an other ryuer, with a great mouth, where there lyeth an Iland, called old Sincapura, being deepe and faire ground, this ryuer issueth out againe in the Hauen of Iantana, where Antonio Mello by chance did once enter with a ship of eight hundreth Bhares great (each Bhar waighing three Quintals and a halfe Portingall waight) & came out againe at the ryuer of Iantana, from this ryuer the land runneth downe towards the South (as I saide before) which maketh a hooke, where the mouth or entrie of the first straight (ý you must passe through) beginneth. The land on the North side of this entrie is higher then the South, which is low and flat, hauing a Houell of trées, striking out about all the rest, there is the end or furthest point of that land, for that going Eastward on, then you finde Ilands and stonie Cliffes, which first reach southward, and thē againe come Eastward out, making the forme of an arme, from the said point of Taniamburo, to the mouth or entrie of this straight, the course is 5. miles East & West, at 7. and 8. fadome deepe. Hee that will passe through Sincapura to China (passing by Pulo Picon in the beginning of ý month of July) he must go neere to the side of the great Iland Carymon, because ý winds of the Monson of Iaua (which are at ý time) doe alwaies blow from the south side of Sumatra, likewise when you keepe by the side of Carimon (and being past it) you presently haue the mouth or entrie of the straight open vnto you, with ý marks aforesaid, in this way you find manie depths, & passing along by Taniamburo, thē the land of ý entrie to the straightes sheweth as if the one ran through the other, which is a common and certaine marke, but hold you to lowseward, the better to enter at your pleasure. This first straight at ý entry hath two riffs, on each side one, which come from the point or hooke of the land, the land on the south side (from the entry thereof) is altogether Ilands reaching a whole line eastward, which make the straight, & to enter therin you must keepe neerer the south side then the other, & at your first entrie you shall finde 12. 10. & 9. fadom deepe, and being so far in (that the land on the South side (which are Ilands) make but one point, then on the other side before you, you shall see a hooke or point, whereon there standeth a small red Houell, which when you see, then you shall turne from the right hand towards that smal Houell, because it is the first Iland, which you then haue past, & from that Iland forward, there beginneth an other Iland, betweene these two Ilands lieth a Riffe, or Sand, which with a low water is part vncouered, & reacheth into the middle of ý chanell, where you must run with the Lead continually in your hand, which will shew you where you are, & comming to the point aforesaid of the small Houell, then put to the land on the right side, which is Ilands (as I saide before) for it hath only betweene the Iland aforesaid, the said Riffe, and then you shall run Eastward, about halfe a mile with the saide depth of 8. and 9. Fadome, & from thence forward, ý row of Ilands (whereby you sayle) reach South Eastward, and presently somewhat further, on the right hand of the same Iland, you shall see a round Iland, running a little out from the other, which will bee vpon your right hand, by the which you shall passe along, with good watch & there you shal finde 8. and 10. fadome deepe, muddie ground. The land on the left hand which is the North side, is Creeks and open ground, and hath a great Creeke which turneth towards the South, on the which side lyeth an other round Iland that is on the same side from you, you shall keepe from this North side (which is nothing but Creekes) for they are all full of Riffes and shallowes, running as I said before, along by the Ilands on the right hand, & comming by the aforesaid round Iland, on the right hand, at the end of the row of Ilands whereby you passe, you shal see a smal flat Iland, with a few trées, hauing a white sandy strand, which lieth east and west, with the mouth of ý straight of Sincapura, which you shal make towards, & when you beginne to come neere it, then the straight

straight beginneth to open & discouer it selfe, you may sayle neere it and wind about like a bow, so to auoid the riffes & shallowes of the North side, as also not to sal towards ẏ south side of the mouth of the straight, with the tide that runneth ther, for you haue many depths and foule ground, you must alwaies hold on ẏ North side, where there is a sandie strand, of the length of the shotte of a great péece, at the end thereof making the forme of a sandy Bay where you find fresh water, & as farre as that strand runneth, it is all along faire ground, to Anker in if néed be, and cõming to this strand you haue the streame that driueth you along by the land, towards the mouth of ẏ straight, which you haue not, passing further frõ thence for then they driue you towards the déepe and foule ground, lying on the South side thereof, as aforesaid, & once againe I aduise you, not to passe (frõ the end of the strand) to the north side for it is altogether Riffes and shallowes, as aforesaide. The mouth or entrie of this straight, entreth betwéene two high hils, being as broad as a man may cast a stone, and reacheth Eastward, & is in length about the shot of a great péece, ẏ chanel of this straight hath in length 4. fadome and ½. déepe, in the entrie at the foote of the hil on the North side there lyeth a stone Cliffe, which sheweth like a Piller, this is cõmonly called of all nations that passe by it, the Varella of China, & on the South side, a good way from the mouth therof, it maketh a créeke, in the midle wherof lyeth a Cliffe vnder water, from the which there runneth a banke towards the middle of the chanel somwhat further on the same side, the length of a small shot, it hath an opening which runneth through on the other side into the Sea, making an Iland, this opening is shallow all ouer, seruing only for smal Foists to passe through, in the middle of this Créeke where this opening is, lieth a Cliffe, or stonie place, two fadome vnder water, which stonie place commeth so far without the Créeke, as the point of the land reacheth, and somwhat more towards the midle of the chanell, being past this Créek, the land hath a hooke of a houell faling downward, where the straight endeth, & in passing about this, there is a rounde Houel by the which you haue déepe and faire ground, & when you haue past about it, ẏ land from thence reacheth southeast, on the North side of this straight, from the beginning to the end, there are thrée Créeks, whereof the two first are small, & the third great, it is situate right ouer against the hooke or point of ẏ red Houel, where the straight endeth, this thirde Créeke hath a stonie banke, which at a lowe water after a spring tide is vncouered, & reacheth frõ the one point to the other, you must be carefull not to fall vpon it, & all that which lieth on the North side, and without ẏ Créeke all ouer the chanell from the one point to the other is faire ground, & without danger. In ẏ issuing of the straight, beeing without it you haue two Riffes, whereof the one lieth right ouer against the issuing of the straight, about the shot of a great péece towards ẏ East cõming from the land on the north side, & stretching southward, the other lieth in the South the shot of a gret péece from the issuing of the land of the straight, reaching Eastward so ẏ they make a crosse one through the other, and betwéen those two Riffes the chanel runneth and with the ebbe of a spring tide you may sée them, the chanel ẏ runneth betwene thẽ both hath scarce 4. fadome deepe, the ground within ẏ chanel is muddie & without sand. This I haue particularly noted vnto you, for their instructions ẏ hereafter shal passe through that way, for that the discriptions of the Nauigation or course thereof, heretofore written & set downe are very short, and obscure, for such as haue not past through that way, wherby many ships haue run on grounde, stricken & passed many dangers, & some cast away, but returning to our matter, and following ẏ course aforesaid, whẽ you are as far as the mouth of the entrie of the straight, then you shall passe right through the middle of the way somwhat towards the North side, because of the sands aforesaid, that lie within ẏ straights, alwaies with your Lead in your hand, loking rounde about you, for ẏ at the shalowest place in the middle of the chanel, it is 4. fadom and ½. also because it is so narrow, ẏ you can hardly cast out your Lead, me thinketh it is your surest way, vpon each Sand to set a Scute, or other mark, that may serue you for Beakens, so to auoide them, and going a little further by the Creeke, which hath the opening that commeth out of ẏ other side of the Sea, wher the Cliffe lieth two fadome vnder the water, then kéepe presently towards the houel, on ẏ right hand, that maketh the point of the Creeke aforesaid, wher also runing along by your Cõpasse, as before by the land on the left hand, somwhat neerer to it, thẽ on the other side, til you be out of ẏ straight, alwaies taking héede of the land and créeke lying on the North side, right against this Houel, for it is ful of stones and Cliffs, as I said before, likewise you must shun the east side, right against the issuing of the straight, for that the shot of a great peece from thence, it is altogether cliffes, as aforesaid, & whẽ you are out of the straight, & desire to Anker, then make towards the South side along by the land, that you may get out of the streame, you must Anker at 6. fadome, for if you stay in the streame of the straight, you

may

may chance to lose an anker by the drawing and shaking of ỹ ship, or that you should drive and runne vpon the sand: at this road you are right ouer against a strand, where you finde fresh water whē need requireth, & being out of the straight, in manner as aforesaid, you shal take your course along by the land, vpon the right hand, alwaies casting out the lead, and not putting lower thē scarce 4 fadom, neither to the land, nor towards the sea, and whē you are past half way to the strand comming out of the straight, you shal haue no more but ful 4. fadom deep, and being past this first strand with a houell and cliffes, that stand at the end thereof, and a sandie bay lying against the houel, being half way frō the other houel, which standeth on the end of the aforesaid sandy bay, behind the which, that opening which is in ỹ straight, commeth out again: then hold your course eastward, at 4. fadome, not turning to the one nor the other side, for you should presentlie find both droughtes & sands: the channel is muddy ground, and you must still haue the Leade in your hand, vntill you finde other depth, which wil not continue long, and for more securitie it is best to run before with a scute to try the channel, for it will shew you both the channels, whē you are at 12. or 15. fadome: thē beware of the south side, vntil you be aboue a mile beyond the straight, for from 15. you shal come to 10. fadome, & frō thence to dry lād, for it is al riffes & sand: this straight hath 6. Ilands lying at the end of the land of Iantana, which is the North syde, and you run along east & west, it is in distance about 8 miles, but you must not passe betwæn it & the land: the sea by it about halfe a myle Southward is al faire & good ground, at 15. fadom sandy groūd: in the middle of this way from the straight, to the Ilands, or litle more or lesse, lieth the riuer of Iantana, which hath a great mouth, the entry thereof being along the land on the east side, where great shippes haue many times entred, & on the West side, where there standeth a houell of red earth: it hath a Banke of hard sand ouer the mouth of the riuer, reaching about half a mile into the sea, vpon the which many ships haue fallen, wherfore take hēd of it: from the point of the Iland aboue said, lying at the end of the land of Iantana, there rūneth a riffe eastnortheast into the sea, well 2. great miles, and whē it is calme wether you cannot see the water breake vpon it, only that it hath a certain white skin ouer it, which is presently seen and discerned: and when it is rough wether, then the water breaketh all ouer. betwæne this riffe and the Iland runneth a great Channell, all stonie groūd, and the shallowest place that I found therein, was 5. fadome, & ½, and then to 7. fadome & ½, and then againe I found 6. or 8. fadome & ½, and is in breadth about the shot of a great pēce, right ouer, if you will passe this Channell, you must runne half a myle of from the Iland, & come no nēerer to it, for if you should you would run on ground: it were good that great ships shuld not passe through it, vnlesse they were compelled thereunto, as it happened to Francisco Daginar, that there ranne on ground, and was in danger to haue cast away his shippe, because he ranne to nēer the Riffes, and that the wind scanted: two myles from these Ilandes, Southsouthest, lyeth Pedra Branca, (that is White stone) which is an Iland of white stone, rockes and cliffes, and hard by it there are other rockes and cliffes, on the South side thereof, on the which side likewise lyeth the Iland of Binton, which is verie long: in the middle whereof there is a high houel, whereupon there is dēepe ground, but not good to anker for such as come from China: round about Pedra Branca, and close by it, there are 6. fadome dēepe, good ground, but you must take heed of the cliffes and riffes lying by it. I haue alreadie told you, that in passing through the straight (when you are ouer the sandes, at 15 fadome, in manner as aforesaid) you must sayle Eastward, towardes the Ilandes, which you shall presentlie see, as soone as you are past the Riuer of Iantana: and when you begin to come neere them: thē you shall kēep towards Pedra Brāca, and loke that you kēep half a mile from it taking heede you come not neere the syde of the Ilandes, for two causes, the one because the windes at that tyme, when you sayle to China, doe alwaies blow off from the syde of Binton, which is the Monson that commeth out of the South southwest, and if the winde should scant, and fall into the Southeast, as often tymes in those countries it happeneth, being on the syde of the Ilandes, you could not passe by the Riffes, whereby you should bee compelled to passe through the channell that runneth betwæne Pedra Branca, and the Ilandes, or els you should spend so much tyme in staying there, and that the Monson (that is the tyme of your voyage) to China would bee spent: the other is, that if you chance to bee there with a slow wind and tyde, or with few sailes spred, then the streames would driue you vpō the Riffes, before you could auoyde them, as it happened to the shippe of Don Diego de Meneses, whose Pilot was Gonsalo Viera, who by the water was driuē vpō 10. fadome, where he ankered, and then after he came to 7. fadom, where he spent 3 dayes by ankering to get out againe: for the which 2 causes I aduise you to keepe on the side of Pedra Branca, or the white cliffes aforesaid,

Frō Pedra Branca to the Iläd Pulo Tingé ÿ run noꝛth & south, & noꝛth & by east & south and by west, the course is 13. miles: this Iläd is high and roūd, having in the middle a high sharp hil ful of trées: it lieth by the coast of the firm land, & betwéene it & ÿ firm land there is good sayling, but it is not Oorbaer: this Iläd lieth with Pulo Timō noꝛtheast & southwest and are distant about 7. miles to sayle to Pulo Tinge, you shall take your course from Pedra Branca, a great myle Eastward, and from thence Noꝛth and noꝛth and by East, alwaies with the lead in your hand till you be past the Riffes, & being at 14 fadome, being as you gesse in that country, you shal pꝛesently kéepe off from it, into the sea, being beforе it, & you néed not feare any thing, but ÿ you sée before your eyes: in this course to Pulo Tinge, in the sight of the Iland, there lieth 4 oꝛ 5 Ilands, which shal lie on the land side frō you, and when you are hard by Pulo Tinge, then you shal pꝛesently sée Pulo Timon: the Iläd of Pulo Timon is great & high, and on the side whereunto you sayl, are two eares of land which are ful of great high trées to make small maskes & ankers: because in those countries they vse such kind of woodde ankers, and it is commonly couered with mistes & clouds, and hath all ouer a cleane muddy ground: therein are 2 places, wher you find good fresh water, one being on the side of the land, in the middle of a long strand, a little inward to the land, where you find a good réed, but whē you come early thereunto, as in the Moneth of June and the beginning of July, it is dangerous to anker there, because of the west wind which at that time bloweth with great forꝛce in those countries, therefoꝛe I thinke it better to run to the other place, where you likewise find fresh water, on the East side towards the sea, rūning right vpon the face of the Iland, & along by the East side, and being past a certain houel, that maketh a hooke, you shal find a sandy Bay, where you must enter into the land, and when the point oꝛ hooke lieth southeast, you may anker, where you may lie foꝛ the Moinson, and there you shal haue 20 fadome déepe: there is likewise great fishing foꝛ excellent good fish, and in the same bay, there lieth the place where you take in fresh water which runneth into the sea, also on that syde you haue much better wood & néerer to fetch, & there you ly safe from west winds, on that side of the land you haue certain Iläds along the coast, & from the noꝛth point of this Iläd Pulo Timō, about the shot of a great pèce, there lieth an other Iland, and by the South point an other, & likewise about 3 miles south eastward, ther lieth 3 other Ilands, wherof ÿ one is great & roūd, ÿ other 2 being somwhat smaller, & are called Pulo Laor: the Iland of Pulo Timō lieth vnder 2 degr. & ⅔ on ÿ noꝛth side of the Equinoctial, & 12 miles noꝛthwest ward frō it, lieth the riuer Pan, in the firme land, ouer against the which about 2 miles to seaward, there lieth a small Iland, hauing an euen round trée in the middle: & half a mile frō it, it is 6 fadom déep groūd. Frō Pulo Timō to Pulo Condor the course is Noꝛth noꝛtheast & Westsouthwest 115 miles, Pulo Cōdor lieth vnder 8 degr. & ⅓, it is a great Iläd, with high hils, hauing close by it 5 oꝛ 6 Ilands, and on the noꝛtheast side it hath a smal Iland oꝛ stony cliffe, which sheweth farre off like a ship vnder sayle: it is ouer al good groūd at 10 oꝛ 12 fadome déepe, and on the Noꝛthwest side it hath a place of fresh water, it lieth noꝛth and south, with the riuer of Camboia, (which is called the hauen of Malaios) 12. miles distant, but yon are not sure to haue fresh water ther, foꝛ whē it is late in the yere you haue there the winds at noꝛth and noꝛthwest, wō some thunder, whereby you may not stay with one sayle only, foꝛ that being without sayles, it would strike you to ground, and cast your ship away, when it is early in the yeare, thē you haue East winds. From Pulo Timon to Pulo Condor ÿ shal alwaies find ground at 35 & 38 fadome, and to hold your right course to Pulo Condor, you shall sayl noꝛth noꝛtheast, not accounting any winding of the compas, foꝛ if ÿ should do so, you should run on the south side, to seaward, and run by without séeing it, which is an euill course, foꝛ that ÿ winds alwaies in this course doe blow frō the side of the land: and if it chance that beforе you sée the Iläd Pulo Condor, you find ÿ water thicke, troubled & foule then cast out your lead, & you shal find 18 oꝛ 19 fadome water, with a soft muddy ground, & so runne half a strike in that course, til you come to 17 fadome, and being there, then rune noꝛtheast, and being at 16 fadome, beforе you sée the Iland, thē hold your course East & East and by noꝛth, alwaies at 16 fadome déepe, whereby you shall land on the south side of the Iland, wher you must take héed of 2 Ilands lying 7 miles on the West side of Pulo Condor, full of bushes, a mile oꝛ thereabouts distant from each other, and if it be possible, you shall not runne betwéen them: foꝛ that without them and close by, you finde good ground. I haue layne there at anker, with a calme, about a mile from the Iland, which lieth néerest the land: there the streames run strong with the tyde Noꝛtheast and Southwest. From this Iland Pulo Cōdor to ÿ Iläd Pulo Secir, the course is Noꝛtheast and Southwest, & noꝛtheast, and by east, and Southwest & by West, 45 miles. This Iland is low and long land, reaching Noꝛth and south, and on the Noꝛth poynt it hath a stonie Iland, lying halfe a

myle from the land: you may passe betweene it and the Iland, on the East syde it hath a Sandie Baye, where once a Iunco, (that is to say, an Indian or Chinish great ship) was laid on the shore to bee new dressed, belonging to a Rouer of Patane, (a countrey lying vpon the coast on the East side of Malacca, towardes the kingdome of Syon) I haue passed within halfe a mile to seaward by this sandie bay, it is all good ground: this Iland is distant from the coast of Camboia or Champa nine miles: if you put to seaward from Pulo Condor, without seeing it vnder 8. degrees, you shall find 25. and 26. fadom deep, with black muddy ground, & much of the skin or Salbeene driuing vpon the water, and being 12. miles past it, at the height of eight degrées, and ½. then you shall see certaine sea Snakes swimming in the water, at 28. and thirtie fadome deepe, and ten miles further much of the Herbe called Sargosso vnder the water at the same depth, which depth you shall find to be 9. degrées, & ½. to this place you shall holde your course Northeast, for wee could run no higher because the West wind bloweth very stiffe, but from thence runne southeast towardes Pulo Cam, thinking to get the coast of Champa, & when you come within two miles of the Ilandes, (lying nine miles Southward from Pulo Secir, you shal find muddie thick water, & comming by this Iland you shall find no grounde: those two Ilandes aforesaid were by the Chinars called Tomsitom, three miles distant from each other, you runne along East Southeast, and West Northwest: the East Ilande is high and round, on the sea side being calme, in the vpper part therof it hath the fashiõ of a Cap, such as ỹ Mandorijns (which are the Lords of China) doe weare: halfe a mile from it lyeth a Cliffe like an Ilande, and hath on the West side reddish cliffes, and on the north side an other Iland: round about all these Ilandes and cliffes there is no grounde. I set this down for that I haue sailed all this countrie and noted the way, as also all whatsoeuer I haue declared in this discourse: we took this course aforesaid for want of mastes, for wee durst not beare our seales because of the stiffe West windes, and if any man chaunce to fall in the like neede and troubles, let him not hope to finde the coast on the borde side: from those Ilands you shall holde your course northerly, to discouer Pulo Secir, and from thence to the coast of Champa, for you must know that the streames (from Pulo Condor and from the coast of Champa to Pulo Secir and those Ilandes) runne Eastward, by which meanes you runne presently to the coast, as hereafter I will shew: and as you passe by these Ilandes of Pulo Secir Northwestwarde, then the streame runneth to the coast of Champa, which will driue you ouerthwart, from the aforesaid Ilandes of Pulo Secir, there are no sands nor shallows, as many men suppose, the worst you find, is that there is no ground, these Ilands lye 18. miles distant from the coast: from Pulo Condor you shall presently run to the coast of Champa, and if you passe by it on the south side, then hold your course halfe a strike North northeast, till you be in sight of the coast, and halfe way in this course you shall find eight and twentie fadome deepe, and if you passe by it on the North side, you must runne Northeast, and Northeast and by North, and not higher to lofewarde, to shun the droughes, whereon Mathias de Brito was cast away: and if in the night time you passe by any land, then cast out your lead, and finding fifteene fadome water, then put no neerer to the land, but presently runne East Northeast, as the coast lyeth. for the sands in those countries lieth at 13. fadome along the coast, 4. mile from it. The coast of Champa along the sea side is low land and great sandy strandes: you run along by them East north east, and West Southwest to a point lying vnder 10. degrées and ¾. and before you come within two or three miles thereof, the sandie strand and high way endeth, for this point is a verie high land, reaching Southwarde in, so that it maketh a Cape: from thence forward it is altogether verie high land to Varella, with great hils: within this point towards the West Southwest lyeth a creeke, and two miles on this side before you come at it. There lyeth close by the land a smal, long, and low Iland, all of harde stony cliffes and rockes, which a farre off shew like a towne: from this Iland to Pulo Secir, there runneth a banke of 10. and 12. fadome deepe: vpon the aforesaid coast of sandie strands, 15. miles before you come to the point aforesaid, there is a riuer called Sidraon, where you may enter with shippes of 600. Barhes: on this riuer lyeth the fairest and best towne in all the kingdome of Champa: it hath for a marke a long houell hõ 2. tops: I haue passed within the shotte of a great peece neere to the stony Iland aforesaid, and found 8. fadome deep, altogether euen stonie ground, with much of the hearbe Sargasso, whereby I could hardly make the lead to sinke downe, and along by the aforesaid high point or hooke there is 20. fadome deepe. When you are by the coast of Champa, then you shal runne East Northeast: within two or three miles at the furthest it

it is altogether faire and good anker ground, to the point or hooke aforesaid, you shal leaue the Iland of stones on the land side, not passing betweene it and the land: from this point to another point are 12. miles, & you runne Northeast, and from this second point yet 12 miles further there is another point: this course is runne halfe a strike to the North Northeast: betweene this second and thirde point there lyeth two creekes, the first whereof is the hauen where you lade blacke woode, which is called Deiraon: from this thirde point to the Varella the coast runneth North, and seuen miles before you come to ỹ Varella there is a creeke where there lyeth a town, and two miles further there is an Iland of stonie cliffes close to the land, which a farre off sheweth like a man that fisheth or angleth, whereby the Portingalles call it Opescador, or the fisher, and if you desire to runne to the Varella, (being past the Iland) you shall presently be neere the land, where you haue a great strande with faire grounde. This Varrella is a high hill reaching into the sea, and aboue on the toppe it hath a verie high stonie rock like a tower or piller, which may be seen far off, therefore it is by the Portingalles called Varella, (that is, a Cape, Backe or marke) at the foote of this hill on the South side it hath a verie great creeke reaching northward in, al of muddy ground, & 15. fadome deepe, you cannot see it far off, because the one lande runneth through the other, but as you passe by the strand aforesaid, and beginne to come neere the Varella, then the creeke beginneth to open, which hath a verie faire entrie, and within hath two running streames of verie good fresh water, hee that commeth thither with a ship by my aduise shall not put in there, because hee shall haue much labour and trouble to bring the ship out again, for there the wind is scant: you may wel anker without at ỹ entry or mouth thereof as I haue done, or you may seeke for the other places where fresh water is to bee had, that stand on the other side of the hill, towards the North, at the foote thereof where the high lande that reacheth into the sea endeth, where you begin to find a verie great strand: to get this water you must goe verie neare to the point of this hill, and as you run along towardes it, when you compasse it about you shall see a small sandie bay, with the aforesaid great strand and place of watering, where you may anker when you will, for it hath good anker grounde, but it hath a great inconuenience, and mischiefe, which is, that you lie compassed about by the country people, that are great enemies to the Portingalles, and sea Rouers, therefore you must keep good watch, with great care when you fetch fresh water, as well within as without because the country people vse to ouer runne and spoile men on the sodaine: this Varella lyeth vnder 13. degrées, this land of Varella is a hooke, and from thence to Pulo Cutuo the course is North, and north and by West, for the space of 48. miles, & from thence the land beginneth to be a great deale lower, then that you haue past, hauing in many places sandie strandes, where men may anker: ten miles from Varella forward, a mile from the land there lyeth a long flat Iland called Pulo Cambir, and betweene this Iland and the land are 12. fadome deepe sandie ground, & in the middle of the Iland on the lande side, there is a smal sandie bay that hath fresh water, where if need be you may anker, for it is good ground, and in the middle of the channel betweene the Iland and the land it is altogether faire being a small mile in length: from this Iland about twelue miles Northward, the land maketh a point, and from thence to the Iland there is a great creeke, and inward to the Northwest where the high land endeth, (which from this point inwarde runneth to the West) it is an open or broken low lande where you find a riuer of three fadome deepe, within the hauen hauing sandie ground, with a great mouth or entrie, and within it hath a Wel of 13. fadome deepe: this riuer runneth further into the land, & 4. or 5. miles inward from the entrie or mouth there lyeth a great village, where you may haue great store of victualles and other necessaries: in the mouth of this riuer on the east side there standeth a high houell, and on the West side a low sandie strande, you must enter right forth in the middle, and although it is verie wide, yet being within you must make your self sure wt ankers & cables, specially from the west side, for ỹ if it were earlie in the yeare you shall there finde stiffe West winds, which would driue you on the other side of the Riuer: in this Riuer is much fish: also in the land there is much wild flesh, with Swine, Tigers, Rhinoceros, and such like beastes: the countrey people were of good nature, but we haue giuen them cause of suspition by our bad dealing with them: fiue miles further forward from this Riuer along the coast there are two Ilands with certaine cliffes about halfe a mile from the land, and you may passe betweene them and the lande, twelue miles from thes Ilandes, there lyeth other Ilandes by the lande, where there are some places of rounde sande with a sandie strande, and there is a small Riuer, where you haue much Catte (that is, Ryce vnstamped in the huskes as it groweth)

groweth, and is twelue miles from Pulo Caton, wherewith many haue deceiued thē-selues that runne crosse ouer, when they saw it and ranne on ground, Pulo Caton is a long Iland, with two high hilles at the ende thereof, and in the middle low, so that farre of it seemeth to be two Ilandes, it hath a flatte and euen ground of bushes, stretching northwest, and southeast, on the southeast side it hath a Riffe, where the water breaketh forth running the shot of a great peece further into the Sea, on the land side it hath fresh water, and lieth distant from the coast 2. miles, and $\frac{1}{12}$, the channell betweene both hath thirtie, and thirtie fiue fadome deepe, with good ground, right ouer against this Iland lieth a riuer, with a great mouth or entrey, being within the Hauen 5. or 6. fadome deepe, it is verie well inhabited, and built with houses, in this Hauen Gomes Barretto entered with his ship, this Iland lieth vnder 15. degrees and $\frac{2}{3}$, and North Northwest, a mile and a halfe from it, there lieth another small low Iland, and you may passe betweene them both, North, Northwest 14. miles along the coast lieth the Iland of Champello, full vnder 16. degrees and $\frac{2}{3}$, this Iland Champello is great and high, hauing vpon it certaine toppes or heades sticking out, it lieth north northwest, and south southeast, it hath two high hilles with a valley in the middle, that in the southeast being much higher then the other, it hath likewise many trees, on the Northwest side it hath a very high Iland, with two small Ilandes lying close at the fot thereof, on the West side it hath much and verie good fresh water, and is distant from the Coast about two miles, it is a very low land along the sea strand, and West Northwest from thence is the Riuer of Coaynon lying two fadome deepe, in the Hauen it is sandie ground, where much traffique is vsed, but the people are not much to bee trusted, from this Iland of Champello Northwest, for two or three miles it is full of trees, & two miles further, the Coast maketh a great thicke point full of trees, and three miles beyond this point, lieth a great creeke, which in the entrey hath an Iland for a defence or closure, and is all cleare ground, where you haue much victuals and Marchandises that come out of the countrie by the Riuer of Sinoha, this creeke was called the Enseada, or creeke of Saint Don Iorgie, it hath much wood, & verie good to make ships of, fiue miles from it along the Coast lieth the riuer of Sinoha, which hath in the Hauen 14. spanne of water, all sandie ground, in this Hauen is the whole handling and traffique of the goods that come from Cauchinchina and thether, and to Champello you runne Northwest. This Iland of Champello hath a good road, and safe harbour, but onely when it bloweth out of the west and southwest, and although the wind commeth from the land, notwithstanding it troubleth you much by reason of the lowones of the land: you must vnderstand that ten miles before you come to Varrella 13. miles within the sea, there beginneth certaine Sandes that are verie dangerous, which reach as the land doth till you bee vnder 17. degrees, and run nearer to the northeast, at the end whereof, in the way to China there lieth 8. Ilandes, three great, & fiue small, all full of trees and sandie strandes, but without fresh water betweene them, & round about it is altogether flat and foule way, so that as soone as you let fall the anker, the cable is presently fretted in peeces, betweene these Ilands there is 4. fadome deepe. This information was giuen me by certaine people of Sian that lost their Junco or shippe in that place by reason of a calme, because they ankered, and all their cables brake from the ground, & they saued themselues in the boate, & run through all those Ilandes to find fresh water, and could see none: you run from the hooke or point of those sandes, to Pulo Caton Northeast, and Southwest, and Northeast and by east, and southwest and by west, for they lie like a bow: therefore truste not the old description of this Nauigation, that saith they haue channels from thence to Pulo Caton, running ouerthwart it is thirtie miles, but returning againe to the course from Varella to Pulo Caton, when you are as farre as where the coast stretcheth Northward, then your course shall be two miles off from the land till you come to Pulo Caton: for that if you come thether early in the yeare, you haue the west windes so strong, that if you should be far from the coast, they would carrie you by force vpon the sands, without any remedie, as it happened to the ship called the Santa Crus, you shall not passe aboue two or three miles at the furthest to seaward from Pulo Caton, and if you chance to be on the side of the land, you may likewise passe through by the Channell that runneth betweene the Firme land and the Iland, which is two mile and a halfe broad, all faire and good ground (as I said before.) Pulo Caton lieth with the south point of the Iland Aynon North and South, and North & by east, and South and by West, somewhat more then 50. mile. This south point of Aynon lieth scarse vnder 18. degrees, and $\frac{1}{2}$, & reacheth from the point aforesaid, southwestward 12. or 13. miles, and from the East side lyeth the way from China, which you run North-

east, and north east, and by north to 19. degrees, and ½, and on the side of the Firme land the Iland compasseth about to the point or end of 19. degrees, and ½, from the North-east side in such manner, that the Iland is in forme foure square, & the channell betweene it and the Firme land, is in the narrowest part 6. miles, where there lieth a hauen called Anchio, hauing certaine sandes betweene thē, yet with a channell wherein great ships may passe, seuen miles eastward. From Anchion lieth a creeke with good harbour, and a mile further about three miles distant from the land, there lieth a great Riffe and sandes, but returning againe to the aforesaid South point of the Iland, which is right before a very high land that surpasseth all the rest of the land in the said Iland, at the foote thereof on the north side there is a good Hauen called Taalhio, at the mouth whereof lyeth a small round Iland, and from this high land aforesaid, it runneth 12. miles northwestward, and from thence it is altogether low land on the sea side, and inward hilles and houels from the end of the land Aynon, on the north side vnder 19. degrees and ½, to the Iland *Pulo Gom* in the same course of north-east, and northeast, and by north are 8. miles, and lieth 5. mile from the Firme land, it is a high land, in forme like a Bell, and on the side of the land it hath a road with a good harbour, wherein the ship Santa Crus lay, from thence you goe to the seauen Ilandes, called Pulo Tio in the same course of northeast, and northeast, and by north, being fiue miles, Pulo Tio are 7. Ilands great and small, seperated one from the other without any Trees, from thence the Coast reacheth Northeast, and Northeast, and by North, to the Enseada dos Ladroins (that is the Creeke of Rouers,) from Pulo Tio seauen miles lieth a Riffe, which reacheth 5. or 6. miles from the land into the sea, and vpon the east side thereof about halfe a mile from it, there is foure fadome water flat sandie ground, and a mile further from thence there lieth a great riuer, whether many ships doe saile, and put in a little further from this Iland lieth another Riuer, wherein I haue beene, which hath a good harbour against the monsons of China, and with a southwest winde is discouered, and threre also runneth strong streames, the entrie thereof is close on the east side along by a point of land, it is faire and good ground, and being about this point of land, you shall run till you come to a sand bay, where you shall anker, for within, it is shallow and sandie, on the coast betweene these 2. riuers lieth 2. or 3. Ilands close by the land, and from these 2. riuers, 6. miles forward lieth the Enseada dos Ladroins which is very great, it hath on the west southwest side of the mouth certaine stonie cliffes, from the which there stretcheth a Riffe towards the sea, whereupon one of the Portingall ships did fall, from the aforesaide second riuer to this creeke about halfe a mile from the coast, there is 7. or 8. fadome deepe faire ground. The land of this creeke, on the north northeast side hath a verie high hooke or point of land passing about this hooke for the space of halfe a mile, (it is shallow but muddie ground,) you goe to the Hauen of Comhay: whereupon the coast is called the coast of Comhay, thether the ships of Sion or Sian vsed to come, it is like a creeke that is very great, hauing another point or end of high land, which reacheth North and South, and right ouer against this hauen on ỹ south side lieth the Iland of Sauchoin about 5 or 6 miles from it, and is distant from the aforesaid point of Enseada dos Ladroins or creek of Rouers, 7. miles southeastward. This Iland Sanchoan is great, high, and full of hils, among the which there is a crooked hill with high houels on the top thereof, like the ioints of a mans fingers, when his hand is closed, which is a sure and good marke. This Iland hath many trees, great creeks & bayes, where in times past men vsed to traffique: betweēn this Iland and the Firme land lieth 4. or 5. other high Ilands, without bushes or trees, which lie vnder one course with the Firme land, and the Iland Sanchoan in such sorte, that Sanchoan maketh the furthest hook or end outward, and from thence reacheth towards the land, northwest and southeast, so that a farre off it seemeth to bee all one land, these are the first Ilands of Canton, which lie vnder 21. degrees, and ½, from thence to Lamon you saile outward about the Ilands east northeast, and from Sanchoan to the land there runneth 3. channels or passages, which make those Ilands, through the which you may passe with ships, the best channel is that which runneth along by the Iland of Sanchoan (which is the furthest outward to the sea) of 6. and 7. fadome deepe, it hath in the entry thereof vpon the same Iland, a small Iland full of bushes, and on the northwest side lieth two great high Ilands, which make the mouth or entry, and at the entry along by the strand there lieth some small Ilands and hillocks, before the Ilands aforesaid towards ỹ land lieth an other Iland, making another mouth or entry betweene this, and the two Ilands aforesaid, from this Iland to the land is the third mouth or entry, through these two entries great ships doe passe with the tides, it is altogether soft muddie ground, to know the Iland of Sanchoan, besides the

markes

markes afoꝛesaid, oꝛ to know if those Ilands lie beforꝛe oꝛ behind, you must remember that Sanchoan maketh a point lying outward, and that from thence you runne towards the land noꝛthwest and southeast, & from thence further east noꝛth east, and west south west, and marke the course with your compasse, and you shall pꝛesently know whether you be foꝛward oꝛ backeward, and if you be so far to seaward, that you sée the one coast reacheth east noꝛth east, and the other noꝛthwest, then yon are right ouer against it, by this meanes I found it out, foꝛ I was the first that marked it, and such as know it learned it of me. The course from Pulo Caton towards China is thus, you shall not saile aboue 2. oꝛ 3. mile at the furthest to seaward foꝛ the causes afoꝛe rehearsed, and being past then runne noꝛth noꝛthwest, oꝛ noꝛthwest, vntill you finde an opening betwéene the Iland and the Firme land, and as it beginneth to open, then runne halfe a strike noꝛth noꝛth east, towards the point of the Iland Aynon, and passing betwéene the Iland Pulo Caton and the Firme land, you shall keepe the same course, because the streame in that monson runneth towards the créeke of Cauchinchina, and with this course you shall sée Aynon being 7. oꝛ 8. miles to seaward from thence, and it may bee that if you come thether at a spꝛing tide, oꝛ with a slacke winde, that you will be dꝛiuen further inward, when you perceiue the land then marke your compasse, and if the coast reacheth east noꝛtheast, then kéep that course vntill you thinke you to bee past it, and if the coast stretch noꝛtheast, and noꝛth east, and by east, as the Iland lieth, then run so, till you may wel discerne the land, & being 5. oꝛ 6. miles from thence, & that from thence you desire to sayle to Sanchoan, then runne with the same course foꝛ halfe a strike noꝛth noꝛtheast, whereby you shall sée Pulo Tio, & if you be 4. oꝛ 5. miles frō thence to seaward, then runne noꝛtheast, & noꝛtheast & by noꝛth, and if you be but two miles from thence, thē run your course foꝛ halfe a strike betwéene noꝛtheast, & noꝛtheast. & by noꝛth. with this course you shal come to the Iland of Sanchoan, & shall sée the Iland called Do Mandoriin, which is a small round and high land, & lieth 5. oꝛ 6. miles from the Ilands, & if you desire to put into the Hauen of Macau, then runne noꝛth east, & east, and by noꝛth, running to seaward 5. oꝛ 6. miles from Sanchoan, & when you are within 15. oꝛ 20. miles of the Ilandes, then you shall finde muddie ground at 25. fadome déepe, & when you sée the Ilandes (loke well to your selfe as I saide beforꝛe) you must goe neere them, and run along by them: about a mile distant, from Sanchoan to Macau are 18. miles, & there are fiue channels oꝛ passages: the first betwéene the Iland Sanchoan, & the Iland Vasco de Faria about 5. miles broad. This Iland of Vasco de Faria, lieth nearer the land thē Sanchoan, & hath a high pointed hil, & on the sea side a high round houell, being betwéene it and the hill very low land, so that a farre off it sheweth like two Ilands, & when you are hard by it, and that you begin to discouer the flat land, it sheweth like a channell, and not farre from it towardes the sea it hath two oꝛ thrée small Ilands. This Iland lieth noꝛth and south with Sanchoan, a mile from it lieth a small long Iland without bushes, which all along the Iland hath a crooked rigge oꝛ backe descending at the end, this Iland is called Pulo Baby: by this Iland, along by the land of Sanchoan lieth a Rocke somewhat aboue the water. I here place all these markes and tokens of this channell, because it should the better be knowne, to such as haue occasion to passe through it, which they may boldly do, & being past the Ilands, of the Iland Vasco de Faria, the first that you then come to sée, is in the fourth mouth oꝛ entrie, which openeth not because an Ilād lieth right beforꝛe it, 4. oꝛ 5. miles foꝛward lie other Ilandes along by the Iland, (which you shall leaue on the West south west side) all vpon a row, and a farre off séeme to runne one through the other, but when you are right ouer against them, then they lie as I saide beforꝛe, they are fiue oꝛ sixe in all both great and little: from these Ilands about two miles East noꝛtheast, there lieth two Ilands close together, stretching Noꝛth and South, by these you haue others vpon the same row towards the land, all in the same strike oꝛ course, in the entrey hard by those two Ilands, there lieth a great high and round Iland betwéene the afoꝛesaid row of Ilandes, the Ilands afoꝛesaid, there is a good hold oꝛ opening through the which you haue the neerest way to Macau: foꝛ the better knowledge wherof, about thrée oꝛ foure miles further, (east noꝛth east) there are thrée Ilands distant from each other, which from the land all in a row doe reach into the Sea, whereby they lie further outward then the other which you passe along by, so that they ly right ouer against you, and when you come to the mouth oꝛ entry of Macau, and begin to put into it, it is altogether opē (without any Ilande to bee sayled oꝛ compassed about) sayling right towards the firme lande, which is 8. miles Noꝛthwarde from thence, where the mouth oꝛ entry is, whereby you goe to Caton, by the Poꝛtingalles called As Orelhas de Lebre (that is the hares eares.)

In this entery it is 8. 9. and 10. fadome deepe, and if you come thether at the ebbe of a spring tide, the streame runneth so strong & stiffe, that no wind will serue to get vp: therfore it is best to anker there with all your sayles vp, vntill you see it flow running along by the row of Ilands that lie on the east side, & so inward, shunning a rocke lying close by those Ilands aboue the water, putting to seaward, for that you cannot passe betweene it, and the Ilands with any ship, also you shall finde another Cliffe vpon the west side, being in the middle way, & seeing right before you a small and low Iland, lying in the same rowe of Ilandes, in the East as you goe, then you are by the mouth or entrey of the second chānell that runneth to Macau. This entery reacheth East and West, and may be about a mile broad, you must make to that smal Iland, and leauing it vpon the North side, you must hold your course betweene it and the other Ilands, and so put in, alwaies keeping nearest to the small Iland, where the depth will begin to lessen, and much more whē you are past it: for there you haue a banke of 28 spannes of water of soft muddie ground, the land lying vpon the south side of the channell, is foure or fiue Ilands close one by the other, which reach east and west, and they haue on the north side a great and high Iland, which runneth to the hauen where the Portingales inhabite, and hath a creeke or bay that strecheth Northward, at the mouth of this Hauen lieth a great and high Iland close by the land on the north side, betweene which and the Iland it is drie and shallow ground, and before you come to this Iland, there lyeth vppon the side of the north Iland a Cliffe vnder the water, to seaward towards the middle of the chānell: therefore you shall hold off from this north land and put nearer to the south, and when you being to discouer the Portingales towne, with the Hauen where the shippes lie at anker, thē you shal put to the east hooke of the entrey of this Hauen, keeping close to it till you be in, where you shall find foure fadome and ½, or 5. fadome deepe, shunning the west side, for there it is all ouer, bankes and sands, and along by the point you finde muddy ground, this point or hooke is a high land, and from thence inward, about the shot of a great peece further lieth another point of sād, and from the low land runneth a banke of 18 spannes of water, reaching crosse ouer to the other side as far as the first houses, and before you come to it, in the middle of the Riuer there lieth a Riffe: therefore you must hold vpon the east side, and runne along by it till you anker, it is good muddie ground at foure fadome and ½ deepe.

The 21. Chapter.

The course from the Kingdome of Sion, to China, with the situation of the places.

DEparting out of the hauen or riuer of the towne of Sion or Sian, you shall holde your course Westward, and comming to it, you shall finde a Riffe lying on the north side of the coast Hauen called Bancolea two miles from the land, and betweene it and the land there is a channell of foure fadome deepe, notwithstanding you must passe without it, as farre aboue it as you can, this hauen of Bancosea lieth with the Hauen of Sion northeast and southwest, and somewhat northeast and by east, and southwest and by west, and being against the coast, you shall keepe along by it for it is all good ground, and when you haue past the Riffe aforesaid. The Coast vpon the shore is low land, hauing inward a small houell, stretching North and south 4. miles from Bancosea Southward. This low land maketh a point reaching outward, lying vnder 14. degrees and ⅓ from thence forward you shall see a great thicke land, which seemeth to runne inward to the sea: but before you come at it there is a riuer called Chaon, at the mouth whereof stand certaine trees like palme trees, and comming to the aforesaid land, you shall see another great thicke land which sheweth to lie east, and west inwards to the land, hauing manie sharpe rockes, there the land maketh a point or end, which is commonly called the point of Cuy, thether to the lande reacheth Southeast, this point of Cuy lieth vnder 12. degrees and ⅔, and betweene it and the aforesaid thicke land that lieth behind you, you shall finde 11. and 12. fadome deepe with good ground, when you are past or about this point of Cuy, then you shall hold your course south southeast for the space of 25. miles, and then you must sayle south east, and southeast, and by south, whereby you shall see an Iland which a far off sheweth like 3. Ilands, being long & flat, ful of trees, & lieth ful vnder 10. degrees, which will be on the east side, all this way you must take care not to fall to leeward, and being by this Iland aforesaid, you shall run southeast, and rather hold aloofe to the south, then to fall to the west, because of the sharpe winde which you commonly finde in that part, and in this course you shall see another Iland greater then the first, and reacheth East and West beeing on the toppe thicke and flatte land. The West pointe a great thicke hooke pointed tow-

towards the sea side, & Eastwarde it descendeth towardes a black lande, which séemeth to be a close and thick bushie place, lying full vnder 9. degrees, & ½. This Iland lyeth with the Iland of Pulo Wy, southeast & northwest and so you must runne 25. miles. Pulo Wy are two Ilandes, whereof the greatest reacheth North and South, hauing a high houell on the South side, and on the North side two low houels, with a valley in the middle: thus the West side sheweth, but on the south side it séemeth altogether high and rounde, with a small valley in the middle, making 2. rocks, shewing like two men: the other and the smaller Iland lyeth on the southeast side, somewhat distant from the other, making a channell betwéene both, where you may passe through, for it is fayre grounde: this smal Iland on the Southeast side hath a smal Iland of stonie cliffes, from the which there runneth a stonie Riffe, which you must auoide, for all the other places are good and faire, being twelue fadome déep: close by the Iland, and in the greatest Iland on the south West side, there is fresh water with a sandie bay, and when you make towardes this Iland, comming to it you shall finde thereaboutes 14. fadome deepe with hard ground, and if you find muddie grounde, then you are hard by the land: from Pulo Wy to the firme lande of Camboia are 7. miles: this coast of Camboia is low land full of trées, and along by it, it is banky and muddy grounde: it lyeth Northwest and southeast to a point which lyeth with Pulo Wy, East Northeast and West Southwest, stretching likewise the same course of the aforesaide point to the hauen of Camboia, which is twelue miles distant: this hauen is called Dos Malyos, (that is of the Malaquiters, or those of Malacca) lying right ouer against Pulo Condor, which lyeth with this hauen or Riuer Northwest and Southeast, and northwest & by North, and southeast and by South, from Pulo Wy Northwestwarde there lyeth a great Riuer, being thrée fadome déepe within the hauen, on the side sandie grounde, and in the middle muddie ground: the Chinars that sayle frõ Sion to China passe by ỹ north side of Pulo Wy, and when they are right ouer against it, then they run Eastward to knowe the hooke aforesaid, running the same course to Pulo Condor, which they see vppon the North side, when you are right against this point or hooke, then you shall find ten fadome deepe muddie grounde, and somewhat further 13. fadome sandie ground, but you must not run nearer then this 13. fadom towards the land, but rather kéep at 14. fadome, for it is surer: & take heed of 2. Ilands, that lie 6. miles from Pulo Condor, which will bee on the South side, and right before you, you shal haue the North point of the Iland Pulo Condor, lying vnder 8. degrées, and ½. and you runne with Pulo Wy East & West, and somewhat east and by south, and west and by North, and if you sée Pulo Wy on the south side, and so it should be on your North side, then you shall runne within a mile or halfe a mile thereof, alwaies taking héede of the aforesaid Riffe of the Ilandes, taking your course Eastwarde to Pulo Condor, with good regard of the Ilandes: the Iland to the which you shall come on the south point (passing by the South side of Pulo Wy, within 3. miles thereof) you shall finde 16. fadome deep, and kéeping your course to Pulo Condor, at the depth aforesaide you shall passe within halfe a mile to the south side of the Ilandes, being 6. miles from Pulo Condor, but rather take the depth (for more securitie) of scarce seuentéen fadome, whereby you shal come on the South side of Pulo Condor, within 3. or 4. miles thereof at the furthest, and when you are in sight of the Ilands, then you must put to Pulo Condor as you will, leauing the Ilands on the North side, if you passe on the south side of Pulo Condor to go to the firme land to the coast of Champa, thē runne North Northeast, and Northeast and by north, which will bring you to the sea coast, and to shunne the sands whereon Mathias de Brito fell, which lie 4. miles from the land, if you runne along the shore at 13. fadome, then you come vppon those sandes, but when you are past them, all the rest of the course from Champa forwardes is fayre and good ground, and being in this Countrey you shall take your course as I haue shewed you in the description and nauigation from Malacca to China: the sands aforesaid lie vpon the coast of Champa, runne with Pulo Condor North and South, and North and by East, and south and by West, and almost halfe a strike more.

The 22. Chapter.

Of the course from the Iland Pulo Condor to the hauen of Sian.

FRom Pulo Condor to Pulo Wy, there are about full 20. miles, lying from each other East and West, and somewhat East and by North, and West and by south, and to go to Pulo Wy, hold your course right west, not reckening any abatement for the yéelding of the Compasse, and being founde what more thē halfe way, you shal finde a banke of muddie

ground, of 8. or 9. fadome deepe, and being northward in the sterne of the shippe, you shal see the trees vpon the coast of Camboia which is a verie low lande, this banke aforesaid being past, it will not bee long before you shall see Pulo Wy, right ouer against you, and as soone as you see it you shal make towards it on the north side: you must vnderstand ỹ this land of Camboia maketh a point frõ whence the banke aforesaid runneth of, from this point to ỹ hauen of Sian, you run along the coast north northwest by ỹ which lyeth many Ilands, stretching along by it till you bee vnder 12 and 12. degrees and ½. In this countrie ly the most and greatest Ilandes, one by the other, and there make a hooke, for the land hath a creeke called A Ensaada de Lian, which runneth a good way inwardes and lyeth vnder 12 degrees and ½. the north point of the land of the mouth of this creeke lyeth vnder 12 degrees ¾. and the land of this point aforesaide which lyeth inwardes, reacheth east northeast, and hath many trees, wt a sandy strand: frõ this point to sea ward there lyeth 2. high round Ilands without any trees: you cannot passe betweene the first Iland and the land, for the channell or passage lyeth betweene the first and the second (or the better to bee vnderstood) betweene them both, there is a small channell, but very deep of 60. fadom water, and there runneth a strong streame vnder the hight of the point aforesaid of this creeke, little more or lesse, about half a mile from the land on the inner side, there lyeth a very long cliffe stretching as the land doth, which at low water may bee seene, you run from this point to the hauen of Sian, along by the land north and south: the Ilandes aforesaide are within 10. miles of the hauen as you passe along, they are not ouer great, neyther haue they any trees nor fresh water, and all along you find good ground till you be within halfe a mile, and nearer you shall not goe, neither runne in betweene them and the land, but let them lie on the east side, comming to Pulo Wy, vntill the tenth of Februarie, there you find much east wind, whereby the west coast lyeth like an emptie wall, therefore you shal keepe on the east side of the aforesaid Ilands, that ly along by the coast, being sure not to put in betweene them, keeping this course north northwest, along the shore, as I saide before, and comming to the furthest pointe of the said Iland (which is full vnder 12. deg.) without seeing any more Ilandes, then bee assured that you are within the creeke of Lyon, and being there, you shall presentlie set your course Northwest, & Northwest and by North, to get out of the creeke, least the streame should driue you inward, & with that course you shall come to see the two Ilandes aforesaid, lying on the north point of the aforesaid creeke, & it is in crossing ouer twelue miles, & as you begin to see the coast on the other side, lying before the creeke northwarde, the Iland stretching in that sort as I said before, being past the point of the creeke you shall run thether, & being by it you shall sayle without it about halfe a mile from the shore: these Ilands end about 10. miles before you come to the hauen of Sian, as aforesaid, and the last of them are 4. or 5. small Ilands, one running through the other along the coast: these Ilands haue no trees, & are of red earth, and comming to the end of these Ilands, then put to the shore, vntill the Ilandes bee right south from you, then take your course right North, wherewith you shall see the hauen of Sian, which lyeth frõ these Ilands 10. miles distant. The hauen of Sian lyeth in a low land ful of trees, & without any sandy strands, but altogether of soft muddie ground & dirte, & hath likewise a banke of muddie ground, reaching two miles and a halfe southward: whẽ you enter first vpon this bank it is hard muddie ground: you cannot enter into this hauen with any great ships, but with a spring tide: and although you chold fall vpon this muddie ground, ther is no danger, for you must come vpon drie land to put out, or in with the tides, comming from the Ilandes aforesaid to the hauen of Sian, in manner as I said before, sailing northward, & as they ly southward from you, being in the night time, you may boldly anker vpon the muddie grounde, for the next morning you shal find your selfe right ouer against the hauen, so that you shall plainly see it, for it is the mouth or entry of a great riuer, & you shall sayle therein passing ouer muddy ground, & all with the tides and south winds, which will bring you vpwards at pleasure.

The 23. Chapter.

Of the course from the hauen of Camboia to the Iland of Pulo Tymon, & Pedra Branqua.

DEparting from the point of ỹ hauē of Camboia, & being about halfe a mile or thereabouts in the sea, you shal hold your course Southwest, whereby you shall see two Ilandes lying betweene Pulo Condor and Pulo Wy, from the which you shal saile about halfe a mile still running southwest, not once putting Southward, because of ỹ strong streams, ỹ run to ỹ Iland

Iland of Bornon, and if the wind begin to be calme, and that you desire to Anker in the middle of the gulfe, you may well doe it, for it is at the least 38. or 40. fadome deepe, therfore leaue not sayling Southwest ward, for with that course you shall come right vppon Pulo Tymon, the Iland of Pulo Tymon is great, high, and full of trées, and hath verie good fresh water, and if you néede, there you may haue it, right ouer against it in an Iland lying in a Créeke of the same Iland, when you put to this Iland of Pulo Tymon, on the Northeast point you shall sée a round Iland, and desiring to runne betwéen it and the Iland, or betwéen it and the Firme land, you may wel do it, for you may passe frée ly round about in euerie place, and comming to Pulo Tymon, you shall hold your course South, and somwhat South and by West, towards Pulo Tynge, which is a verie high & rounde Iland, much like a Doune, or a sheafe of Corne, it hath some small Ilands lying by it in the same course of South, and South and by West, you shall come to Pedra Branqua or the white stonie Cliffe, & from thence you begin the course to Sincapura, running about three or foure miles Westward.

The 24. Chapter.

Of the course out of the Hauen of Macau in China to the Iland of Pulo Tymon, & the straight of Sincapura.

When you depart from Macau to ỹ other coast, you must put out at the East chanel, if the wind bee Northwest, if not, then you cannot passe, that way, but you must sayle thorough the south west chanel, which is a good way to passe out, running from the point of Varella, right vnto the land on the other side of Macau, to shunne the cliffe of Belchior Dalmeida, and when you are about a Harquebush shot from the other side, then you shall runne along to a point of land, which is the end thereof, where the Iland of Castro lyeth, from this point the banke hangeth off, for the which cause you shall runne neerer to the land of Castro, then to the point of land that you runne not on ground, for in those countries you haue most of the shallowes in the land that lyeth on the left hand, and the depthes on the right hand, with a spring tide, at this banke you find 4. fadome and a halfe, and being without the banke, you shall sayle vnto the mouth or hole, running as then to the point of the banke, to shunne the Cliffes, which will presently bee seen, for that the water breaketh vpon them) vntill they be on your right hand, being out of the mouth of this entrie you shall sayle the course hereafter following, and hauing also departed from Varella, being a Harquebush shot from thence, you must run to the Iland called Do Bugio, (that of the Peercatte) and being ouer against it, passe close by it, for it is a good way, for the north winds which you find there abouts, and because the wind on the other side is verie scarce, the aforesaide Cliffe lyeth in the middle way of the chanell, and you must runne on that side from the north along the coast, to the Iland of Castro, and when you are out of the chanell, you shal keepe Southwest along by the Ilands, if it bee cleare weather till you see the Iland of Sanchon, and when you are within eight miles of it, being to Seaward from it, then you haue good sayling, for I doe alwaies hold this course, and passe well with it, being 8. miles to Seaward from Sanchon, you shall runne Southwest, for the space of two miles or that you bee 12. miles as you gesse from the furthest hooke of the Iland of the Sands, and being there, you shal then runne Southwest, so long as that you thinke that you are inward from the furthest point of the Sands towards Pulo Calon, and then againe running South southwest, and South, & South and by West, by which course you shal come to see the Ilands of Ieronimo Pretto, which course I haue holden in this manner with a good and spéedie wind, being in sight of the Ilands of Ieronimo Pretto, and sometimes without to Pulo Cambir, and hauing a bad wind, not being North, then the time will shew you what you haue to doe, when you see those Ilands, you may goe neere them if you will, for it is faire cleare sandie ground, at fifteene Fadome, from thence to Pulo Cambir, the coast runneth North & South, and somewhat North and by West, & South and by East, this Iland Pulo Cambir, is long and flat, and on the sea side it hath some red spots or veines, the bushes thereof being euen and alike, right ouer against the pointe thereof, Northward vpon the Firme land there lyeth a ryuer, which is the ryuer of Pulo Cambir, if you come thether in the Monson of South winds, you may haue therein fresh water for it is verie good. You shal likewise vnderstand, that being eight miles to Seaward from the Iland Sanchoan you wil take your course from thence South Southwest, and then you shall likewise sée the Ilands of Ieronimo Pretto, but it must bee wỏ a Compasse ỹ is fir, I aduertise you once more,

more, that when you are in sight of Pulo Cambir, about three or foure miles from it, there lyeth certaine Ilands, and halfe a mile to Seaward from the South point there lyeth certaine stonie Cliffes aboue the water, that show like Bucks hornes, you may freely passe betweene all the Ilands, and that Iland for it is faire and good ground. From thence to the Varella you runne along the coast North and South, & somewhat North and by West, and South and by East, it is twelue miles distant, this Varella is a verie high tower, standing vppon a point of land, that commeth out from the land and reacheth into the Sea, by this Varella there is a Hauen, which you cannot see, as you come outward towardes it, because the one land runneth through the other, also vppon this point sticking out on the south side, there is a place of verie good fresh water, in the sandie strand and on the North side of the same point is an other place of fresh water, vpon an other sandie Strand, the land there hath some Cliffes and smal Ilands, and when you come thether to fetch water, it must be with a good tide, for there you haue no Anker ground, but verie close to the shore, the best way is, to put into the Bay, for it is a good Hauen, I haue beene in it, and it hath good Harber, for North and South winds, with 14. 15. and 16. fadome deepe, sandie ground, and if you desire to goe any nearer to the land, you shall finde eight and seuen fadome deepe good ground, this hauen of Varella lyeth vnder 13. degrees, in this way from Varella to Pulo Sesir, there are some Ilands lying about 9. or 10. miles from Varella, from the point of Varella to these Ilands, the coast runneth North and south, and from these Ilands to Pulo Sesir, you begin to runne along by the land North Northeast, and South Southwest, this Iland Pulo Sesir taking the name of the land, (because it lyeth on the coast, for there is an other of the same name lying to Seaward) is a stonie Iland, without bushes, hauing in the middle a pointed hill, like a Varella, it is a flat Iland of yellow colour like the Sea water, to know Pulo Sesir, being a mile or two from it, vpon the Firme land you shall see an opening, this countrie is good to passe along by it, for the space of two miles, where you shal haue ground at seuen fadome great sand but put not off into the Sea from Pulo Sesir, for it is an euill way, because you haue but 4 fadome deepe, with stonie ground: Pulo Sesir lieth from the land vnder 10. and 13 degrees, and the course from Varella to Pulo Sesir is about 50 miles: from Pulo Sesir to *Pulo* Condor you shall hold your course South south west, and southwest & by south, at 18. and 20. fadome deepe, whereby you shall see the Iland *Pulo Condor*: but I aduise you when you come ouer this crosse way from Pulo Sesir to Pulo Condor, to holde your course from the sandy point Southsouth west, at 18. or 20. fadome deepe, and when you find 15. fadome, thē you are right by the coast of Cambaia, and shall not see Pulo Condor, but on the land side: but for your better way, you shall still hold at 18 and 20. fadome, and by this course you shall goe full vpon Pulo Condor, which is a great Iland, hauing many Ilands roūd about it, and in euery place much anker ground: there likewise you haue fresh water on the west side: it lieth vnder 8 degrees & $\frac{2}{3}$ from Pulo Sesir to Pulo Condor are 50. miles, and from Pulo *Condor* to *Pulo* Tymon you shal hold your course southsouthwest to 30. and 35 fadome, muddy ground: in this course and depth you shal see an Iland being right ouer against the 7. points of the coast: it sheweth like 3. hilles, which stand in the space of two openings, which are in the middle of the land, and on the Northwest side it hath a cliffe Iland. From thence to Pulo Tymon, you shall take your course south, and south & by west, at 28. and 30. fadome, being from the one to the other 115. miles, and you shall alwaies runne, as I said before to the Iland of the 7. points called *Pulo* Tingaron, southsouth west, because of the the streames that runne to the Iland of Bornon, & leaue not that course at any hand til you see it, for it is 20. miles distant from Pulo Tymon: this is a good course, and I aduertise you againe, that when you are in the way from Pulo Condor to *Pulo* Tymon, in the middle betweene them both, you shall find 25. fadome deepe: in the middle way to Pulo Tymon you shall haue 35. fadome. Pulo Tymon lieth vnder two degr. and $\frac{1}{2}$ on the North side it is a great Iland, hauing other Ilands lying by it: on the North syde it hath fresh water, in a sandy strand, where the ships that come from Sunda, to goe for China, take in water: being in sight of *Pulo* Tymon, you shall passe on the out side therof, till you passe by the south poynt, along through the channell that runneth betweēn this point and an other Iland, which Iland shall bee to sea ward from you: and as sone as you are in the channell, on the southwest syde, you shall see an other high Iland, called *Pulo* Tinge, to the which you shall goe, within a mile and a half, or two miles thereof, and being there you shall take your course southward to Pedra *Branca*, or the white Cliffe, at 18. or 20. fadome deepe, alwaies with the lead in hand: & if in this course you come to lesse groūd, thē put to sea ward, till you be at 18 fadome, about

bout 4 miles distant from the coast, to auoyd the riffe that commeth from the point or hook of Iantana, where the Ilands lie, which you shal presently see, hauing good regard that you passe not by Pedra Branca: but when you see, you shall make towardes it, which you must keepe on the lee side, for ỹ being with a flood the streames runne very strongly to the Iland of *Binton*, wherby you shuld not passe by Pedra Branca, for there I was forced to cast out 2. ankers, and you shal still sayl with your lead in hand, and when you find 15. or 16. fadom, thē you are at the end of the riffe, and it may be that as thē you can not see Pedra *Branca*, and comming to 18. fadome, then put no further to the sea: and running in that sort, till you see Pedra Branca, running as then to the poynt of the land, that you shall see on the land of Iantana, which is the land on the North side, which you shall passe along by, till you come to see redde Houels, lying at the Hauen of Ior: and before you come to the hauen of Ior, you shall hold off from it, not putting into the hauen: for there lyeth a Banke, but you must passe the redde Houels, and runne towardes the land, which is a sandie strand: and as you passe along to the mouth or entrie of the straight of Singapura, you must be carefull that as soone as you are within Pedra Branca, you runne to the land of Iantana, without turning to the other side, for there it is verie bad ground, and the wind would hinder you to get ouer, and if you desire to run on the inside of the Iland Pulo Tymon, you may wel doe it.

The 25. Chapter.

The course from Malacca to Sunda, lying in the Iland of Iaua Maior, with the situation of the countrie.

SAyling from the great Iland lying 3. myles southeast from Malacca, to the Riuer called Rio Fermosa, your course lieth Northwest & Southeast, and Northwest and by west, and southeast and by east, which is 13. miles: all this way, if you will, you may anker, and it is not aboue 30. fadome deepe, good muddy ground. This Rio Fermoso lyeth on the Coast of Malacca, within the entry, on the Southeast side hath high land, and on the Northwest side low land: it is in the Hauen fiue or seuen fadome deepe: when you enter into it you shall put to the Southeast syde, keeping from the Northwest, for ther you shall find shallowes. From this Rio Fermoso to the Iland Pulo *Picon*, which lyeth in the same Coast, a myle from the land aforesayd, you runne Northwest and Southeast, and Northwest and by north, and Southwest and by south: betweene this Iland and the firme land it is shalow ground, and the course is 6 miles: from Pulo Picon to Pulo Carymon, which is a great and high land with trees, with some Ilands round about it: you runne North and south, and north and by west, and South and by east, and are distant 5. miles: from the Iland *Carymon* there is about 3. miles to the coast of *Samatra*, you must make towardes this Iland, and from thence run along by it, on the west syde, for it is good way. On the south point of this Iland *Carymon* lyeth certain Ilandes: from these Ilandes two myles forward lieth an other smal long Iland called Pulo Alonalon: there the channell is at the narrowest. From this Iland beginneth the straight called Estrecho de Sabon, that is ỹ straight or narrow passage of Sabon, and being as farre as that Iland, you shall hold about half a mile from it: from Alonalon, to the great Iland of Sabon, are about 2 miles, in the middle of this channel, there lieth other smal Ilands, that shall all lie on the East side from you, hauing good regard not to fall vpon them: whē you run through this channel, you must be aduertised, that in the middle thereof there lieth a hidden Cliffe, vnder the water, whereon a ship did once strike with her Ruther. Comming by the Iland Alanolon, on the Southwest thereof, that is on the syde of Sumatra, you shal see two small Ilands, with an other somewhat lesse full of trees, bee all rampard, with certaine cliffes lying by them: and whē those Ilandes are southwest & south west & by west frō you: thē you shal hold your course South, where you shall find nyne fadome water, alwaies keeping off from the Coast of *Sabon*, which is the east syde, for it is shallow, but run in the middle of the channel, for it is good ground: half a mile off from the Iland Sabon, lieth a small Iland, called Pulo Pandha: this Iland in the middle hath a stonie cliffe, and when you are so farre that Pulo Pandha lyeth Eastsoutheast from you, thē hold your course southward, and you shal find 9. fadome deepe, running half a myle distant from the Iland of Sabon: the Iland and cliffe aforesaid being past, you shall find hard ground, holding your course South vntill the Iland *Pulo Pendha* lieth northnorth east from you, where you shall presently find muddy ground and from thence forward you may anker, if you will, and when the aforesayd Cliffe lyeth from you as aforesayd, then on the West syde, you shall see two

Ilandes

Ilandes or Cliffes, whereof the first hath some trées, and the other (which lyeth neerest to the mouth of Campar, in the Iland of Sumatra) hath no trées: they close one to the other: from thence to Sumatra are many stone Cliffes: when you come to passe by these Ilandes that shall lie from you on the side of Sumatra, you shall runne through the middle of the channell betweene the Ilandes and the coast of Sabon southward, as I saide before, holding your course along the coast of Sabon, about halfe a mile from it, where you shall alwayes finde eyght fadome muddy ground, vntill you come to a small Iland, lying hard by the coast of Sabon, hauing many Cliffes round about it, and as you passe by it, you shall keepe outwarde from it, leauing it on the side of Sabon: there likewise you haue muddie ground, and the shot of a great peece further off, the depthes will presently begin to lessen, to seuen and sixe fadome, and ½. from thence you shall runne to a point of the Iland Sabon, lying right ouer against one of the mouthes of Campar: those mouthes or holes ly on the coast of Sumatra, right in the face of this point, about two bowes shot from the land there lyeth two Cliffes, which at full sea cannot be seene: they are called Batotinge, betweene them and the land are sixe or seuen fadome deepe, and betweene them both nyne fadome: you may passe with a shippe betweene them, and to seawarde from them towards Sumatra, you finde hard by 12. and 13. fadome deepe, to make towards these cliffes, and also to passe by them, you shall take your course, (as soone as you see the aforesaide Ilands that by the Iland of Sabon being past) as you do, passing along by Sabon, with your lead in your hand at seuen, sixe, ½. & 6. fadom deep, and thether the depths will lessen, being all muddie ground, which you shall haue vntill you come right against the highest houell of those that stande vppon the point of Sabon, and with a point of the lande of Sumatra, being one of the sides of the mouthes of Campar, called As Bocas de Campar, from whence the one land lyeth with the other, East and West: in this country are the aforesaid cliffs of Batotinge, being here, the depthes will presently beginne to increase to seauen and eight fadome: which depthes you shall holde vntill the Cliffes lie behinde you, and from thence putting to sea, towards the side of Samatra, leauing Sabon side being carefull to keepe from it, for you haue nothing els in that place that can hurt you, but onely the cliffes which the streames runne vnto, you shall likewise take heed on both sides, as well of Sabon, as Sumatra for they are all ouer from, thence along the coast full of bankes and shallowes. These two Cliffes aforesaid being past, which you shall almost leaue behinde you, you shall presently runne to the land of Sumatra, with the lead in your hand, not passing lesse then fiue fadome nere vnto the land, nor aboue seauen fadome to seaward, with your lead neuer out of hand: for in this countrie you must rule your selfe more by the lead and depthes, then by the compasse. When you are at the end of this Iland of Sabon, then you haue another Iland, called Pulo Dure, which reacheth to another Iland called Pulo Boyon, & then another Iland called Pulo Buron, which lie so close to Sumatra, that they seeme to be all one land, at the end of this Iland Dure, lie 3. Ilands, one great and two small. This Iland Dure lieth with the point of Sabon, (where the two small Cliffes lie) north, northwest, and south southeast, they are in distance about sixe or seuen miles, with 6. 7. and 8. fadome water muddie ground, & when you are right ouer against the Iland called Pulo Buron, which lieth close to the coast of Sumatra, then run southeast, and southeast & by south, and following that course, vntil you come to tenne fadome, then runne Southeast, vntill you come by a point of the land of Sumatra called Tanianbaro, from this point to the Iland of Pulo Buron are three miles, which is without the channell, and when this point of Tanianbaro lieth westward frō you, then run south, and south, and by east, to the 3. Ilands called Calantigas, whereof the first hath an Iland lying by it on the south side, the middle Iland hath nothing at all, and the third Iland that lieth most southward, hath an Iland lying by it on the North side. These Ilands as you passe by them shall lie eastward from you, from this point Tanianbaro somewhat further, lieth an other point, called Tanianbaro, which is very euen with the sea, betweene these 2. points lieth the Riuer of Andargyn, and the aforesaid point of Tanianbaro lieth with the Ilands East and West, & betweene both the points are 9. miles. When you see this point, then from thence forward you shall no more see the land of Sumatra, because there are many creekes, from this point, you make to the Ilands Calantigas Northwest and Southeast, and is in length about seauen miles. These Ilands lie vnder 1. degree vpon the south side of the Equinoctiall, & on the east side of these Ilands you haue many stonie cliffes, both aboue & vnder the water: therefore you must put off from them to seaward: for that betweene them & the Iland of Linga it is very foule and dangerous, if you will goe from the

the Iſlandes Calantigas, to the Iſland Varella, then hold your course Southeaſt and Southeaſt, and by Eaſt, whereby you ſhall come to it. They are in diſtance 9. miles, and in this way you ſhall finde ſeuen or eight fadome deepe, and cloſe by the land ſixteene, and ſeuenteene fadome on the North ſide, but on the South ſide it is leſſe. This Iſland hath freſh water, it lieth right ouer againſt a point of the land of Samatra, called Tanianbon, from the which point to the Iſland are two miles, and you runne North Northweſt, and South Southeaſt, and you muſt paſſe betweene this Iſland and the point, leauing the Iſland to ſeaward. On the backe boord ſide, in the face of this point, lieth three Iſlandes, whereof the greateſt is called Iambe, but along by the land of Samatra, you haue neyther Iſlandes, nor Cliffes.

To runne from the Iſland Pulo Varella to the Straightes of Palimbon, then run Southeaſt, at ſeuen fadome muddy ground, and with this courſe you ſhall ſée the hill called Monte de Manopyn, which ſtandeth right in the face of the Iſland Banca. When you ſée this hill, then you can hardlie ſée the coaſt of Samatra, becauſe of the créekes, and you ſhall kéepe the ſame courſe to the ſaid hill running a mile and a halfe from it towards the coaſt of Samatra, leauing the hill on the northeaſt ſide, not comming any nearer to it, for it hath a great Riffe lying a mile from it, and when you are right againſt the hill Manopyn, thē you are right againſt the mouths or créekes called as Vocas de Palimbon, lying vppon the Coaſt of Samatra, a mile from the aforeſaid point of *Palimbon* forward, there lieth a ſmal or thin point of land, and on the ſouth ſide of the ſame point, there are many cliffes & rockes about a mile into the ſea al lying vnder the water, which make the riffes aforeſaid: wherefore I aduiſe you to kéep at the leaſt a mile and a halfe, or two miles from it, & be not deceiued by the great depthes that are along by thoſe riffes, for that from many depthes, you will at the laſt fall on ground, as it happened to a ſhip, which ſailing on that ſide, cloſe to the Iſland *Banca*, at fifteene fadome ſtrak with his ruther vpon the ſtones. You muſt likewiſe bee carefull not to kéepe too neere the land called as Bocas de *Palimbon*, or the mouthes of Palimbon, for they are altogether ſhallowes and ſandes, let your Lead be ſtill in hand, and goe no nearer then fiue fadome and ½, to the land, vntill you be paſt them, nor aboue eight fadome to ſeaward, and if you come to eight fadome, then rather kéepe at leſſe depth (as I ſaid before.) You runne from this hill Manopyn) which ſtandeth in the Iland Banca) to the mouthes or creekes of Palimbon (that lie on the other ſide of Samatra, northnorth-eaſt, & ſouthſouthweſt, and is in courſe fiue miles. From thence beginneth the ſtraight called Palimbon, which reacheth ſoutheaſtward, and ſometimes eaſtward, and in other places ſouthward, till you be paſt through it, being paſt the hill of Manopyn, about two miles beyond it, you ſhall hold your courſe to the firſt mouth or creeke of *Palimbon*, with the Lead in hand, keeping a mile from it, at 5. fadome and ½, and goe no nearer to it, for they are altogether ſhallowes and ſandes: wherefore I counſell you not to goe nearer then 5. fadome and ½, and towards Banca not nearer then 8. fadome, holding your courſe in this manner, till you be about a mile beyond the laſt mouth of Palimbon, & being there, you ſhall make with the land of Samatra, till you be within halfe a mile thereof, where the land about a long mile right out before you, maketh a point, and being by this point, you ſhall ſée another point, which is diſtant from the firſt point 4. miles, and the courſe from the one to the other is eaſt ſoutheaſt, & weſt northweſt, and beeing at this ſecond point, about a mile beyond it on the ſame coaſt lieth a ſmall riuer, and betweene this point and the riuer, you runne halfe a mile of the ſhore or coaſt of Samatra, alwaies with your lead in hand. From this riuer aforeſaid, you ſhall put from the coaſt, from this Riuer to another point, (lying 5. miles forward) it is altogether bankes, and ſhallowes with muddie ground: therefore you ſhall ſtill ſaile with your lead in hand, & goe no nearer then 5. fadome to the coaſt of *Samatra*, for if you doe you run on ground, and at this depth you ſhall run to the aforeſaid point that lieth before you, & right againſt it on the other ſide of the Iſland Banca, hath a point or hooke of high land, where the channell is at the ſmaleſt, and comming by this point aforeſaid, you ſhall preſently finde more depthes. When you come to this point afore ſaid, then runne ſouth ſoutheaſt, holding that courſe till you come to the Iland of Laſapara, which lieth right before you, being diſtant from the ſaide point 9. miles. This Iland is ſmall and low land, being round about full of ſands and ſhallowes, and when you ſée it, then runne South and South and by eaſt, within two miles of the land, on the ſouth ſide of Samatra, and fiue and ſeauen fadome, for it is your right way and courſe to paſſe before that Iland, and if you finde ten or twelue fadome, then turne againe to the coaſt of Samatra, ſéeking for fiue fadome, that you may runne at fiue and ſeauen fadome, and beeing there keepe that courſe, leauing the Iland of Laſa-

para on the east side, and when you begin to enter therein, then run southward, and being right against the Iland, then your depthes will begin to lessen to 5. fadome, but bee not abashed, for it is the right depthes you find in that place, and when the Iland is Eastward from you then you are right ouer against it, from the Iland Lasapara twelue miles forward, there is an Iland (lying close by the Land of Samatra) that maketh a smal créeke or bay, and for a marke it hath this token, that the trées thereof are higher then those of the coast, and séeme little woodes: you runne from this Iland to Lasapara North North-east, and south southwest, from the which Iland there runneth a Riffe, reaching two miles and a halfe into the sea: therefore if you desire to saile thether, being in the night time, you shall run southward with your lead in hand, at 8. and 9. fadome, and though you come to 11. fadome, yet your course is good, but you shall not runne vnder 7. fadome, and as you thinke you are past by the Iland, then you shall take your course againe towardes the land, and there you shall finde 8. and 9. fadome, & comming to this Iland in the daie time, you shall put so far from it into the sea, that you may onely sée the toppes and vpper parts of the trées, and when it lieth Northwest from you, then you are past the Riffe, & then againe runne in with the land at 8. and 9. fadome déepe, as aforesaid: for the right way and course is alwaies along the Coast: beyond this Iland forward, there lieth a gréene créeke vpon the coast, which you shall shun: for there it is altogether shallowes, and the corner therof towards the south hath a thick point of land, that sticketh further out then al the rest that are there abouts: within this hoke toward the créeke lieth a Riuer, from whence there commeth a banke, reaching 2. miles into the sea, and is foure fadome deepe, all hard sand, in that countrie where I haue passed: therfore I aduise you not to leaue the depthes of 8. & 9. fadome, which is the right course, and you passe from this Iland to the aforesaid Riffe, south, southwest, and North, Northeast, being distant ten miles from this point of the creeke, to two Ilandes (lying on the same coast of Samatra forward) you run in the same course of north northeast, and south southwest, and is in course ten miles, in all this way you shall finde 9. 10. and 11. fadome. These Ilandes are distant from the land 3. or 4. miles, and comming to these Ilandes, then the land and coast of Samatra maketh a thicke crooked ridge or backe, and if it be cleare weather you shall sée right before you two high landes, wherof one lieth southwestward from you, which is the land of Samatra, and the other southward, which is the land of Sunda, part of the Iland Iaua Maior. From the two Ilands aforesaid, you shall alwaies hold your course along by this crooked thicke ridge of the coast of Samatra, & being at the point thereof, then the land beginneth againe to be low, and then you begin clearely to sée the two foresaid lands. Betweene those two high landes, there runneth a channell or straight inward to the sea, betwéene the land of Samatra, and Iaua Maior (which is called the straight of Sunda) & beeing past the great thick ridge of the coast of Samatra, and comming againe by the low land, then runne no longer by the coast, but if you haue a good forewind, then presently crosse ouer, holding your course south southeast to the land of Sunda, to the southeast side of a point or hoke of that land, by the which lieth the way to Sunda: therefore I aduertise you hauing a good forewind to crosse ouer, for that if the winde should begin eyther to be calme in the middle way, the tide being with you, the streame would driue you to the channell, which is no good course, for the least depth of the channell is 40. fadome and more, & the streames and tydes therein runne very stiffe both out and in, and if they should driue you in, as the streame commeth forth, being with a Northeast or east winde, you should finde the waues of the sea hollow, and full, that no cable would be strong enough to hold against them, & by force would driue you out againe, which would be no small labour and paine to you. I say this, because Imy selfe haue found it so comming into it, by mine owne vnaduisednes, in crossing ouer to the high land, lying on the side of Sunda, and held our course right vpon the midle thereof, but the streame draue you ouerthwart before we perceiued it: therfore I aduise you that you runne southeast to it: for the more you runne eastward, the lesse depth you shall haue to anker in, if the winde should calme: and it is good ground, and being by the land aforesaid, close by it you shall presently sée a great & flat Iland, full of trées, with many hilles, hauing to seaward from it or toward the northeast, another flat Iland, and from thence to the hauen of Sunda, it is about 4. miles, you shall hold your course to the Hauen along by the Iland that lieth on the coast, keeping to seaward, or halfe a mile from it, for it is all faire and good ground, at 6 and 7. fadome deepe, and so you shall runne along to the end therof, and being there about a mile southeastward, you shall sée a small Iland full of trees, which you shall leaue on the southeast side, running inward from it, right to a high pointed hill, (that standeth within the land) and when you begin to come

nére

nére it, then you shall see the houses of the towne, which lieth along by the strand, and there you may anker at 4. and 3. fadome, as you thinke good, for it is all muddie ground, and if you desire to runne into the Hauen through a Channell, which passeth betweene the great Iland, and the high land of Sunda, you may well doe it, alwaies running along by the land, vntill you be by the Hauen: for you shall leaue the Iland aforesaid, and sir Ilands more (that are somewhat further) to seaward, but you finde but two fadome and ½ stonie ground: wherefore the way passing about is the best, as I said before.

The 26. Chapter.

The course from the Hauen of Bantam, to the Hauen Calapa, called Sunda Calapa, both lying on the north side of the Iland Iaua Maior.

SAyling from the Hauen of *Bantam*, to Sunda Calapa, you should holde your course, betweene the little Iland and the Iland (lying right ouer against the crooked point, because the streames runne towardes the Channell or straights, sayling about the shot of a great peece from all the Ilands, or along by them, for it is all good way, at fiue and sixe fadome deepe muddie ground, because that frō the hooke of the bow or crooked point) there runneth a great banke or sand, and being about this hooke, you shall run 6. or 7. fadome deepe, till you be a good mile from it, for from this crooked point to another that lieth on the same land, it is altogether bankie & shallow sandie ground, and to seaward from this point lyeth a long Iland called Pulo Tunda, and three or foure miles Eastward from thence there lieth a whole row of Ilands both great and small, which are al vnder the same course: at the end of those Ilands, which are foure, one great and three smal, they are ioyned together with Riffes, and along by those Riffes you shall finde twentie foure & twenty fiue fadome deepe, and you shall leaue al those Ilandes, standing on a row to seaward from you: from the point aforesaid called the crooked hooke. All the coast vnto Calapa runneth East, and somewhat East and by south, & you runne along by it at 7. and 8. fadome: for if you put further to seaward, then the streames run too stiffe towards the straight, or the channell that runneth outwardes betweene Iaua and Samatra, which is against you, and is of manie depthes: foure miles frō the crooked hooke or point forward, then the coast hath another point of land, where right ouer against it about a mile to seaward from it, there lieth a round Iland, but you must not passe betweene it, and the land: for it is very shallow & stonie ground, only small fusts may passe through it, but you shall runne about halfe a mile to seaward from it, for it is all along nothing but stones, a little mile beyond this Iland, there is another Iland, and then yet a little further close by, there lyeth another little Iland: from these two Ilandes a mile southeastward close by the land, there lyeth two other Ilands, & betweene the two first Ilands, and these two Ilands, there is a channell of 6. or 7. fadome deepe, which passing through you shall runne nerest to the Ilands that lie most to seaward, & if you will not passe through, then run about to seaward from them, at 12. 13. and 15. fadome deepe, from this long Iland northward, endeth the Ilands that lie to seaward, hauing the Riffs, as I said before, and make a mouth or opening of a channel, of a great mile long: you shall here run nearest to the Ilandes that lye closest to the land: for that running by to the Ilands that lie to seaward, you shall presently see the Riffes, which with a low water are most part vncouered: being past this long Iland, & the other that lieth the shot of a great peece from it, as also the two that lie further forward, & the land of the coast that hath the point, then somewhat beyond this point 4. other Ilands, betweene the which and the land you may by no meanes passe, & a small mile further eastward, there lieth other 4. Ilands, two and two together, at the end whereof to seaward there is a white sād that alwaies lieth vncouered, all these Ilandes you shall leaue on your right hand, on the land side, and being on the south side somewhat past this white sand, you shall see two high hils within the land which lie east & west one from the other, & at the foote of the east hill lieth the hauen of Calapa, where you shall anker, if you wil enter into the hauen, being past the foresaid sands, & an Iland that lyeth from thence toward the land, then there wil foure Ilandes lie southeastward from you, which teach towards the land, & another close by the land, then you shal take heed of a sand, lying north east close by the hauen, which you may alwaies see, and when it is high water it is washed away by the flood, you shal runne towardes these Ilandes which lie to seaward from the hauen being day time, to shunne the droughtes aforesaid.

The 27. Chapter.

The course from the Iland Pulo Timon, to the Hauen of Sunda in the Iland of Iaua Maior.

FRom the Iland of *Pulo* Timon, you run to the Iland of Binton, to a point of land that from the same Iland runneth almost Eastward into the sea south Southeast, and Northwest, and hard by this point lieth certaine Riffes of small rockes and cliffes, and on the north side of this point it hath an opening or mouth, wherein there lieth a great Iland with two hilles, and a vallie in the middle, and along by this point, lesse then halfe a mile from the land, there are eight fadome deepe of flatte and cleare sandy ground, and hath no foulenes but the stone Cliffes, & Rockes that lie close by the land: from this point aforesaid of the Iland of Binton, to the Southeast point of the Iland Pulo *Panion*, which hath an Iland lying to seaward from it, you runne Southeast, and Northwest, & Southeast and by east, and Northwest and by West: betweene this Iland *Pulo* Panion, and the Iland of Binton lieth an opening, which in the middle way hath two flat small Ilands, full of trées, and if you cannot passe Pulo Panion on the east side, then you may passe inward betweene it and the land: it hath fiue and sixe fadome deepe good ground, and you need feare nothing but that you see before you. This Iland of Pulo *Panion*, lieth close to the land of Binton, and if you fortune to be so neare the land, that you may not passe by it on the sea side, then you must runne to the northwest point, where there lieth a roūd Iland, which you shall leaue on the side of the Iland, not running betweene it and the Iland, but round about it close to the land, for it is faire running so inward along by the Ilands as I said before, on the southeast point of this Iland Panion, there lieth many Ilands and Cliffes, and two miles Southeastward from it lieth a round Iland full of trées, you shall passe betweene these two Ilands, towards the Iland of Linga, which is a faire cleare way and sea, and if you chance to be by this aforesaid mouth or opening, then you shall runne on your course outward about the Iland, for it is good way: from this round Iland or two miles southward lieth a stonie Riffe, about the length of the shot of a great péece, and hath but one Rocke that is vncouered, yet you may see the water breake vpon them, which you must shun. From this Iland to the end of the Ilandes of the land of Linga, (lying close on the East side of the same Iland) you shall holde your course South, and South, and by East, and runne Southward outward, alwaies along the Ilandes, which shall lie Westward from you, and when you haue sayled twelue miles you shall see right before you on the Southwest side, a small round Iland lying to Seaward somewhat distant from the rest, which is almost of forme like the Iland das Iarras, lying by Malacca, and foure miles before you come at it, you shall see two other smal round Ilands, lying along by the land, and seperated from the rest, but not far, and when you are as farre as the first round Iland, béeing cleare weather, then you shall see the high land of the Iland of Linga, lying West, Southwestward from you aboue, or beyond the Ilandes (whereby you passe) which are all low houels and vallies, and in this sort you shall runne along by the Ilands, & comming about thrée miles beyond the round Iland, you shall see a small Iland somewhat distant from the land, which at the first sheweth like two Cliffes, and there the land hath a point from thence running inwards making a créeke (called a *Enseada de Linga*) and when you are as farre as this small Iland, then West, Northwestward, you shall see the high land of Linga, which sheweth like two high rockes or hils, seperated from each other, and reach North and South, that in the North hauing two toppes like a Hares eares, and Westward you shall see another Land, which maketh a high crooked ridge somewhat steépe downeward. In all this way to the aforesaid round Iland, you shall finde seauentéene and eightéene fadome déep hard and faire ground, to the point or end of these Ilands, and by it you shall haue twentie eight fadome, and comming by this point, (where you discouer the land lying West Southwest from you) to goe to Pulo *Pon*, (which is an Iland distant from Linga 8. miles, on the North side hauing two small Ilandes, and when you are on the Northeast side, it seemeth to be round, with a sharpe hill in the middle, and from the Southeast side it sheweth two Hilles with a Vallie in the middle, as in effect it is,) then you must runne South Southwest, and being thrée or foure miles forward, you shal see the Iland of Pulo

Pon

Pon lie before you: in it you haue fresh water, and round about it is fayre ground: when you see it, you shall make towards it: on the West side, and halfe a mile from it you shall finde 15. fadome deep, and being by it runne South, and south and by East, with the which course you shall see the hill of Manopijn, lying vppon the point of the Islande Banca, where the straight of Palimbon beginneth, and the seuen Ilands, called Pulo Tayo, shall lie southeastwarde from you, which are distant from Pulo Pon 7. miles, and if in this way you find your depthes to be aboue ten fadom, then you are on the East side, and hauing ten fadome, then you are 6. or seuen miles from Banca, and finding 8. fadome, you shall not be long before you see the land of Sumatra, and as soone as you see Manopijn, then runne within two miles thereof, before you enter into the straight or channell, in the same manner holding your course to the mouthes or creekes of Palimbon towards the coast of Sumatra, shunning a great creek, lying Northwest frō ẏ mouthes of Palimbō, vpon ẏ same coast of Sumatra, which hath a verie great hauen and entrie, whereby many shippes haue beene deceyued that entred therein: it hath no shallowes, and presently (as you passe along the coast) you shall see the lande thereof stretching south southwest: from thence forwarde you holde your course to Sunda, as in the voyage from Malacca to Sunda and Iaua is alreadie set down, therfore it is not necessarie to rehearse it againe.

The 28. Chapter.

The course along the coast of Sumatra, frō the outside, beginning at the furthest point lying vnder fiue degrees, on the North side of the Equinoctiall, to the straight of Sunda, and so to the Islande Iaua Maior, with the situation of the coasts.

BEing by the furthest point or ende of the Island of Sumatra, on the out side then you must runne south along the coast: it is a very high and pleasant country to behold, with many great creekes, and Bayes along by the coast. From this first & further point, (called Achein) 12. miles forward to another point that reacheth into the sea, the coast runneth South, and from thence to the sands called Os Baixos de Tristan de Tayde (that is the sandes of Trystan de Tayde,) you must runne along the coast Southeast, and southeast and by south: the course is fiftie miles: by these Ilandes of Tristan de Tayde, there are many sandes and shallowes that lie round about them on the west, Northwest, and North sides, with many Ilandes and Cliffes on the same sides: these Ilandes aforesaid are somewhat like the Ilandes of Pulo Sambilon, lying on the coast of Malacca to seawarde from these Ilands of Tristan de Tayde, there lyeth 2. Ilandes called Ilhas d'Ouro, that is, the gold Ilandes, whereof the neareſt lyeth at the least 10. or 12. myles distant, the other 12. or 13. miles further into the sea: they lie vnder two degrées, and ½ on the North side of the Equinoctiall line: from thence you runne to the straight of Sunda, hauing many Ilandes all along as you passe, as first three Ilands lying vnder a degrée and a halfe, on the southside of the Equinoctiall, East and West from these Ilands lyeth a point vppon the coast of Sumatra, called Cabo das Correntes, (that is, the point of the streame) because there the streame runneth very strong towardes the Southwest, wherefore there is no other remedy then onely to runne close by the shore: if you desire to goe to the straight of Sunda, you must be verie carefull, for there are so many Ilandes along by the coast, that they are not to be numbred, from the Iland of Tristan de Tayde, to the Ilandes of Manancabo are about 100. miles, and your course is Northwest, and southeast, & somewhat Northwest and by North, and southeast and by south, you must run between the Ilandes As Ilhas d'Ouro, and the lande by which course you shall come to the poynt O Cabo das Correntes, which is verie high, running into the sea further then all the rest of the land, but you must not go too neere to the point, for there are certaine sandes and cliffes sticking out from it: this point lyeth vnder one degrée and ⅓. on the South side of the Equinoctiall. I set down no other marke to know the countrie of Sumatra, because the streames draue to seaward, without all these Ilands. & so I could not take a better course then to put to the Iland called Ilha d'Ouro de Manancabo, that is, the golde Iland of Manancabo, and I fel on it vpon the sea side running for the space of 4. or 5. daies, along by it: it is a verie high and faire Iland to behold, so that you may easily iudge & well perceyue that it hath Gold: it is altogether of a smoth steepe grounde, & along by the sea side it is about 10. or 12. miles in length, you run by it North & south, and somewhat north

and by West, and south and by East: it hath on the sea side 5. or 6. Ilandes, about a myle and a halfe distant from the land vnder thrée degrées, which is the height that I found, but they are distant from the firme lande of Sumatra 8. or 9. myles, the Riuer of Manancabo lying on the land of Sumatra right ouer against this countrie, I think it to be a verie great riuer: for from thence there runneth a great streame, and much wood and other trash driueth from it at the least 10. or 12. miles into the sea. The best marke we found vpon this coast of Sumatra was, that we neuer left the sight of land, but ran along by it, for by that course you come to the Iland Ilha de Ouro, scarce to 3. and 3. degrées and ½. I write this because you shall not trust to the running of the streame, that draweth Southwestward, as I said before: from the Iland Ilha de Ouro you run to the straight of Sunda southeast, and Southeast and by south, and being past Ilha de Ouro there lyeth two Ilandes, which reach North and south one from the other, in the same course with the Iland of Gold about 5. or 6. miles: nowe to runne to the mouth or entry of the straight of Sunda, you must not leaue the coast of the firme land, hauing good respect to the Ilandes and cliffes, whereof there are very many lying by it, that you can hardly know where to find ỳ mouth of the straight, but onely by the knowledge of the Iland, which is very high, lying right ouer against a point of the Iland of Sumatra, on the north side: this firme land of Sumatra endeth there, where with the Iland of Iaua Maior, it maketh the straight: it hath on the Northwest side of this straight two or thrée Ilands, lying about a mile from the land, and vpon the Ilandes that lie nérest to the lande there was once a shippe taken with French men, the great shotte being kept by the kinges of the Iland of Banda, and Calapa, and a mile southwarde from the lande lyeth the Iland that hath a high sharpe pointed hill, as I saide before, and on the North side of this high sharp hil or Iland, are 4. Ilands, whereof one is verie high, reaching Northeast and southwest: they lie somewhat further from it, that is by the aforesaid Ilands close by the point on the Northeast side: betwéene al these Ilands & the land there is a great créeke, of many hidden cliffes lying vnder the water, whereof some are vncouered, and thinke not to enter into this créeke, vnlesse it be with a Fulke, or a very small ship, for it is better to runne towardes the Iland lying on the south side thereof, along by the point, which you néede not feare, for it hath nothing that can hurt you, and then you shall presently sée lying before you on the Northeast side a poynt of lande, which sheweth to haue 2. or 3. Ilands at the end thereof: along by this point lyeth the mouth or entrie of the straight of Sunda, where you must passe through: this point reacheth North and south, hauing in the North a high houell, the south side being the ende of the same land: close by the mouth of the straight, for a better marke Northeastward from you, you sée a long Iland, and on the southeast part a high land, which land lyeth aboue Bantam, a haueu in the Ilande of Iaua, where the Portingalles lade Pepper, which groweth & is gathered in that Ilande, and behind the aforesaide high lande lyeth the towne of Bantam, and before you come to the said land that lyeth aboue Bantam, you shall in the East Northeast perceiue two or thrée Ilands, and if you desire to go to Bantam, you may passe betweene these Ilands, but I once againe aduise you of the Iland lying in the mouth or channell or straight of Sunda aforesaide, which is for a marke of the said straight, being very high, and deepe withall, and hath this token, that when you are past or about the first point or hooke, you may then anker at 20. and 25. fadome deepe as you haue occasion, vnlesse it be close to the land, where there lyeth many white stones, and rockes, and further to seawarde it is altogether muddie grounde, at 20. and 25. fadome, but it is best for you to anker as neere the lande as you may for your best securitie, for there are many stiffe blastes that come out of the land: this high Iland or poynted hill lyeth vnder fiue degrees and ½. for there I haue often taken the height of the sunne as I lay at anker, and the mouth or entry of the straight of Sunda lyeth vnder ỳ same height: to seawarde you haue these Ilandes as you passe to the mouth or entry of the straight, the first Ilandes lying West to seaward, from the aforesaid pointed high hill, or Iland, and West Southwest, or seuen miles from thence there is a rowe of Ilandes, with certaine Cliffes lying about them, and Southward other fiue or seuen miles there lyeth other high and great Ilands, and also Southwestward from thence there are other Ilandes, betweene all these Ilandes there are many channelles, which are so narrow, that men can hardly get out of them: the best channell to runne through I founde by the aforesaide high pointed hill or Ilande on the South-East side, reaching Northeast and southwest: in all these channels you neede feare nothing but that which lyeth before your eies.

The

The 29. Chapter.

To saile from Calapa in the Islande Iaua Maior to China, with the courses and situations of the coasts particularly set downe.

SAyling out of the hauen of Calapa, you shall runne to an Iland lying by the poynt of Carauon, that lyeth neerest to the land, wherby you shal presently see two points of sandie downes, which reach towardes the Ilands that reach to seaward: when they are on your right hande, then you must put in betweene the Ilandes, through the channell where the winde giueth you best way, for it is all fayre and good ground: being past these Ilandes, you shall runne along by the coast to the point of Carauon, which lyeth Eastward about two and a halfe, or three myles in length, from thence to take your course crosse ouer to the Islande of Lusepara, and from this point of Carauon, lying on the coast of Iaua, you runne North and South to the Iland of Lusepara or Lasapara, and somewhat North and by West, and South and by East: the course being fiftie miles, the course is holden in this manner, because the East and East Southeast winds as then beginne to blowe in those countries, that is as soone as the month of May commeth on, and likewise as then the waters and streams beginne to runne with the Monson of the year, (which is the coniunction and time of the certaine winds) towards the straight of Sunda, the channell of Lampon, which beginneth from the mouth, & reacheth to a thicke point and creeke with a Riffe, lying on the coast of Sumatra, about 18. or 19. miles from Lusepara, in the Countrey aforesaide: by the point Carauon (which lyeth three myles frō the hauen of Calapa) you shall take your course North Northeast for 8. or 9. miles, whereby you shall see a round Iland, which will lie on the side of the land of Sunda or Iaua, and being past this Iland, Westwarde from thence you shall see a rowe of Ilandes, that do all reach North and south, passing by the countrey of the mouth or straight of Sunda, by this aforesaid round Ilande you shall find ground at 20. fadom, at the which depth you shall take your course North, & North and by West, whereby you shall alwaies be within the sight of the aboue named Ilands, to the ende of them, with the aforesaid depth of 20. fadome: when you beginne to lose the sight of these Ilandes, being past them you shall presently come to 14. and 13. fadome, and being at 13. fadome, you shall runne the same course of North, and North and by east, vntill as you thinke you are within 15. or 16 miles neere the Iland of Lusepara, and being there, then run North, and there the depthes will begin to lessen to 11. fadome, which is a good course, for that running at more depth you should go outward at Lusepara; & thus sayling North, and at 11. fadome, as I saide before, you are in your right course till you come to 9. fadom, and being there then looke about you, for you shall not runne long, but you shall see the Iland of Lusepara, which will open like two small houelles, lying East and West one from the other, ỹ in the east being greater thē the other: in all this way in ỹ Month of May I found East & east southeast windes, as I said before, and according to the times of the waters, windes, and streames, you shall gouerne your selfe in such manner, that in your course you alwaies run Northward, for it is your right course, & best way from the point Carauon to the Iland Lusepara, and if you go later to saile, hauing a ful wind, without any abatement or cutting off, you shall holde your course right North, for it is very daungerous to saile without the Iland Lusepara, therefore you shall take your course in such manner, that the Ilande may ly Eastward from you, because Lusepara lyeth twelue myles Eastwarde from the other Ilande, which is called Lusepara falsa, that is, false or wrong Lusepara, because many shippes haue beene deceyued by it, thinking it had beene the right Lusepara, when they came from the Iland of Iaua, and therefore they haue giuen it the name of Lusepara falsa: you must take heede of it, for that northward from it, it hath a great creek lying in the Iland of Banca, and such as put into it, can hardly gette out againe the right way, for there the windes are very scant, whereby you might indure great paine and daunger to get into the straygbt, as it hath happened to some shippes, that were deceyued by Lusepara falsa: therefore I aduise all men when they sayle to Lusepara, that they put not in aboue eleuen fadome, letting the Islande of Lusepara lie on the East side, so assure them of their way. And when you see Lusepara, being within 3. miles thereof, you shall take heede you goe not right North and south towardes it, for that on the North side, as also on the south, for more then two miles and a halfe: it is altogether bankes and sands, that are very dange-

rous, therefore you shall hold on the South-west side, in such manner that you shall keep two miles from it towardes the lande of Sumatra, I haue past within lesse then a mile from it, whereby I discouered the whole strande, and a white strande, which banke lyeth on the North side, and in this course I sounde fiue fadome and ½. muddie ground, but as sone as the Iland was southeast frō vs, we had but four fadome and ½. and 4. fadom, and strake twice on grounde without rother but verie softly: wee sounde all ouer sandie ground, but as sone as wee put to the land of Sumatra, wee had presently deepe ground, therefore I wish you to keepe two miles from the Ilande towardes Sumatra, and when you beginne to come neere it, you shall hardly find fiue fadome muddy grounde: and when it lyeth East ward from you, then you are right ouer against it, and then you shall presently see a point of the lande of Sumatra, whereunto you shall runne, and there you shall find more depthes, and running towardes the coast you may goe within halfe a myle neere the saide point of lande, where you shall finde ten fadome deepe of harde flatte ground, vntill you be a good way from the point, you runne from the coast of Sumatra, from the straight of Sunda to this point, North Northeast, and South South-West: from this first pointe three miles further there is another poynt vpon the said coast of Sumatra, and you shall make thether, keeping halfe a myle from the coast, alwayes with the lead in your hande, where you shall find the same depthes of 9. or 10. fadome, harde ground, & as you begin to go nér to the aforesaid 2. point thē you shal find muddy ground, & right ouer against it in ỹ Iande of Banca, there lyeth an other hooke or point of land, where the channell is at the narrowest, it is from the one land to the other about three miles: from the first point to the second the course is North and South: from the seconde poynt fiue miles forwarde, there is another point vppon the coast of Sumatra, which you must runne with the other poynt North Northwest, and South southeast, and betweene them both it is altogether bankie and very shallow muddie ground, which reacheth also about by the middle way of the channell, being aboue foure miles in length, along by the coast of Sumatra to a Riuer, which you shall see, and being as farre as the aforesaid point, be not negligent in casting forth your leade, and there you shall come to fiue fadome muddie ground, but runne no lower, for then you shoulde presently bee at foure fadome, you must rule your selfe according to your depthes, alwaies holding your course on the coast of Sumatra not passing aboue seuen fadome, and when you see the aforesaide Riuer, and beginne to bee neere it, then your depthes will presently begin to increase, running close by it, vntill you bee right against it, being within halfe a mile of the point: foure miles from this third point lyeth yet an other point, which lyeth with the third point East Southeast, and West Northwest, holding your course along by the coast, within halfe a mile of the lande, at seuen and eight fadome deepe, it is altogether to the fourth point muddie ground: from this fourth point to ỹ first mouth or creek of Palimbon (called A Premeira Boca de Palimbon) is about two myles, and you runne East and West, and East and by South, and West and by North, and being about a mile beyonde this fourth point aforesaide, you shall keepe off from the coast to seaward to shun the mouth of Palimbon aforesaid, running two miles from it (because of many sands and shallows that are thereabout) alwayes with the lead in hand, not running aboue fiue fadome néere the land, to be the more assured: for from 5. fadome you come presently to foure, and then on ground, and runne not too néere towardes the side of the Iland Banca, for there you find stones and rockes, whereupon the Iunco (that is the shippe) of Antam de Payua, did runne, which was at fiftéene fadome, and strake with his rother vpon stones & cliffes: therefore I aduise you not to runne aboue 8. fadome, nor vnder fiue or fiue fadome and ½. from the second mouth or creeke, called A Secunda Boca de Palumbon, close by the third mouth: for when the hill of Manopiin (that is, the point of the Iland Banca) lyeth full East ward from you, then you shal crosse ouer, keeping your course two miles from it, to auoide a Riffe that lyeth southeast from it, & being in this parte whereby the hill of Manopiin lyeth southeastward from you, then you shal run North and Northeast & by east, by ỹ which course you shal see 7 Ilands, lying altogether, by the country people called Pulo Tayo, which lie about 15. miles from Manopiin: these Ilands shall lie on the southeast side from you, & being right against these Ilands, you shal see a little Iland lying in the Northeast, which hath 2. houelles in forme like two men: it lyeth about seuen miles frō the aforesaid Ilandes, & is called Pulo Pon. From these Ilands aforesaid then your course lyeth along by this Iland, and if it be cleare wether, beyond this Iland you shall perceiue the Ilād of Linga, which is very great,

hauing

hauing two high rockes lying north & south from each other: on the south rocke vpon the North poynt thereof, it hath a high sharpe point, with two houels stiking out like hares eares: in this course you shall find 9. or 10. fadome water, all muddy ground. About 5. or 6. myles Northeastward from these aforesaid Ilands there lyeth an other Iland, & hard by the Iland of Banca, you shall see 2. or 3. Ilands, and whē you see them, then passe not by them, for they are the Ilandes of Pulo Tayo, which you seeke, being by these Ilāds of Pulo Tayo, as I said before: you shall doe your best to runne closer to them, then to the Iland Pulo Pon, holding your course north, and north & by east, whereby you shall see the Ilande of Binton and Pulo Panyon, which is hard by, on the East point, making a smal channel betweene them both. From this Iland Pulo Panyon, about two miles southeastward, lyeth a round Iland, full of trees, you may passe betweene both the Ilandes, or outward about the round Ilande, for it is all faire and good ground, shunning a riffe lying in the South, about two miles from the roūd Iland, wherupon you shal see the sea breake: it is about the length of the shot of a great peece, being beyond this Iland: then runne North, whereby you shal see Pedra Branca, that is, the white stone or cliffe, which in the course from Malacca to China we haue oftentimes spoken of, from thence forward you shal hold your course, as I haue set it downe in the description of the course from Malacca to China, therefore here again needlesse to rehearse. From the Iland Pulo Tayō aforesaid, to the aforesaid Iland Pulo Panyon, it may be about 37 miles, litle more or lesse.

The 30. Chapter.

The course together with the descriptiō of the Iland of Canton, with all the coasts, hauens, and pointes of the kingdom of China, to Liampo & Nanquin, with the situation and stretchings of the same.

IN the description of the nauigation from Malacca to China, we haue shewed the entrie of the Channelles of the first Ilandes called Canton, lying vnder 21. degr. & ⅓, which is the Iland called Ilha de Sanchoan, and the other lying to landward from thence, as also the Ilād of Valco de Faria: you must understand that from this Iland Sanchoan, (which as I said) is the first & furthest to the sea ward, to a point lying 12. miles from the Iland Lamon, you runne without all those Ilands eastnortheast, & westsouthwest: these Ilandes reach about 38. or 39. miles along by the Iland of Sanchoan, and from this Iland to Lampacon, are 11. miles, and to the hauen of Macau eighteene myles, and from Macau to the end of the Ilands, are twentie one miles: these Ilands lying from Sanchoan to Macau, from the seaward vpon the row, are many and close one to the other, which farre off seeme to be all one land, & from thēce forward they begin to lessen, and to separate one from the other, whereby they may easily be perceiued to be Ilands: all this way to the end of them, to seaward from them, you need not feare any thing, but that you see before your eyes, onlie that you haue 10. or 12. Ilandes or stony cliffes, lying 10. miles from Macau forward, to seaward from an Iland, betweēn the which Iland and cliffe you may well passe, running along by the Iland, for it is a faire and great Channel: or if you will, you may passe to seaward without the cliffes if you desire not to runne betweēn them, you shall holde the course as I heere set downe. Thorough the Channell that is betweene these Ilandes, called As Ilhas de Sanchoan, or of Canton, and fourteene miles Northnorthwestward: from the Iland Sanchoan there lyeth a poynt of land, which reacheth from thence to the hauen of Comaye: also from thence the land runneth East, for the space of fyue miles, where it maketh an end, reaching from thence foure myles inwarde towardes the North, from whence againe it putteth outward to the East, to Macau: in this land that stretcheth North, there is a small Creeke, from whence you runne Eastward to Comaye: it is much sayled by the Lanteas and Bancoins, which are the barks and Lighters of China, that carie the Marchandise and goods aborde the Iuncos or shippes that come thether from Sian to take in lading: this land maketh an Iland called Taaquinton: three miles beyond the aforesaid small Creeke lyeth one of the mouthes or entries of the Riuer of Canton, which is called Camon: it is a verie good entrie, for that thorough it the great Bancoins or Chinish Lighters doe passe to the Towne of Canton. Beyond this mouth or entrie of Camon lyeth the Hauen of Pinhal, to the seaward, and close by the entrie thereof lyeth a sand, which you must shunne, and 2. miles beyond this hauen of Pinhal: there is the other mouth or entrie, where you put into Canton with small Lanteas and Bancoins, which by the Portingales is called As Orelhas de Lebre, that is, the Hares eares, because that inward to the land it hath two high and sharpe pointes of land like a Hares eares: a little within this entrie lyeth a riffe,

which

which may easily be seene: from thence to the Hauen of Macau are about three myles: you runne along by the land, thorough a small & shallow Channel, which is but a fadome and a half deepe, at high water: the West poynt of Taaquinton aforesayd lyeth North and South, with the middle of the Channel, from the entrie of Sanchoan and the Iland of Vasco de Faria. This Ilande of Vasco de Faria reacheth Eastward, like Taaquinton, and they lie north and South from each other. This entrie or Channel which both these Ilandes make, is faire and good muddie ground, therein to anker, and you anker close by the Iland of Faria, in the midde way, where it is good fresh water: from the East point or hooke of this Ilande aforesayd, to the poynt of Taaquinton, there is a Banke of three fadome deepe muddie ground: the deepest part thereof is by the Iland of Faria aforesaid, and being past that, you haue more depthes: if you desire to sayle from the Iland of Sanchoan to *Macau*, you haue two wayes, whereof the safest is outward: through the mouth or Channel betweene the Iland of Vasco de Faria, running to seaward along by the Ilandes, like those that come outward from the sea: the other way is East, through the Channell of Taaquinton and Vasco de Faria, and being at the end thereof, about foure miles Northeastward, you shall see the hauen of Lampacon, which is two great and high Ilandes, with manie trees lying East and West. The mouth or entrie of this hauen, which is betweene the Ilandes aforesayd, hath within foure or fyue fadome deepe, of verie soft muddie ground, therefore it is hard ankering there, and besides there runneth a great streame: at the entrie on the west side it hath a great Iland or stony cliffe, right in the middle of the mouth: such as desire to enter on the west syde of this Hauen, must runne betwéen this great Cliffe and 3. Ilands: there you find a bank of 8. spannes of water, muddy ground: on the South part of these 2. Ilands, there is an other great & high Iland, which reacheth northeast & southwest: betwéen this Iland and Lampacon you may passe through: on the east side of the mouth or entry of the hauē of Lampacon, lieth a great and high Iland reaching north and south: the south point of this Iland lieth East and west, with the East poynt of the North Iland of Lampacon, and the chānell that runneth betweene these 2. Ilands, which reach Northward: it is deepe and faire, hauing about the length of the shot of a great peece in breadth: right on the East point of the south Iland of Lampacon, lieth a round stony cliffe, and somewhat eastward lieth a great and high Iland, reaching on the north side east and west, and on the west side, northwest & southeast: the channel which this stony cliffe maketh is faire and deepe: from this stonie cliffe Southeastward ther is an issue or going forth reaching inward to sea, al sandy ground, with 3 fadome deepe, through the which al the ships do passe that come from Lampacon, and desire to be outward, what way soeuer they go, for on the west side it is shalow, as I said before. Frō Lampacon 7. miles eastward lieth Macau, and there is a row of Ilands in the same course of Macau: al these Ilandes ly on your south side, and from thence to the firme land are 5. or 6. miles: this gulf or space betweene the Ilands & the firm land, as also from Lampacon to Macau is altogether an open sea, & hath no more but 2. or 3. Ilandes, yet it is all ouer bankie ground, for the deepest part thereof is but 2. fadome, which reacheth about a mile neere the firme land, and the Channell which runneth from the sea to the mouth or entry of the riuer of Canton (called the hares eares) runneth along by the Ilands of the hauen of Macau: but returning backe again to the Iland of Vasco de Faria, comming right ouer against the end thereof, there you haue an other high round Iland, and betwéen these 2. Ilands you runne through to sea ward, and beyond this Iland there is a row of other Ilands, which reach to the mouth or Channel, (where you passe through, when you come out of the sea to Macau, and lie Eastnortheast: all this Channell or passage that runneth betwéen them out of the sea, is faire and good way, and there is nothing to be feared, but that you see before your eyes: you must run along by these Ilandes, leauing them on the south side, on the north side hauing the Ilands of Lampacon, and when you are right against them northeastward, you shall see an Iland that hath a point of land, of very white sand, to the which point you shal goe, for frō thence to the Iland of Lampacon there is a sandie banke, the deepest part thereof being along by this point, by the which you shal run along, within the length of a shot of a great peece: and when you are past this point, run Northeast, and then on the Northwest side: there wil be a great high Iland, which lyeth east & west, with the south Iland of Lampacon: and betwéen it & Lampacon there is no other hinderance, but onely the great stony cliffe aforesaid: you shall run by the southeast point of this Iland, leauing it on the Northwest side, passing through the channell that runneth betwéene it and another Iland that lieth westward, and being through it, thē you are in the channel, which comming from the

sea,

sea, runneth to the mouth or entrie (called the Hares eares) northward, and from the channell westward lieth the way to Macau. I set not down this course, for that I haue shewed it in an other place, in the Nauigation from Malacca to China: if you passe betwéen these Ilands, you must alwaies run with the lead in your hand, to find the depthes. From Macau 7 miles northeastward lieth a very great and high Iland, with a very high sharp point, which lieth in the greatest mouth or entry of the riuer of Cantõ, through the which ỹ great Iuncos (that is the Spanish shippes for marchandise doe passe) where our ships (I meane the Portingals) may likewise passe through, and on the West point of this Iland, halfe a mile southward, lieth certaine stone Cliffes, betwéen the which and the Iland, it is al déep & faire ground, as also along by the Iland on the south side, beyond these stony cliffes to sea ward, there lieth certaine smal Ilands, and beyond these Ilands, somewhat further to seaward, there lieth other great Ilands: but you must not passe betwéene the aforesaid stony cliffes and the small Ilands, but betwéen the smal & the great Ilands you may freélie passe without feare. From Macau 4. miles southeastward, lieth a great and high Iland, being deuided in 2. parts, by a small running water out of the sea, & a farre off sheweth like a ship, hauing neither trees nor bushes, and halfe a mile from thence towardes the land, there is an other long Iland, with trees in the middle of the channel: betwéen these 2. Ilands, in the entrie thereof, on the side of Macau, lyeth a rock or cliffe, which the water washeth ouer, which you must shunne, for all the rest is fair and good way. From this great Iland that deuideth it self in 2. parts, 6. miles Eastsouth east, lyeth an other long high Iland (with a very black shining wood of trees) called Tõquion, and frõ thence half a mile to seaward, lieth a row of 10. or 12. Ilands or cliffes: you must run betwéene them and the land, where it is faire ground, or if you will you may passe outward to sea from all the Ilands: from this Ilande aforesaid, to the land, about a myle or thereabouts distant from it, lyeth an other low & long Iland with trees in the middle of the channell: betwéene these 2. Ilands, there lieth an Iland or cliffe, and an other by the Iland that lieth by the land: betwéen this cliffe in the middle of the channell & the Iland that lieth to seaward, it is déepe & faire, and on the Eastnortheast point of the Iland to seaward, on the land side, there is a small créeke or bay, where there is a good harbar for the Monson of the south winds: and there is likewise good fresh water roũd about this Iland Tonquion, it is all faire ground: but turning again to the great Iland with the sharpe pointed top, lying in the mouth of the Riuer of Canton, from the west point of the same Iland 7. or 8 miles eastsoutheast lieth a great high long Iland, which reacheth northwest & Southeast, & is altogether without trées or bushes: from the Southeast point of the same Iland, half a mile to seaward, lyeth an other round & high Iland, and the channel that runneth betwéen them is faire and good: on the northeast side of this great Iland, from the middle thereof to the land there lieth 2. or 3. long cloué Ilands or rockes, close by, of a reddish earth, without any trees: betwéene the Northwest end of the aforesaid Iland & the land, runneth a smal channel, through the which the small Bancoins (which are the Chinish barkes or lighters) doe passe. From Canton to the aforesaid Ilande the water maketh a gulfe or créeke: through this Countrie you passe when you come from Iapon. From this round Iland, from the mouth that is betwéene both 7. myles Eastnortheast, the land hath a point, with a high and euẽ land vpon it, ful of black shinning bushes, hauing on the Westsouthwest side a still steépe land, and on the Eastnortheast side, it is all Valleyes. From this land there runneth a poynt into the sea, and right against this point, about the length of a harquebuse shot, there lyeth a great long Iland, reaching as the coast doth. The channell betwéene this point and the Iland aforesaid, is scarse 3. fadome déep: within the poynt towardes the land, on the Westsouthwest syde, there are many and good roads to anker for the Monson of China, at 7. & 8. fadome déepe, muddie ground. I haue layne there at anker comming from the Iland of Iapon, & came through the aforesaid smal channel: here al the Ilands called As Ilhas de Canton, or the Ilands of Canton do end: this way from the 2. aforesaid Ilands, to this poynt or hooke of land, maketh a golfe, by meanes of the great Créeke: al this crosse way is faire and good, and when it is any hard wether, then there goeth a verie hollow water, speciallie close by the Channel of the two Ilandes. From this poynt of the land aforesaid, and the poynt of the Iland, 6. miles along by the coast lieth a créeke with certaine Ilands and cliffes in the mouth thereof, on the eastnortheast side, which are good defence against stormes & foule wether: there you haue victuails & other necessaries, and being 4. miles to seaward, there lieth a stony rocke or cliffe, (ỹ a farre off sheweth like a shippe vnder sayle) lying vnder 22. degr. & $\frac{1}{3}$, this coast along by the sea is sandie strand, inward being a high land, it reacheth eastnortheastward to a point of land, lying fiftéene myles from the poynt

Lamon,

Lamon, you may anker al ouer, and is in distance to this point of land 18 miles, you must vnderstand that from the countrie, lying at the end of the Ilands of Canton, to the Iland Lamon, 18. miles to seawarde, there lyeth certaine sandes and riffes, of red sãd, which at low water are vncouered, in the which place all the fishermen of that country do meete, all the aforesaid sandes and riffes are close without any channell or passage, from the aforesaid point of land, lying fifteene miles from the Iland Lamon, to the Enseada dos Camoriins, that is the creeke of Garnaet, by the Chinaes called Caito, lying full vnder 25, degrees and ½ you run along the coast northeast and southwest, and northeast and by north, and southwest and by south, without all the points and hookes, it is in course 86. miles, and turning againe to the point from thence to Lamon, are 15. miles, and 16 miles from the aforesaid point lyeth a riuer called Rio do Sal, that is the riuer of Salt, from whence the salt is carried to Canton, it is a great hauen and entrie, being past this riuer of Salt, foure miles forward, there is an other riuer lying by an other point or hooke, which riuer by the Chinaes, is called Chaochen, and by the Portingales Porto de Pecas, that is the hauen of Peces, for there are made the good peeces of Chinish silkes, and other costlie wares. This riuer is verie great, and hath manye places and villages to land ware, that are inhabited lying along by the water, it lyeth with the southwest point, of this Iland Lamon, east southeast, and west northwest, the land of Lamon, lyeth vnder 23 degrees, and ½ it is great and verie high, couered with bushes & trees, it reacheth as the coast doth, about a mile from the firme land, as you come from Macau sayling along on the west southwest side, it sheweth like 2 Ilãds although it is but one, it hath on the southwest, or the land side, some stony cliffes, close by it, which at low water are vncouered, and at high water the sea breaketh vpon thẽ, but all the rest of the channell, betweene the Iland and the firme land is faire and deepe inough, yet you may not passe through, for it is full of bushes and other stuffe that driueth, although I haue past through it by cõpulsion, but with great paine, therefore I counsell no man to passe through it, vnlesse it be with a Soma, that is a Chinish Caruell, wherewith they sayle along the coast, for the traffick, on this aforesaid southwest point of the Iland, to seaward there lyeth certaine small flat Ilandes, and other rockes, betweene the which and the Iland you may not passe, and on the northeast point: on the land side a verie great creeke, where there is a verie good harbor and low road, for all windes, where likewise our shippes may enter, if occasion serueth, it is three fadom and ½ deep, ground muddy and to enter in you goe nere on the southwest side, for I haue beene in it. From this southwest point of the Iland aforesaid, a mile and a halfe inward to sea, there is a riffe that sheweth aboue the water, being of some black stones, that reach all on a rowe Eastward, about three myles, and on the syde thereof three flat long Cliffes also in a row, whereof that outward is the greatest: you may by no meanes passe ouer, nor betweene this riffe, and cliffes, but betweene the riffe and the Iland: there is a verie good channel, for I haue past through it, it is 20 fadome deepe, smal thinne flat sandy ground, and you haue nothing there to care for, then onlie to keepe by the Iland: and the aforesaid Riffe: it is good for those that come from Iapon, to passe through it, for if you passe outward by the sea, to auoyde the Riffe, it happeneth oft tymes that there you finde the winde sharpe, and therefore can hardlie reache the Coast, whereby (if it chance) you must indure great payne, before you can get it. From this Iland Lamon 6. or 7. myles Eastnortheast, lyeth the Hauen of Chabaquon, which is an arme of the sea, that runneth northeast, very deepe to lãdward: at the entrie thereof, on the southeast side, there lyeth a thicke and great poynt of land, which from thence ryseth very high, and on the Northwest syde it is a low land of sandie strandes. From the aforesaid point of land, in the same course, about the length of the shot of a great peece, lyeth a Ryffe of sand, whereupon the water breaketh: if you desire to enter into this hauen, you must put to the Southeast syde, running along by the poynt of the entrie, where it is two fadome and ½ deepe, half a mile aboue the aforesayd poynt of land, on the Southeast part of the land, there lyeth a small Creeke or bay of muddie ground, which is a good harber in foule wether, and for more security, you may run so close to the land, that you may runne into the mud, & so leap on shore, on the northwest side, which is by an Iland, where there lieth a town or village where you finde much prouision of victuails & other thinges. This course is done with Iuncos & Somas, which are Chinish ships & boates, & this hauen lieth vnder 23. deg. & ½ behind this creek on the sea side, lieth another creek, by ỹ which forward about the lẽgth of the shot of a great peece, lieth 4 or 5 Ilãds, betwẽn the which & the lãd you may passe: this creeke of the Iland is a harber for the Monson of Malacca, that is

for

for the windes that blow when you saile from Malacca to China,) within it is very good and faire ground: the land lying betweene these two aforesaid creekes, is a high and greene countrey without bushes or trees, & the aforesaid ilands are round and high, stretching along all in a rowe. Frō this Hauen of Chambaqueo to Chinchon, the coast runneth Northeast, and Northeast and by East, and is in distance 22. miles: it is all high land, and close by the land it is fortene fadome deepe, and there runneth many hard and great streames. From Chabaqueo six or seuen miles forward lyeth Enseada Pretta, that is, the Blacke creeke, by the country people called Lauho, aboue the which there lyeth a high land with very black shining bushes, and in the mouth of the entry it hath two Ilands, within it is very good and faire ground, being a harbour or defence against certaine windes, wherein Ruij Lobo with his ship, & another Iunco or Chinish ship did winter. Two miles to seaward from it lye two Ilands of white stonie cliffes close together, betweene the which & the Firme land it is all faire & good ground. From this Enseada Pretta or Blacke creeke, seuen myles forward there lyeth two high and small Ilands (somewhat longer than round) without either bushes or trees, close by each other, reaching Northwest & southeast, betweē both hauing three or foure stone cliffes: These Ilands and cliffes lie distant from the Firme land about halfe a mile, & right ouer against them lyeth a small Creeke, from a verie lowe hooke or point of land along by the sea, and on the Iland that lyeth nearest to the lande on the Southwest side, lyeth a Sand baye, which is a good Hauen or Rode of seuen or eight fadome deepe, where (the Cliffes lying to Sea-ward on you, make a defence) you may goe close to the lande of the Sand bay, for I haue laine in it, because I put into it with a storme as I came from Iapon: the Iaponers haue many times wintered therein with their shippes. The entry thereof lyeth on the Northeast side, close along by the point of the Iland that lyeth towardes the land: and when you enter in you shall holde towards the Iland not to misse the Hauen, and you may alwayes goe out and in as well on the Northeast as on the Southwest side: in this Iland you haue fresh water. These Ilands are called Chiocon, it is all ouer very faire cleere ground, only one stonie Cliffe, whereupon you see the water breake, lying a shot of a great peece Westward from the rowe. From these Ilands of Chiocon three miles forward, lyeth the Hauen of Chinchon, and two myles from the land lyeth two Ilandes of white stonie Cliffes, betweene the which and the land, as also outward to Seaward, it is all faire ground: from these Ilandes two myles forward, and halfe a mile from the land, there lyeth a high round Iland, from whence there runneth a riffe about halfe a myle into the Sea, whereon you see the water breake, which you must shun. Betweene the land and this Iland it is altogither shallowes, and betweene this Iland and the hooke of the mouth of Chinchon, lyeth a small Creeke, where the shippes (in the monson of China) do anker. All this coast from Chabaquon to Chinchon is high land, with deepe and faire ground, onely the aforesaid riffe of the Iland. The Hauen of Chinchon on the Southwest side hath lying aboue it a very high land, with a stonie rocke vpon it like a pillar (as the Varella in the coast of Champa hath.) This high land or hill descendeth downewardes to a hooke or point of land, and comming to the Northeast side from the sea, it hath a great opening, with certaine Ilands in the mouth thereof, from the aforesaide point the lande reacheth North about a myle and a halfe, and from thence it runneth West Northwest, hauing an arme of the sea that runneth a great way inwarde to the lande: in the same course on this land (that reacheth from the point of the sea, where the land lyeth West Northwest) there is a long high Iland without trees or bushes stretching like the same land, and is a small halfe mile distant from the land, and on the land side it hath a good Sandie bay: in the middle way from the same Iland the shot of a great peece Westward, lyeth a hidden Cliffe or stonie place of eightene spannes water, going a little way all the rest is faire and good ground to anker in. In this Iland is good fresh water: herein Diego Pereira wintered with his shippe: you runne not on the South side of this Iland, but about by the East side, comming into the Hauen on the North side. From this Iland a quarter of a mile fur-

ther on, there lyeth three Ilands stretching East and West one with the other: from thence to the West part of the land there is a channell of about halfe a mile broad faire and deepe, you may likewise if you will easily passe betweene the first and the other two Ilands. The Iland that lyeth Eastward is the longest and greatest of all the three, these Ilands are distant from the Northland, about a great mile, which land is very high ground. The shot of a great peece from the East Iland Northward, lyeth a great and high Iland reaching North and South, which on the West side hath a sandy bay, and vnder this sandy Bay close by the land, there is a good Road to anker in, with very good ground, where oftentimes the Portingales ships haue laine to lade their wares and marchandises, such as are there to bee had. The shot of a great peece from this creeke Southwestward, and the like shot of a great peece from the aforesaied Ilands, lyeth a flat sand of twelue Spannes of Water, all the rest is faire and good ground by the Road, and along by the Ilands there runneth a great streame: the best place to anker and to lie safest, is close by the South point, to lye out of the streame you must not passe by the point of the strand (by the Creeke that lyeth Northward) for it is shallowe. Those that come from Liampo and Lapon, put into this Hauen by the channell that is betweene this Iland and the three Ilands, which is faire, at fiue or sixe fadome water, which you likewise find along by the Ilands, as well on the land side as the Sea side, onely at the sandy place aforesaid. This Iland by the Chinais is called Tantaa. Two miles to seaward from this Iland lyeth a small clouen Iland called Tantheaa, from the Iland Tantaa to the Northland it is about a mile, which is altogither shallowe ground, so that you can by no meanes passe, nor a great way from thence to Sea ward. From this Iland Tantaa, a myle Westward lyeth the Mouths or entery of the arme of the Sea, which may bee halfe a myle broad: on the South part it hath a point of land, against the which on the other land Northward, lyeth a Creeke or Bay with a great harbour, thereabouts the King of Chinaes Shippes doe lye, and a myle from the aforesayd point of land, inwards of the River, there lyeth an Iland (by the South side) with certaine redde downes. In the middle way from this Iland on the South side of the land there reacheth a point, and somewhat beyond this point Westward there lyeth a Bay in the same Iland, wherein the Shippes anker, and there you lye out of all the streames, vnder the defence of the aforesayed point of land. It happeneth oftentimes, that the Shippes by negligence lye drie, because they runne close to the land, yet it hurteth them not, for it is soft muddy ground. From this point aforesayd to the East point of the same Iland there is a very good place to lay the Shippes on land to newe rigge them, where the Portingales haue often dressed their Shippes. Likewise there you haue great store of victuals and other prouisions, and the ships that lye by the Iland Tantaa, doe not stay there if it bee foule weather, but as soone as they perceiue any hard weather coming, they presently hoise vp anker, and come to anker by this Iland, in the mouth of the aforesaid small Bay, close by the South land all this way is fayre. This Hauen of Chinchon lyeth vnder foure and twenty degrees and ½. from the Iland Tantaa, and the Iland of this hauen of Chinchon, fiue miles East Northeast lyeth a point of land, in the which there is a good Creeke (against foule weather and the Monson of China,) called Lialoo. The Road of this Creeke is close by the aforesaid point of land, for all the land from this Creeke to the Iland Tantaa, is altogether (there along) of a bankey and shallow ground, and so continueth to the Iland, for that betweene the said Iland and the land, it is altogether drie and shallow as aforesaid. From this Creeke of Lialoo forward, the land beginneth to bee lower, without any high hils (as the aforesaid land) and hath but few bushes, in many places none at all. It is a very faire coast, so that you need feare nothing there, but that you see before your eies. From Chinchon to the Hauen of Foquyen are forty myles, and you runne Northeast and Northeast and by East. From the point of Lialoo two miles forward, lyeth a flat Iland about halfe a mile distant from the land,

land, and another halfe mile further forward, lyeth two Ilands by each other, somewhat closer to the land, and hard by them is a Riuer, at the mouth thereof hauing a sandie strand with low land, into this Riuer runneth the Somas or Chinish Shippes, that goe to the Towne of Enon, which lyeth within the same, where you haue much Marchandises of China on the coast seuen or eight miles further. There lyeth the point of Chencheu, which is a high and bare land, of white and reddish colour, reaching somewhat inward to sea, on the Northeast side it hath a small Bay, and aboue it a verie high steepe land, in this Creeke lyeth a great Iland, betweene the which and the point of land you may put in, from this Iland a harquebush shot in length northeastward lyeth a stonie place of ground halfe a fadome deepe vnder the Water, and Northwestward from the said Iland, betweene it and the land lyeth another stone, and on the land side by this Iland you haue a good harber to anker in. I haue laine in this Hauen somewhat nearer to the Iland then to the land, with two Juncos, which are great Chinish Shippes, each of them being of fiue hundred or fixe hundred Bhares, Indian waight, which is aboue a hundred and eightie tunnes, and ranne in along by the point. Beyond this point of land at ỹ vpper part lyeth a great Towne, and Northnortheast from this Iland, there lyeth two long clouen Ilands of redde colour, but they haue no faire ground, nor anie harber: two miles before you come to this point of Chencheu, inward to land towards Chencheu, there is a hill like to Monte Fermoso, or the faire hill, this Hill lyeth distant from Chencheu thirteene miles: in this countrey fixe or seuen miles from the land you haue certaine boyes lying with coloured feathers and flagges, which serue for the countrey fishermen, where they cast their Nets, and the Somas of that Countrey, which are the Chinish Caruels, haue run ouer it with one saile onely, without any other furniture. From the point of Chencheu seuen miles further, on the Southwest end of the Iland (by the Portingales called Ilha dos cauallos) that is the Iland of Horses, and by the Chinares called Tachoo, hauing the name of a great Towne so called, not farre from thence about two miles along the riuer within the land, this Iland lieth in the coast, compassed about with an arme of the Sea like the Iland of Goa in India: which arme of the Sea issueth out againe about fiue miles further in the same coast, which issue or mouth is called Puysu. The first mouth from the Southwest may be about halfe a mile broad, and from the point of the Iland inward, about halfe a mile, there is good anker ground against the windes of the Monson of China, at ten and eleuen fadome faire ground: you must shunne the Southwest land, which is low and sandy strands, and is all ouer blackish and shallow ground, for I haue run inward round about this Iland, it hath many shallowes, and there is a channell the deepest part whereof is but two fadome, if you desire to put in there, it were good to haue one of the Countrymen for a Pilote, I entered the mouth thereof from the Northeast, which is the narrowest and shallowest place, and hath a hidden stony cliffe lying vnder the water, close by the side of the Iland, about the shot of a great peece inward towards the point. From this stony cliffe to the point, many Shippes may anker, and both these Hauens are without droughts or shallowes, and the coast betweene them both from the one mouth vnto the other, hath some redde downes and bare land, but is all along faire ground. A mile from this mouth Northeastward, to Seaward lyeth a small Iland, and from the moneth of Aprill to September, there are many beastes pastured in this Iland, as horses and such like, wherevpon the Portingales called it the Iland of Horses, as aforesaid, from the mouth of Puysu, of the saied Iland of Horses eight miles forward by the coast, there is a great thicke point of land, with manie bushes vpon it: Close by this point lyeth a great round Iland, whereof the chanell betweene them is small, yet very cleare, where if neede bee you may passe through from the point aforesaied to the Southwest, it is a high land with bushes, and from thence to the Sea, it hath a great greene field or plaine, and along by this greene field it is very good ankering against the winds of the monson of China, another ground vpon the aforesayed point of land, there is a great Towne called Pinhay. From this point of Pinhay, fiue miles along the coast, lyeth the Hauen of Foquyen, which hath a great

great Rode, and is all thicke land with bushes, and inward on the Southwest part it hath a great round Iland with blacke shining bushes, and beyond this Iland inward, lieth the mouth of the riuer, on the which lieth a verie great towne compassed with mightie walles and towers, and hath a Bridge running out from the land, whereunto the shippes that stay there are commonly tyed: the entrie is faire and cleare. From this Hauen of Foqueyen fiue miles, lyeth a Creeke, by the Portingales called Enseada dos camoroyns, that is, the Creeke of Garnaet: and by the Chinars called Cayto: in this way lyeth certaine small and high Ilandes, without any trées or bushes, about three great miles from the land inward to the Sea, and betweene it and them it is all ouer full of Riffes and stonie Cliffes, and in some places it seemeth to haue Channels or throughfares, for I went through it with a Pilot of the countrey: you must shunne this Iland: and from the end of this Iland two miles forward, there is a point of great thicke land, wholly without any bushes or trées, and at the end of each mile West Northwestward there lyeth two Ilands: and on the Southwest side of this point there is a good harbour for the windes of the monson of China, hauing faire sandie ground, but it hath the winde verie scant to runne about without the Ilandes: for the which cause wee ranne betweene them, but it is not good for our shippes. On the other side Northeastward from this point aforesaid, close by the lande, lyeth a small high Iland, stretching Northwest and Southeast: the Channell betweene this Iland and the Firme land, being the shot of a great peece in breadth, at three fadome deepe, most part stonie ground, in such manner, that as sone as you let fall anker, the ropes and Cables are presently cut in peeces by the sharpe stones. This channell can not bee seene farre off, and this Iland hath on the land side a small creeke or Bay, and if you come thither by hard fortune as I did, you shall put in there close by the Iland, and so neere it, that you shall touch the strand with the keele of your shippe, to anker in the depthes of the hard ground, for if you anker in the Sea, your Cables will presently be cut in peeces, as mine were. This point lyeth hidden vnder a point: from thence Northeast, and Northeast and by East the land hath another point, lying about a mile and a halfe distant from the other aforesaide, making betweene them both a certaine Gitte. From this Iland and point about halfe a mile East Northeast lieth a Riffe, whereon you see the water breake, reaching Northwest and Southeast, and about halfe a myle long from this Riffe to the Northeast point of the aforesaid Creeke, it is about a mile: all the rest of the Creeke is faire and cleere. This is the Creeke called Enseada dos Camarouis, the Rode thereof is vnder the harbour of the Northeast point aforesaid, for it is good for the time of the windes of the Monson of China, for such shippes as come from Liampon & Iapon, to put in there: you must goe neere the land before you come at the point, and runne along by it till you haue gotten about the point, and are ankered within it, there it is verie good muddie ground by this Northeast point, so that the Riffe will be Southwestward from you: therefore you shall put neare the point of the lande, not to fall vpon the Riffe, from this Creeke forward to the point of Sumbor, lying vnder 28 degrees and ½. you runne along the coast Northeast, and Northeast and by North, without the aforesaid Iland, and the point of the saide Creeke, and from the creeke twelue and thirteene miles, the land hath a point, and from thence it runneth inwards North Northwest, and somewhat further Northeast, and Northeast and by North out againe. Two myles from thence lyeth three Ilands by each other, two great and high, and one small, being all faire ground round about, but wholly without any Rode or succour to defend the shippes in foule weather.

These Ilands are called Canton Sion, all this coast of Enseada dos camarouis to these Ilands and Hoke aforesaide, is altogither lowe land with houels and valleyes with euen bushes: and along by it, it is both faire and calme Sea, and pleasant ground.

In this Countrey in the middle way from Enseada dos Camarouis, to the Ilands of Canton Sion, about three myles to Sea-warde, there lyeth two Ilandes by each other, and the Iland lying nearest the land, hath a great high hill in the middle, which runneth steepe downe to the endes of the Iland: they haue neither Trées nor Bushes within them, being

ing faire and cleare round about them.

From the Ilandes of Canton Sion forward the Lande and Coast reacheth inwards, & ten miles from thence, that is to say, two miles from the land, lyeth 2. high and great Ilands nigh adioyning each to other, without Trées or bushes, reaching as the coast doth: whereof the first lying on the Southwest side, is very long, and that on the North side is in manner of a triangle, and the Channell separating them is little more in breadth than a man can cast a stone, but deepe and faire, for I haue passed through it: and harde by the Northeast point of the first long Iland, which commeth out by the other, there is a sandie Bay, close by the which there is a verie good Rode, for this Sandie baye hath defence for all windes: and because it is like a Hauen, it is by the Chinars called Pudeon, that is, a Sacke.

From this Sandie Bay about the shot of a great Péce Northwest, lyeth a well of verie great depth, therefore you must be carefull in entring the Créke, where you haue verie good ground at fiue and fire fadome deépe. In this Créke or sandie Bay there is very good fresh water, as also right ouer against it on the other side of the Iland, there is a great place of fresh water. The channell betwéne these Ilandes and the Firme land, is all faire and deépe, as also to Seaward from thence on the Northwest part of the land of this Hauen aforesaid, there is another Hauen called Fuychon, which is a riuer, but with a small entry, béing in breadth about halfe the length of the shotte of a great péce, with cleare and deép ground: from the mouth inwardes there is good water, running a great way into the land, and all faire. If you desire to goe in there and to anker, you must gouerne your course by the Lead and the depthes. This Baye hath many townes and villages lying along by the riuer. From the aforesaid first Iland fiue or fire myles Southward to Seaward, lieth two small Ilandes, halfe a myle distant each from other, they are both without trées or any bushes: the Iland on the Land side is flat, and that to Sea-ward is very high, and hath a Créke, but verie small, and onely with a Northwest wind it is harbourlesse: the entrie is verie straight, being round within, with good and pleasant ground.

This Iland in forme is like a Horse shoe, for from the inner side of the Créke towards the outside to Seaward, it may be the length of a bow shot, in the breadth of the Iland both these Ilands are small.

From this Hauen of Pudeon fiue miles along the coast, there lyeth two Ilands, whereof the first is long, reaching like the coast: the other reacheth from off the land towards the Sea, for betwéen it and the land you can not passe. The point of this Iland reacheth beyond the Northeast point of the aforesaid long Iland that lyeth to Sea-ward: betwéne them both is a small Channell, but faire and deépe all along and round about this Iland, as well inward as outward.

From this Iland to the land it is good muddie ground, at foure fadome, and is a good Hauen for the Monson of China, but wholly open for a Southwest wind, with the which wind I there lost two Iuncos, which are Chinish shippes: This Hauen is called Guotimony. Before you come within two myles of this Hauen, vpon the coast there lyeth two Créekes close together, which runne about a myle into the land, and are aboue the shot of a great Péce in breadth, but are not fit for our ships. The ground therabout is faire, and inward it hath a village.

From this Hauen of Guotimony seuen or eight myles Eastward, lieth a verie great and high Iland, on the South side hauing three or foure smal Ilands close to it: it lieth about seuen or eight miles from the land, and a good way from the other Ilands on the Northwest side, it hath two Créekes hard by each other, whereof that in the Northeast is the safest, with good and faire ground, reaching about halfe a mile inwards, within it hauing good fresh water, with a Sandie Bay, where they draw vp their ships to mend and dresse them when néed requireth: it is all faire round about, onely you must not run betwéene the small Ilands & the Iland: This Iland is called Lanquyn.

From this Iland Lanquyn fiue miles North, and North and by East, there are many Ilandes lying together both great and small, with some Trées, but thinne and lowe, reaching along the coast about ten myles forward: the first lie close by each other to Seaward vpon a row. The channels betwéne these ilands are three fadome deepe, some lesse, muddie

ground, if you haue occasion to seeke for succour in that place, with the windes of the monson of China, you may anker in the mouthes of those Channels, where you may lie safe, but in those Monsons or coniunctions of times there is no foule weather, in the course of the generall windes, you shall not passe (from this first rowe of Ilands lying to Seaward) to the land, for it is all bankie ground full of Sandie places, for the deepest place is but two fadome.

On the Northeast side inward from these Ilands, there are two other Ilands lying along by the Lande, which reach Northeast and Southwest, whereof the Southwest Iland is greater and higher then that to Landward. The Channell betweene them is deepe and faire muddie ground: The ground of the issue on the Northeast side of this Channell is all Corall and Resell stone, hauing many Ilands and stonie cliffes. Here the streames runne strongest with the Monsons of the winde.

A mile or more Eastward from these two Ilands, there is a good and faire sea, and ground: it is verie dangerous to passe with great ships betweene these Ilands, for you can not passe.

On the Lande right against these Ilands, there is a Hauen called Hunchon, and the Ilandes are called Lyon: From this first Iland of Lyon to the point of Sumbor are about thirteene miles, and you runne as aforesaid Northeast and Southwest. These ilands reach within three miles of the point of Sumbor, but in the middle way they are lesse, and more distant from each other: and before you come neere the point of Sumbor by fiue miles, there is an Iland of Reddish earth, with two hilles like two men, and in the middle there is a valley, which reacheth Northwest and Southeast. On the Southeast side it hath a good Hauen for the windes of the Monson of China. This Iland is a good marke for them that come from Iapon.

The point of Sumbor reacheth a great way into the sea, it is a thicke land with a high rising backe: it hath on the end of the Southwest point, close by, a long and high Iland, and from the Northeast point of this Iland, lyeth an Iland or Cliffe making betweene this Iland, and the aforesaid point a verie narrow channell, where the countrey shippes do passe through, inwardes from the Southwest side, and from the Iland the land maketh a great Creeke, which in compasse is about foure great miles: two miles from the point Southwestward, there lieth two or three small Ilands. As you come outward to these Ilands, there is deepe and faire ground, but from thence to the point and all ouer the Creeke it is all shallowe, so that at lowe water it is drie, and you may see the muddie ground, vpon the plaine of the aforesaid point, on the southwest side, there is a great towne, where they haue many great Barkes, that are made with Dtlopes and nayled, whereof some are 200. Bhares great.

On the Northeast side of this point, there is a Creeke running inward to the Land: at this point of Sumbor the Land maketh an end or Hooke that lieth vnder 28. degrées and ½.

From this point foure miles to Seaward East Northeast, there lieth two great Ilands without any trees or bushes, whereof the first reacheth East & West: and from the East point of this Iland the other beginneth, which reacheth North and South: the Channell betweene them both may be a shot of a great peece broad, deepe and faire. This Iland which reacheth East and West, on the East end hath a point sticking out towardes the North, in the which point there is a small Creeke of fiue or sixe fadome deepe faire ground, where you may harbour in all weathers, except it be with a Northwest wind. The North Iland on the West point hath two Ilands lying on a rowe, whereof the one is great, the other small and somewhat long, betweene the which and the Iland you may passe with small shippes, and round about these Ilands it is faire ground.

In this Iland you haue verie good fresh water, and they are called Timbasam.

From these Ilands a mile and a halfe or two miles Northward, there lieth two other small Ilandes which reach East southeast & West Northwest, wherof the one is greater and longer than the other, they lie close togither, & the channell betweene them is faire & deepe, with harbor against North Northeast, & Southwest windes, for I haue laine there at anker with a great storme: From this point of

Sumbor

Sumbor to Liampo, you passe without the Ilands North Northeast, and South Southwest, and the coast all high ground, and from this point of Sumbor fiue or sixe miles along by the coast, within the land there is a high stony Rocke, which sheweth like a Monkies coule, in the Iland Seylon, called O Capello de Frade, beyond this Friers coule or stonie rocke, other sixe myles forward, lyeth the Hauen of Chapoly, which is a River of fresh water, and inward it hath a great Towne lying vpon it, where likewise there is a fleet of the country shippes continually kept for the security and safegard of the coast. The knowledge and right tokens of this Hauen are, that when you are hard by Chapoly, the Sea hath some reddish leaues or Flagges driuing on the water, and some peeces of reedes, like Cassia Fistola, or Spanish Reedes, which come out of this River. Two miles East Southeast from this hauen to Seaward, there lyeth two small and high Ilands close by each other, wholly without trees or bushes, round about them it is twentie fadome deepe muddy ground, and from the mouth of the River halfe a mile from the land Southward lyeth a long Iland, reaching like the coast, betweene this and the land it is faire muddy ground of three fadome deepe, whereof the entry on the South side is the deepest, and along by the land it is shallow. From Chapoly eightene myles forward lyeth the Iland of Liampo, where the Portingales vsed to Trafficke. These Ilands were called Sinogicam, & the Firme land Liampo, which along by the sea side is a high land. The Portingales ships doe not passe along by it, but betweene the Ilands. At the first you haue but few and small Ilands, but being past them, then vpon the rowe of Ilands, lying furthest out into the sea, you haue a very great Iland with high Trees and Creekes along by the Sea coast, and it is there all ouer faire and good ground, and on the West side it hath a Creeke, in the middle whereof, there is a great and high Iland, betweene the which and the land you haue a Roade against the Monsons of the South and Southwest windes. This entry is of fiue fadome deepe, but it is too narrow for a Shippe to wind in it, therfore you must bind it fast, or cast out ankers both before and behind. From this Iland two miles West Northwest lyeth another great Iland with very high Trees, and from the South Southwest side of the same Iland there is a good hauen for the Monson of the North and Northeast winds, on the which side it hath very good aire and fresh water, and the other Iland aforesaid for the Monson of Southwest winds is vnwholsome. The channell betweene them both is 35 fadome deepe, but in the Road you haue such depths as you would desire. From this north Iland to the land are about three miles, hauing some small Ilands in the way. On the firme land West Northwestward, there lieth a smal Creeke called Camocon, from thence you run to the Hauen lying on the coast, fiue miles beyond the Iland, which is a riuer called Timay, at the entrie it hath foure fadome deepe, without any sands or shallowes. These two Ilands aforesaid, of Synogicam, (where the Portingals vsed to traffike) lie vnder 29 degrees and $\frac{1}{3}$, and these ilands of Liampo doe reach full vnder one and thirtie degrees Northward, and are not as the Ilands of Canton, hauing their Channell faire and cleare, without feare of any thing, but that you see before your eies. But betweene these Ilands, in some places you haue stonie cliffes and riffes lying vnder the water. From the Ilands of Sinogicam forwards there also the tides runne verie strong, about a third part of the Water at an Ebbe, and a third part at a flood, wherefore you must haue good regard to the crosse streames that come from the many channels and droughts, which runne verie strong, and with so great force, that oftentimes they driue a man vpon the point and Hookes of the Iland, when hee would passe by it. Wherefore hee that will saple by these Ilands, must haue a Pilote that knoweth the Countrey: To Seaward from these Ilands, it is all faire and good ground.

Putting out of the Iland where you may Winter for the South winde, that is (from the Road of the Ilands or Cliffes) to Sea-ward, you must alwaies runne close by it, and when the Iland beginneth to lye East-ward, then it maketh a point sticking out, and before you come to this Point, there is a small long Iland which hath a small Creeke in the middle, being inward of a clouen stonie Rocke,

at the fot whereof it is 20 fadome deepe, it is distant from the great Island about the shot of a great peece. The smal Island shall lye on the North side, and you shall alwaies keepe towards the great Island as much as you can, for this creeke aforesaid draweth the water to it, so that if you were close by it, it would draw you in, as it happened vnto mee: whereby I had great labor and danger before I could get out. From this Island halfe a myle Northward, there beginneth another great and high Island, which from thence reacheth Eastward, making a Channell betweene both that runneth in the Sea, which Channell from the Sea to this small Island is all fair and cleere: but from thence to the point of the other North Island, and from both these Islands Westward, which is a great space of the Sea, it is altogether riffes and Stony Cliffes vnder Water, that reach vnto the Channell, (that runneth from the Island where you may Winter for the North windes) along by the Islands that lye on the land side: Therefore when you come from the South Island to Sea-ward you must goe close by it to the point aforesaid, lying on the same Island. From the Island (where you may Winter for the North winds) there runneth a channell, North Northeastward betweene the Islands, so that it deuideth the Islands, leauing some on the land side, and some to Sea-ward, which channell oftentimes openeth and sheweth it self. From this Island aforesaid (where you may Winter for the North windes) fiue myles further forward in the same course, there beginneth another great and high Island of fiue myles long, lying in the same course of North Northeast, and South Southwest. This Island is very populous of euill natured people: from the South point of this great Island, the length of a Cannon shot Eastward, there is a hidden cliffe or Rocke of stone lying vnder the water, whereupon a Portingales Shippe was cast away, laden with Pepper and other Spices, which is a good marchandise to be brought out of India and all those countries.

The Riffes and Stones aforesayde reach vnto this Stony Rocke, therefore if you will sayle through this Channell or depth aforesaide, you must runne on the West side close by the Island.

From the point of this great Island three miles Northeast, there is yet another great and high Island, (and is one of the Islands that lye to Seaward in a row) wherein there standeth a Chinish Temple or Church most curiously built: wherefore by the Portingales it is called, A Ilha de Varella, that is the Island of the marke or token: and before you come at it, you leaue two or three smal Islands on the land side, and the great Island of fiue miles long, reacheth behind these Islands (to land ward) and to Sea ward from these Islands lyeth another great Island, reaching from the stony rock to the island of Varella. Betweene these two Islands there runneth a small Channell: the whole Channell, from these three miles to the entery or passage of Varella, is three fadome deepe at full Sea, and that of Varella, as also the mouth of the channell, (which runneth Eastward through it towards the Sea) is all deep: In the entery of the Channell of this Island (at the fote of Varella) it hath a Creeke with a Sandy baye, which is a good Road. From the South point of this Island of Varella or Chinish Temple to Sea ward, there lyeth three Islands all on a row close by each other, reaching East and West, which Islands also are named after the name of Varella, whereby the Channell is knowne. This Island of Varella or Chinish Temple lyeth full vnder thirtie degrees, and is distant from the Islands Siongicam aforesaid eight miles. From the Islands Siongicam eleuen or twelue myles, it is altogether great and high Islands, lying close by each other: but from thence to full one and thirtie degrees, they begin to bee lesse and somewhat more separated. At the end of these Islands there lyeth two Islands together, whereof the Channell that runneth betweene them hath a verye good harbour, it is called Lepion, they lye close by a great River, which is much inhabited and frequented by Marchaunts and other people. In this Hauen of Lepion the Lapons doe often Trafficke: from the end of this Island along by the Sea coast the land is low and bankey ground, for that a mile from the land it is but a fadome and a halfe deepe, being hard stones. The people of ỹ countrey passe ouer it with nailed barkes, with pitched oares, two peeces, sailes of reeds or mats, & an yron greg

with

with sharpe téeth. This coast reacheth Northeast to foure and thirtie degrées, where there lieth a great riuer that commeth from Nanquyn, within the mouth or entry hath an Iland that is inhabited by many people, both horse and footemen. This Iland maketh the Riuer to haue two mouths or entries, from thence forward the land reacheth North Northeast, and by East, and comming to that part which lieth Southeast, there the land hath an end or point, and by that meanes it maketh a great Créeke. From this point forward, the coast runneth North again, after turning again Northwest ward: Into the which coast those of Iapon doe ordinarily come to Trafficke with the Countrey people called Cooray, and there you haue Hauens and harbors, hauing a kind of small open péeces of wouen worke, which the Iapons fetch from thence, whereof I am certainely informed, as also touching the nauigation vnto that land by Pilots that haue sailed and searched cleane through it, as followeth. From this point of the Créeke of Nanquyn twenty miles Southeastward, there lyeth certaine Ilands, at the end whereof on the East side, there lyeth a very great and high Iland much inhabited, as well by horse as footemen. These Ilands by the Portingales are called, As Ilhas de core, but the great Iland Core is called Chausien, on the Northwest side it hath a small Créeke, wherein there lyeth an Iland, which is the Hauen, but it is not very déepe. There the lord of the country hath his pallace and is continually resident. Fiue and twenty miles Southeast from this Iland lieth the Iland of Goto, one of the Ilands of Iapon, which lyeth from the point of the Créeke of Nanquyn East and by North, to Seaward fiftie miles, or somewhat more. This instruction I had from a Nobleman of Portingale, called Pero da cunha, that hath séene and trauelled through all the Countrey, hauing by him all aduise seruing for the purpose, as being of great experience, hauing arriued and staied in the Countrey aforesaid by tempest and stormy weather against their wils, minding to saple to Iapon, and from thence againe to the aforesaide Iland of Goto, the Ilands lying from this Iland towards the land betwéene them, and close about them all ouer, are many riffes and stones. The instruction of the Créeke of Nanquyn I had from an expert Pilote borne in the lande of Algaiue in Spaigne, that lost his Shippe vpon the Sands that sticke out from the Riuer of Nanquyn, hauing runne round about all this Créeke with a Barke, and hée saide that being within when the Sunne rose, it came from ouer the land, and that from the riuer of Nanquyn there ranne some sands and droughts, reaching southward to two and thirty degrées, and to the middle way of the Goulfe of Iapon. Here endeth the description of the furthest parts that the Portingales haue sailed, along by the Coasts, lands, and Ilands of the Kingdome of China, being that part thereof which at this day is knowne and discouered.

The 31. Chapter.

The description of a voiage made by a Portingale Pilote from *Liampo* to *Iapon* in a *Chinchea* Soma, that is a *Chinchon* ship, with the description of the coast of *Bungo*, *Miaco*, *Cacay*, & the Iland *Toca*, all countries of *Iapon*.

ON Wednesday the thirty of June being the third day of the new moone, in the morning we set saple out of the northeast chanell of the Iland Siongicam, with a southeast wind, and being without the Iland, we had the wind South Southeast, and ran east, and somewhat East and by North, about euening we had a South Southwest wind, running East, East and by South, and East southeast, with very great billowes out of the south, whereby we could hardly kéepe on our course, sapling with our saples but halfe vp, and in the morning we ran halfe a strike east and by south, and east southeast, because the wind came somewhat ful to the Southwest, with shoures of raine and great billowes that rose very high, by which means the waters and streames in these countries run Northward, we made our account to haue sailed, in the course of East and East, and by North 26 miles in one meale tide, which was til thursday at none, being the first of July. We had alwaies great and mighty waues, because it was a Spring tyde, all the night hauing

hauing great lightnings out of the East, and in all the points of the Compasse from North to South. On thursday the first of July from none to night, we had a south-west wind, running East and East and by South, and somwhat East Southeast, with great showres of raine without any high wind: and being two houres within night, the skie closed round about and became close with a great raine, wherwith the wind beganne to be calme, turning Northward, which the officers of the Soma perceiuing (being men of China) they began to be in great feare, for the Chinais doe hold for certaine, that in the Mone of the moneth of July vntill it bee 12. dayes old, all along the coast of China there will follow great stormes, and as I thinke it is till S. Iames day, till when they alwaies looke for stormes and foule weather, for that I my selfe vpon the same day haue passed two great stormes. And touching our North wind ý began still to encrease, they perceiuing it, put presently Westward againe towardes the Ilands, and had sayled from none to that time about ten miles, in such manner, that as wee gessed we were 36. miles from the land of China, and so wee held our course in that manner West and West and by North: after that hauing a close skie with little wind, whereby we made very litle way. On Friday the North wind beganne to blowe higher, wee running so till none, and in that Westerly course wee sayled about fiue miles. From Friday at none we sailed with this North wind all that euening, and by night til Saterday in the morning, & then the wind came Northeast, & then East, and so West till none, whereby wee made our account to haue sailed eighténe miles, letting the shippe goe West, and West and by North: and in all that time wee had neither Sunne nor Starre to take the height. On Saterday two or three houres after none the wind fell South, the weather beginning to cleare vp, and so wee ranne one glasse, and perceiuing the weather to settle, we turned againe towards Iapon, being as then in mine opinion about 12. myles from the coast of China, and so we held our course that euening, and all the nert night East, and East and by South, with a small wind and calme Sea. The nert day being Sonday at none, we take the height of the Sunne at 30. degrées ½. part lesse, & wee set out vnder 29. degrées and ⅔. accounting for one mealetide thirteéne miles: so that I gessed as then to be 25. myles from China. On Sonday after none we held our course in the same sort, East and East and by South, for all that euening and the night following till the nert day at none, with a still winde and water, and had no Sunne to take the height, but I made my account of eightéen miles for a meale tide at halfe a strike to the East, and East and by North, the wind being scant South. From Monday at noon we still had a calme South wind, which continued so, that euening, and all night: and about Tuesday morning, the wind was somwhat fuller till none, whé I take the height of the Sunne and found vs to be vnder 29. degrées and ¾. running East, and East and by South, for the space of 22. miles. From Tuesday at none being vnder the height aforesaid, I willed them to saile east (hauing the same wind, but somewhat calmer) all that night to Wednesday at none, and then we began to séeiuing in the sea some Sea-scumme or Cuttle bones, hauing sayled fifténe myles, making my account to be yet 30. miles from the Iland Tanaxuma, hauing neither Sunne nor Starres to take the heights. From Wednesday at none the wind began to blow somwhat full South Southwest, and because it was signified vnto me that the streames in that countrey ranne towardes the Iland of Lequeo, and perceiuing likewise in some places a certaine yellowe skumme driuing vpon the water (which appeared vnto vs like ripe Limons) I willed them presently to holde East Northeast: and about euening wé sawe many signes of land, as péeces of réedes, risen, and such like things. At night I badde them runne East and East and by North, but the first watch béeing done when the Chinish Pilot should watch his course, hée had gone a great way out of the course: hauing runne Eastward till the morning, when againe I willed them to sayle East and by North (the winde béeing as it was) till Thursday at ten of the clocke, and then (although it was darke and close weather) wee beganne to see a land that séemed verie cloudie, and couered with dample misses, lying Southeast from vs, and were about three myles from it. Along by the same lande there lay two

Ilandes,

Ilandes, wée holding our course in the same sort, vntill by the first land Eastward, wée sawe another great high and long lande, and at the end of the aforesaid high land Eastward, wée sawe two other Ilandes, whereof the one was verie great, stretching Northeast and Southwest, and the other close by it stretching North and South, being the smallest, with many pointes. On the North side of this small Iland about a mile from thence, there are fiue small Ilands or stonie Cliffes vpon a rowe: from the first Iland that we sawe (which is the last Iland of those that are called As Sete Irmaas, that is, the seuen sisters, lying on the Northeast side) to the aforesaid small Iland with many pointes, it may be about fiue myles Eastward, as we were right against the aforesaid first Iland of Stonie Cliffes, it might bée about fiue houres after none, hauing run as we thought since wée had sight of land about twentie and foure miles. The Thursday aforesaid in the morning, wée toke the height of the North Starre, being vnder thirtie degrées and ½.

Comming within two myles of the Iland (that wée saw first) of the Ilands of stonie Cliffes, wee ranne Northeast and Northeast and by East, and when wée were right against it, whereby it late Southward from vs, béeing about three myles from it, on the North side thereof wée sawe another great high and long Iland with many trées, which (as wée learned) is called Icoo: it reacheth East and West, and wée were about three miles from it, but by reason of the darke weather and mistes wee could not discerne it: and comming somewhat nérer to it wée sawe another Iland lying close by the West point of the aforesaid Iland, béeing lesse than the other: and because wée were by the aforesaid West point, (betweene both) wee were fully determined to runne through the channell, that shewed betweene the said two Ilandes, but because there was no man in the shippe that had any knowledge thereof, fearing Riffes and shallowes, wée durst not aduenture, but wound vp to the East point, to passe by the winde about the high Iland, running as much as wée might with a Southerly winde, hauing great waues that put vs to the lande, and so wée sayled East South-east, hauing yet about two myles to passe by the Iland, but night came on béeing verie darke, so that wée could discerne no land, although wée were close by it, and to kéepe from it, wée ranne the same course till about one of the clocke after midnight, then the moone shined, yet wée could not sée the Iland, but made Northward towardes it with fewe Sailes to the Iland of Tanaxuma, which (according to my account) should lie right before vs: wherewith wée passed ouer the rest of the night till the morning, when we sawe the Iland Tanaxuma, that laye right before vs, béeing about two myles from it, it béeing verie cloudie, and wée made Northward towardes it to passe by the West side thereof, but wée could not doe it, by reason that the winde was Southwest, and wée were by the South point thereof, running along by the East side, about halfe a mile from it. This Iland reacheth North and South, béeing long and lowe ground, hauing white sandie strandes, with a verie gréene countrey of valleyes, it hath many Pine trées, but they stand scattering from each other, and verie open: it is about seuen or eight myles long, hauing in the middle way on the East side close by the land, an Iland or stonie Cliffe, which farre off sheweth like a Foist vnder Saile. This Iland lyeth vnder thirtie degrées and ½. right in the middle, it is all faire and cleare ground. From this Iland of Tanaxuma Northwarde, wée sawe a verie great and high lande reaching East and West, about eight miles, making as it séemed on the same coast Northeast, and Northeast and by North from Tanaxuma, an opening, which is the mouth of the créeke called Xabuxij. This Créeke hath for a marke, that the lande on the East side thereof runneth all steéping to the hooke or point of the Créeke, béeing a flatte ground: and on the West side the land is as high as the first that wée sawe lying North and South with Tanaxuma. This coast aforesaid may lie distant ouerthwart from the Iland of Tanaxuma about seuen or eight myles. From the North point of this Iland wée made towardes the Créeke, and béeing in the middle of our way, the windfell West Southwest, whereby wée were enforced to lye by it, the weather béeing calme, so that the water

water that with the flood ranne Eastward, draue vs off that wee could hardly get the Hauen, but the ebbe that after ranne very stiffe into it made vs get in, and with the glimsing of the euening and the light Mone, wee entred into a verie great goulfe, wherein lay the aforesaide Créeke on the North side, and within on the East side it hath a small Island full of trées, lying about the shot of a base from the land. Eastward from this Island the land hath a high houell, and on the South side of the said houell, there lyeth a great opening, which on the other side hath a point of low land and white sand strands with trées. There is the Hauen called Minatto, which is a riuer better than that of Batecola, lying in the coast of Malabar. On the North side of this houell about a small myle there is another opening, béeing in a land that is somewhat lower as the houell, with some trées. This opening right in the middle hath an Island, wherein is the place of Xibuxij, which is a great village full of people, and is a riuer of fresh water, but it is shallowe, for you can not put into it without a spring tide. From Xibuxij forward the Créeke runneth West, all low land and sandie strandes, for the space of two miles from thence it runneth Southward againe till it butteth vpon a high hill, which is that which wee sawe comming from the Island Tanaxoma to the foote of the hill, there lyeth a small riuer very shallow: From this riuer the land runneth East againe to the mouth thereof, which may bée about halfe a myle broad. The ground of all this Créeke and entrie is sand and bad anker ground. All this high land aforesaid is called Quimonsiquy. From this Créeke of Xibuxij seuen myles East Northeast, lyeth the Créeke of Tanora, which is one of the best Hauens of Iapon: you runne the coast East and East & by North, in the middle way from Xibuxij to Tanora there is a small Créeke or Bay, which at the first shewe séemeth to haue a good harbor, but when you are right against it, then you may verie well perceiue it, for it hath many stonie Cliffes and Rockes, and runneth somewhat to landward. I heare set downe the description of this Créeke, that no man should deceiue himselfe therby, that desireth to goe vnto Tanora, as wee should haue done. Béeing past this small Créeke, you shall presently

sée that the land maketh an end or point of high lande, from the which point forward the coast windeth inward, where you shall sée a sandie strand with two Ilandes full of trées lying along by it: At the end of these Islands you shall sée other smaller Islands, that lye off from the land inward to the Sea, with other great stones and rockes. Within these Ilands and Stones lyeth the Hauen of Tanora, and to put into this Hauen you must run to the point and the end of these Islands and Stones that reach into the Sea, and béeing past them, then on the Northeast side to Seaward there will lie a stonie Cliffe with an Island without bushes or trées, béeing steepe land, reaching North and South: betwéene this Island and the land there is a great Créeke where you may anker, for right ouer against it, it is 25 fadome déepe, but there is not the right Hauen: but when you are about the point and the end of the aforesaid Islands and Stones that sticke outward to Sea, then you shall presently passe along thereby inward towards the land, which you may freely doe without danger, for it is faire and cléere, holding your course Westward, and a point of land will be vpon your right hand: and béeing past this point, you shall passe close by, shunning the land on the West side, and being there you are within the Hauen, which is a long Créeke or Bay reaching North till you be in: you may ancre in the middle thereof at foure fadome déepe, and then you are inclosed with a round bowe, it is there altogither muddy ground. Departing from Tanora to Fyunga the coast runneth North to a point of land, lying about fiue myles from Tanora: betwéen this point of land and Tanora there lyeth two Hauens, the one called Gico, not farre from Tanora, the other further forward (by some stonie Cliffes and Islands) called Vmbra. These two Hauens are good harbors for East winds that blowe much on this coast, from the aforesaid point of land to Fyunga, may be fiue miles more, from whence the coast & land doe turne in againe like a Créeke: comming somewhat further Northward out, this Créeke is a low land (along by the Sea coast) with sandy strands, and a mile beyond ỳ aforesaid point of land, the coast hath an opening, and on the South side of this opening there standeth a great round trée close by the Sea side: here is a

good

good Hauen, which is called Vndo, and further forward there lyeth another Hauen called Toconosuchy, this land is higher then the other hauen: on the Southside it hath some high and great Trées, and on the Northside a low land, the which farre off & outward sheweth like small Ilands with trées. This hauen is not good to put in. A mile beyond this hauen there is another Hauen called Myme, which is a good hauen for small shippes to enter, and hath two enteries, which you presently sée béeing without, and may well discerne them, in the middle hauing a flat Iland full of Trées, these Trées make two openings, and you may sée ouer the Iland on the land (which is higher) a great grœne trée, the land on the South side hath a high land with a valey.

From this Hauen about two myles and a halfe lieth another small Iland called Tomxyma, beyond this Riuer a myle and a halfe endeth the low land, and then again it beginneth to be high, from thence two myles further, the land maketh a point or hooke of high land, and a farre off seemeth to be the point called Cabo de Ramos lying on ỹ coast of India by Goa. Sailing about this point, hard by there is a Riuer Northward called Camyco, which is two fadome dœpe in the Hauen: this is the furthest land of the kingdome of Fiunga. From ỹ point of land aforesaid (fiue miles distant from Tanora) to this point of Camico, the lande is like a Créke or brœch, the water therein making a crosse streame, for along by the land the Water runneth alwaies Southward, you runne this point with the aforesaid point of land North and South, and North and by east, and South and by West, and are about eight miles distant: along by this Brœch you may anker at twelue and fiftéene fadome dœpe, faire sandy ground.

From this point called Cabo de Camico forward, the coast runneth north northwest, and when you are right against this point, then you shall presently sée Northeastward, and Northeast and by East the land of Toca, which is an iland, and is about fortie myles long; and reacheth East and West, and East and by North, and West and by South, it hath on the North side with the land of Iapon, a straight or narrow passage which runneth to the Hauen of Saquay, and the land of Miaco, and from the side of the Iland along by it, there are many small Ilands. The course you must hold through this straight to the Hauen of Saquay or Sacay, is altogether along the coast and the land of Iapon, which hath many and good Hauens. At the end of this straight both these lands haue each of them a point of land sticking out, being from the one to the other about a mile: by the point of the land of Toca, it is banky ground, and all the people of this land (on the North side) are not in any sort to bée trusted. Likewise, you may passe from the South side of this Iland Toca to the land of Myaco, where all along it is good sayling, and there are very good Hauens. The first hauen whereof lyeth on the first point of land, on the West side of the Iland, which close by it hath certaine Ilands and Cliffes: this Hauen is called Focora, it hath a good harbour for all windes, but not for Rouers, for there they haue many Foistes wherewith they roue and steale. At the East end of this Iland Toca, lying with the land of Iapon, right ouer against it there is another straight or passage like that on the West side, where you runne to the Hauen and Town of Sacay. In the middle way from the aforesaied East side of Toca, lyeth a Hauen called Aua, which is inhabited by a very fierce and stout people. There is alwaies a great army of Foistes prepared for the warres, wherewith they robbe and spoyle all the Coast along. The Shippes and Foistes that desire to passe through it, asking leaue, they may passe without let or hinderance. On the East side aforesaid, the land of Iapon reacheth much southward, making a hooke or end called Cumano, and the coast that reacheth thether is called Bandol: It hath some Hauens that were inhabited by very rich and mightie people, but they are neither secure nor frée. The Hauen of Sacay lyeth from the hooke or end of the Iland of Toca Northeast, about nine or tenne myles.

This Hauen of Sacay with a West wind is harborlesse, (which make many great tides) and hath a shallow sandie ground: For the which cause, the Ships that come laden thether, are presentlie vnladen, and the people leape on land, leauing the Shippe fast bound, and sometimes draw it on land.

From the point O Cabo de Camico,

fiue myles to a point of land, you runne along the coast North Northwest, and in the way you haue foure or fiue Ilands and cliffes along the coast, and right ouer against the aforesaid point, there lyeth two other Ilands close by the land, hauing betweene them both a smal channel, and close by both on the North and south-side sides, there are many Ilands and Cliffes both great and small. These two Ilands with the Ilands and Cliffes lye East and West with the Hooke and the end of Toca vnder three and thirty degrees and ½. All this coast is high land, with the Ilands lying along by it, and hath sixtie and seuentie fadome deepe close by the land. From thence forward beginneth the straight or passage to be narrow betweene this Iland of Toca and the land of Bungo, and if in this countrey you haue neede to anker, then put to the land of Toca, where you shall finde muddye ground. When you are about the aforesaid point of two Ilands, then the land beginneth Westward to turne in, all high land, hauing within close on the South-side a small Iland, you must take heed of this Creeke that the streames drawe you not in: being past this Creeke, you shall (in the middle way of the channell in the straight) see right before you a smal round Iland, which shall lye on the East side from you, and along by the coast fiue miles, you shall see another Iland lying hard by the land, which to sea ward from it, hath many stony cliffes and Rockes. By this Iland Northeastward, about a myle and a halfe, there lyeth two other Ilands.

Beyond these two Ilands another myle and a halfe, lyeth another long Iland with a flat plaine or field on the top thereof, reaching Northwest and southeast, the Southeast end thereof being the highest. Within this Iland towards the West lyeth the Creeke of Vsquy, where the king of Bungo holdeth Court. If you desire to put in there, you shall runne towards the first Iland, keeping from the aforesaid Iland, and the Ilands and Cliffes lying by it, holding your course through betweene it and the other two Ilands (that lye further forward) being passed in by this Iland and the Ilands and stony Cliffes, you shall see Westward within the Creeke a great, round, and a high Iland full of Trees, wherevnto you shall runne, alwaies keeping neerer the two Ilands, then the Iland of stony Cliffes, for by the Iland of Stony Cliffes, you haue seuentie fadome deepe, and within the two Ilands Westward, you finde but 25 fadome, muddy ground, holding your course in that manner to the aforesaid Ilands that lye in the Creeke, keeping on the North side, for there it is faire and cleere, and being right against this Iland, you shall find twenty fadome deepe, where you shall anker, that from them you may see the hauens, which are two, the one lying (a smal mile from this Iland towards the Southwest) by a point of land, whereon there standeth fiue or seuen trees, seperated one from ỹ other with some bushes, you must put to this point, which within it hath a small Bay or Creeke, at the end whereof standeth a riffe of stone reaching from thence into the Sea, in the which lyeth the aforesaid small Creeke, which hath a very good harbour, at three fadome deepe good and fair ground, where you shall anker, but it is not for great shippes. The other Hauen is Northwest ward, on the other side of the Creeke, hauing in it some Ilands and stones, it is a great Bay which runneth inward to the land, making a bow with very good harbor: This hauen is for great ships.

From this Creeke of Vsquy somewhat further Northward, lyeth another great Creeke, which runneth inwards West Northwest. The Land and the point betweene these two Creekes, may bee from the one Sea to the other, about the length of the shot of a great Peece in breadth, and halfe a myle from the end of the point Westward on the South side lyeth a small Iland close by the Land, betweene the which and the land runneth a channell of twelue fadome deepe, with faire ground of great sand, where I haue ankered. Right ouer against this Iland on the Northwest Land, about the length of the shotte of a great Peece, lyeth a small Creeke, with a village called Sanganaxeque, where Don Francesco Mascharenhas lay with his shippe for the monson: This hauen with a northwest wind is harbourlesse.

From this Creeke about halfe a myle forward, you beginne to haue lowe land with sandie strands and Trees all along the Sea coast. By all this coast and the lowe

low land, it is all bankey grounds, wherefore you must kéepe from it about halfe a myle. In the middle way of this lowe land, there lyeth two mouths or entries of Riuers that are very shallow, whereby you may not enter into them by any meanes, and at the end of this low land you haue a riuer of fresh water of twelue Spannes in the Hauen at a Spring tide, and within the Riuer at lowe Water the Shippes lie drie, being sandy ground. Close by the Roade or entry of this Riuer lyeth a Village called Aquina Fama: Halfe a myle within the Land vpon the Riuer, lyeth the greatest and mightiest Towne in all the Kingdome of Bungo, where the Kings in time past held their Courts, where now all the Marchaunts of the Countries round about it, (who are very rich and aboundant in wealth) are resident.

From this Riuer vpon the other side of the Créke lyeth a very good Hauen, with harbour against all windes, it is a small Bay, for the points or heights therof doe runne through each other, wherefore they make a good defence against the South windes. The entry of this hauen is faire, you néed but run in through the middle of the Channell, where you haue foure and a halfe, and fiue fadome dæpe, and there you haue great furtherance, for you runne in before the winde with the South Monson, and you put out againe before the winde with the North Monson: to vnderstand it well, you must know that all this Countrey (as also all China, Malacca, India, and all the orientall places,) doe sayle with the continuation of the windes, which for certaine months together blowe out of one place, as now in the North, then in the South, and that at certaine times and dayes in the yeare without fayling: which continuation is called (as in other places I haue said) the Monson, as Monson of the South winde, that is, when the wind bloweth out of the South and monson of the North Windes in like sort, wherewith through all India they make their accounts to passe from the one place to the other. And because in this description there is oftentimes mention made of some Hauens, Créekes, Riuers, Bayes and Ilands, where you haue good harbor for the Monson of the North and South Windes when they blowe, which is to bée vnderstode, (that if they bée against you in the way you should hold) you should know which hauen is good to stay in for that time, or to winter in: for in the East Countries you must Winter when the winde is against you, so that you cannot holde on your voyage, and of force you must stay for the wind and weather, that is, the Monson which serueth you, and where you haue a good harbour to stay for the Monson that you must haue, and then to follow on your voyage. Wherefore I thought it necessary to set this downe, that you might the better vnderstand the meaning of the Portingall and Indian Pilotes, that first set downe, noted, and obserued these courses and Nauigations, vsing here the same manner and description of the countrey, not changing the word of Monson, although that in some places before, I haue saied some thing thereof.

But to the matter, you must knowe that the aforesaid Hauen or Bay is called Fingy, but it is not free from Rouers and théeues. From the aforesaid Riuer to this Hauen there is about thrée myles crosse-waies: In the Roade of the Riuer it is twenty fadome dæpe close by the land, but it is bad ground, and there it is not good to stay for the windes, for there you could not saue any thing. From this point you may sée the East land, and at the end where this great Créke endeth, it is low land, which is called Moryee, and is all along faire and cleare. The aforesaid Riuer and Towne lye vnder 33 degrées and ½.

From this point or end of Moryee, two myles further, there is another point of land which lyeth with this point North and South, it is a low land with sandie strands, at the end whereof lyeth certaine stones and Rockes, from thence forward you runne Northward along the coast, and a myle beyond it, there is a Village called Tamboca, and another myle further lyeth another place called Tambico, lying both on the Sea side, but they haue no Hauens with harbours, also the people of the same places are not to bée trusted. Béeing right against this point of Land, you shall along the coast sée a long Iland, which a farre off sheweth like two Ilands, lying distant from the land about

two myles, it is called Fimexima, betweén this Iland and the land it is all shallows from the point of the Créke of Bungo, to this Iland aforesaid. All this coast along for the space of a great myle is bankey ground, Riffes, Stones, and other filth. All this way from the beginning of the Kingdome of Bungo, to this Iland, you must runne on the East side, along by the land of Tocaa.

From this Iland of Fimexima aforesaid, nine myles Northward there is a very high Lande which reacheth East and West, that is the land of Amanguchen, a great mighty and rich country, for therein is one of the mines of siluer of the countrey of Iapon.

In this coast are good Hauens, as also the Iland of Meagima, which in times past (before the Portingales trauelled to Iapon) had great Trafficke, for there was the staple of all the countrey of Iapon, for all kindes of wares and Marchandises. Along by this land of Amaguchen, and the country of the Iland Fimexima aforesaid, beginneth the straight or passage to Facunda, of the which as also the other places thereabouts, I will speake in another place, together with the Nauigation and situation thereof.

To sayle from the point of Moryce, in the Créke of Bungo to the Hauen of Caminaxique, (lying in the country of Amanguchen) which is very sure and good for all winds, and of great Trafficke: you shall holde your course Northeast, and Northeast and by East, being about sixténe myles. This Lande which you goe vnto is very great and high, and you runne all the aforesaid coast along (to a Hooke or point of Lande) East and West, and East and by North, and West and by South, and from the Hauen of Caminaxique to the aforesayed Point about fortie Portingale myles, whereof seuenténe and ½. make a degrée, as all the myles in this description likewise doe, in the which coast lyeth the Hauens hereafter following, that is, from Caminaxique to Toraque, are about two myles and ½. from Toraque, to the Iland Meagima are sixe myles and a halfe. The Roade of this Iland is betwéne it and the Firme Lande: from Meagima to Camangary are a myle and a halfe, from thence to the Iland of Anooxyma are fiue myles.

From Anooxyma to Toumoo, are also fiue miles.

From thence to Xynaco are fiue myles.

From Xynaco to the Hauen of Vxymando are fiue myles.

From Vxymando to the Hauen of Muroo are fiue myles. And this Hauen is about fiue myles more from the Hauen aforesaid. Beyond the aforesaid point thrée or foure myles Eastward, lyeth the Hauen of Fyongo, and from thence sixe or seuen myles further is the Hauen and Bay of Sacay. All this coast aforesaid is faire and cleare, hauing all ouer anker ground. These are (as I said before) all Portingale myles, and two Iapon myles make iust a Portingall myle: which is found to bée true by the Portingall Pilotes, that haue therein taken the height of the Sunne, and made their account after the Iapon myles.

The 32. Chapter.

The Nauigation from *Lampacon* (which lyeth by *Macon* in the coast of *China*) to the Island of *Iapon*, and from thence to the Island *Firando*, with the description thereof by another Pilote.

Sayling from Lampacon to the Iland of Iapon, you must passe through the first issue or Channell of the South Iland, which reacheth South-eastward, hauing a Cliffe or Iland in the middle thereof, betwéene the which and the point of the Iland you must passe, because of the scant winde, making as neare as possible you can to the end of the Iland, alwayes with your Leade in hande. And comming to the middle way of the Channell of the Iland lying vnto Sea-warde, you shall finde a sandie banke, that in the middle hath not thrée fadome deepe: You shall vse all the meanes you can to passe aboue a great and high

high Iland, which lyeth East Southeast from you. Being about this Iland (with the other that lyeth to Sea-ward in the same rowe,) you shall passe along by the Iland that lyeth to Seaward. Six miles further from this Iland, you shall see a row of Ilands, small Ilands, & Cliffes, and are nine, reaching further out to sea-ward then all the rest that you passe by, and lye North Northeast, and South Southwest, you cannot passe on the outside of them, neither is it necessary, but you must runne betweene them and a great high Iland full of Trees, that lyeth to landward from you, which Iland as you come neere it, sheweth as if it were round, because you goe right vpon the point: Notwithstanding it is long, reaching as the coast doth. Having past somwhat beyond it, there is a channell that passeth betweene it and another Iland, lying close by it. Behind this last Iland East Northeast, there is a Hauen where some Ships come to lade certain Chinish wares, and is not farre from the mouth or entry of Canton. This Iland aforesaid, is by the Chinars called Tonquion. From thence you shal runne East Northeast to see the country that lyeth betweene Chinchon and Chabaquon, which is faire and cleare ground, running two myles from it to shunne a Riffe that lyeth close by Chinchon, which hath a round high Iland lying close by the land: you must runne the coast of Chaboqueo to Chinchon Northeast and Southwest, and northeast and by East, and Southwest and by west, and whē you are right against Chinchon, then about two miles into the Sea, you haue a high round Iland, and within the land a high hill with a stony rocke on the top thereof, like Pulo Varella, in the coast of Champa, and the entry is through some Ilands, this round Iland afore, is by the Chinars called Toanthea.

When you are right against Chincheo, as aforesaid, then runne East Northeast vntill you are eight or ten myles from the coast to keepe without all the Ilands, and being there, then runne Northeast, in which course, you shall see the Iland of Lequeo Pequeno, that little Lequeo lying vnder fiue and twenty degrees, it is a very high and long iland, about eightēn miles distant from the coast of China, when you are past Lequeo Pequeno, comming into fiue and twenty degrees and ½: If you desire to make to the land of Bungo, then runne Northeast, and Northeast and by East, in which course, you shall fall vpon the Ilands lying on the South side of the Iland Tanaxuma, which Ilands begin at 29 degrees and ½. and reach to thirtie degrees and ½. and are in all seuen high and small Ilands, which reach one with the other, that is, the three first Ilands Northeast and southwest, and Northeast and by North, and Southwest and by South, the other three East Northeast, and West Southwest, and one at the end of them North and South. These seuen Ilands being past, six miles further North northeast you shal see two other ilands lying east and west with each other, whereof the East iland is the smallest, the East end thereof having a high houell, which descendeth eastward, making a low point. You may well passe betweene these two ilands, for there is a good channell. The greatest of these two ilands which is high and long, is called Icoo, from the east point whereof foure or fiue miles Northward, lyeth the iland of Tanaxuma, which is a long iland reaching North and south of seuen or eight miles long. In the middle way of the same iland on the East side lieth the Hauen, which is a small Creeke within certaine stony cliffes, but it is not best to put into it. West Northwestward from this Hauen, about a mile and a halfe there lyeth a smal flat land that hath a houell in the middle seuen or eight myles Northward from Tanaxuma, you shall see a great high land which reacheth tenne miles east and West, which is the land of Japon, and at the end or point of this coast, on the West side lieth the Creeke of Cangoxuma, and the hauen of Amango, aboue it hauing a high pointed top, and right against the iland of Tanaxuma, North and North and by East, lyeth the Creeke of Xebuxy, that is very great, hauing within it the Hauens of Minato, Eoxima, and Xaboxy, all three Riuers for small Ships, And lying on the East side: on the right hand as you come West-ward into the Creeke fiue or seuen myles further North Northeast along the coast, lyeth the Hauen of Tanora, which is the least Hauen of Iapon.

If you desire to put to the said hauen of Tanora, then you shall holde close to the shoare, sayling neere vnto it, for it is faire ouer all, but you haue no anker

ground nor Roades, because it is deepe, and when you passe by it, being beyond the Creeke of Xebury, then you shall come to a small Creeke, which at the first sight seemeth to haue good harbour, but being right against it, it sheweth what it hath, that is, many stones and rockes reaching somewhat inward to land. I note it here, because thereby no man should deceiue himselfe. Being past this small Creeke, you presently see a great thicke and high point of land: From this point, ỹ land windeth inward, where you shall see a sandie strand, and two Ilands with Trees, lying there along. At the end of the which Ilands, there are other smaller Ilands and great Rockes reaching from the land to seaward. Within these Ilands and stones lyeth the Hauen of Tanora, and to put into it, you shall take your course towards the end of those Ilands and stones that reach to seaward from the land. When you are right against the end thereof, then Northeastward from you to Sea-ward, there will lye another Iland or stony Cliffe. You shall runne within this Iland, and betweene it and the Land there is a great Creeke, where you may anker at fiue and twenty fadome deepe if need be, but there is not the right Hauen, but when you are about the Ilands and stones that lye outward to Sea, then you shall presentlie runne along betweene a point of Lande, (Northward on the right hand,) and the Ilands into the Hauen that you shall see lye open without feare, and being about this point of land, you shall presently see a Creeke stretching Northward inwards, and then you shall put to that point of land, which will bee on your right hand where you may freely enter, for it is foure fadome deepe, all muddy ground, and anker by the East land, shunning the West.

From this Creeke of Tanora forward you runne Northward along the coast, which is the land of Fiungo and Bungo, all faire and cleare ground, hauing nothing thereon to feare, then that you see before your eyes: and eighténe myles further, you shall find a very great Iland, that will bee on the East side from you, which is the land of Toca, and reacheth East and West, and East and by North, and West and by South, about fortie myles long, comming out by Sacay and Miaco. The South side of this Iland is faire and cleare, along the which you runne to Sacay, betweene this Iland and the coast of Bungo, on the West side thereof there is a straight or passage of foure, fiue, or more myles broad, and such as will goe to Bungo, must alwaies keepe along by the coast of Tanora and Fiunga, shunning the coast of Toca.

But returning to the coast of fiue and twenty degrees & ½. beyond the Iland of Lequeo Pequeno, as aforesaid: If you desire to saile to the Iland Firando, you shall runne from thence in the aforesaid course of Northeast, and Northeast and by east, to eight and twenty degrees and ½. and being there, keepe Northeast, by the which course you shall see two small, long, bare, and broken Ilands, lying North and South with each other, on the South side hauing two Ilands or cliffes halfe a mile distant frō each other. These two Ilands aforesaid lye vnder one and thirtie degrees and ½. Three or foure miles Northeastward from these Ilandes lyeth an Iland or stony Cliffe clouen in the middle, hauing vpon it foure or fiue sharpe points or toppes, when you are right against the aforesaid Iland, then you are yet tenne myles from the coast of Iapon Westward, and running the same coast Northeastward, you shall goe right vpon a very great high Iland called Coiaquijo, which lyeth East and West with the hauen of Angone, being three or foure myles distant from the coast, of three or foure myles long: on the East side towards the Land, it hath manie Ilands and stony Cliffes. If you chance to fall within the Iland, finding your selfe by the coast of Iapon, whereby you cannot passe without the Iland, then take your course inward betweene the Land and the Iland, without all the Ilands and Stones, about the length of the shotte of a great Peere from it, but goe not neare the coast, for that from the North Land there is a Point that reacheth to the other side. Being past the length of the Iland along by the Ilands and stony Cliffes, as I said before, you shall presentlie put along by the Iland, outward to Sea-ward, whereby Northward you shall see the Point of Lande aforesaid, which hath some Cliffes and Riffes: within the which, Northward lyeth the Hauen of Amacusa. This point

of

of land lieth right ouer against another point of lande that sticketh out from the Iland, lying North and South with each other: and when you haue past beyond this point of lande, then you shall hold along the coast about a mile from it.

You runne along by this coast from the one point of lande to the other North Northwest and South Southeast, and if you passe without the Iland of Coiaquin, you shall take the same way (being past and about it) to come vnto the coast, and so runne along by it as aforesaid.

From the aforesaid point of Amacusa that hath the Cliffes and Riffes, three or foure miles forward, there is another great and high point of lande in the same coast, and being past it, you shall see a great opening or entrie of a Channell, which is called Oestrechio d'Arima, that is, the Straight of Arima: within this straight lyeth two good Hauens, the first called Xiquij, which is one of the best Hauens of Iapon: This Hauen lyeth about halfe a mile from the entrie inwarde on the South side and the right hand Westward at the end of a great Creeke, which hath a harbour for all windes, with foure or fiue fadome deepe muddie ground, but in this Hauen three or foure Portingales were slaine: I thinke it happened by their filthie pride and presumptuousnesse, for in all places they will be Lordes and masters, to the contempt and embasing of the inhabitants, which in all places will not be endured, namely in Iapon, being a stubborne and obstinate people. But to to the matter. On the North side of this creeke, on the land lying on the other side, there lieth a high round Iland, and hitherto it is all ouer faire and cleere sea and ground.

To put into Arima you shall goe towards the North Lande, for on the South side (as soone as you are past the Creeke of Xiquij) you haue two stones, and thereabouts it is all ouer full of riffes and other filth. This straight aforesaid (as you first enter into it) reacheth Eastward, and then turneth Northwarde, and along by the point (where it turneth northward) there runneth strong streames, and so stiffe, that if you be not carefull, it will turne the shippe about, and put it backe againe, if you haue not a stiffe forewind to breake the force of the streames.

Being about this point aforesaid, on the same land there lieth a very good Hauen called Cochinochy, or Cochinoquyn, and then the Hauen of Arima, whereof the Straight receiueth the name, and lyeth halfe a mile Northward from Cochinochy, being a Creeke which is open for an East wind, and without any defence for foule weather. Somewhat further lyeth the Hauen of Simonbaia, that hath three Ilandes which make a harbour against the North wind, but at low water the shippes lie drie. In this Straight there are no other Hauens that are safe and good for all windes, but onely Xiquy and Cochinochy as I said before.

From this Straight to the Iland of Firando, along the coast there are many Ilands and Cliffes, and a great Creeke. At the issue of the Straight of Arima fiue miles forward, lyeth an Iland close by the coast called Cambexima, which is a great high land, hauing on the Sea side close by it foure or fiue Ilands or cliffes: and betweene this Iland and the Firme land, there is a good harbour, and in the same Iland there is a village with many people, with a good small Creeke or Hauen, where many Fisher boats & Foists doe lie: from thence begin the Ilands of Firando.

From this Iland Cambexima fiue or sixe miles forward, there is a point of land sticking out with many Ilands and cliffes that reach from the land into the sea: you must run to the same point northwest ward. This way from Cambexima to the aforesaide point of land, is all one creeke, because the land windeth inward, and because that on this coast of Iapon (commonly at such time as you goe thither) it is cloudie & misty weather: therefore you can hardly discerne the scituation of the land, but if it be cleere weather you shall presently see the point sticking out (that hath the Iland and Cliffes at the end thereof) but if it be cloudie and misty weather, then you must not saile along the coast, but hold your course halfe a strike from the Northwest as aforesaid, & when you are hard by it, you shall presently discouer all the Ilands and cliffes. The furthest to seaward of these Ilands & cliffes, are two Ilands separated from each other, betweene high and lowe, and longer then round, wholly without Trees: and that which lyeth furthest to seaward hath two riffes reaching out from it, one

lying Eastward, the other West Northwest, about halfe a myle by the East Iland of these aforesaid two Illands, as I was tolde it is faire and good ground close to it, as it seemeth to be: And vpon the North side it hath the harbour for the Monson of the South windes, and if you haue occasion you may anker there.

From these aforesaide two Illandes to the lande, there lyeth two Illandes or Cliffes in forme like two Pillars: betweene these Cliffes and another Channell (which the Illands begin to open before you) many Iuncos or Chinish shippes doe passe laden with merchandises to Firando and the Hauen of Vmbra, notwithstanding you shall leaue all these Illands or Cliffes on the East side or your right hand, running about halfe a mile to Seaward from them: and being right ouer against these Illands, then three or foure miles further in the same course of North Northwest, there is another point of an Illand stretching right Westward from the Land, being a high and flat land on the top, and in the first appearance it seemeth like three Illands, although it is but one, for it hath two broken partes, and by that meanes maketh a shewe of three Ilands.

From the point of this Illand three miles Westward to seaward, you shall see a round Illand, hauing close by it a long small Illand, and if it be cleere weather West Southwest or West, you shall see the Illand of Goto, which is very high and great, with many rentes and clouen peeces, on the toppe being all euen and flat ground.

When you see the Illand aforesaid that sheweth like three Illandes, then runne straight vpon the point thereof, that sticketh outward, and if the tide chance to be against you with slacke winde, then the water (by this point sticking out of the aforesaid Iland) maketh a great roaring, and hath much scumme, so that it seemeth to be shallowes which the water breaketh vpon: notwithstanding it is all ouer faire and deepe, therefore you may freely put towards it without feare, keeping a little from the point: and in this manner passing about the point, then you must saile along, where you haue a great and good creeke, where you shall put in till you find ten or eleuen fadome deepe: it is hard ground, where you may anker at pleasure, it hath a good harbour for the winds of the Monson, and being there you shall presently haue Barkes and Foistes enough aboord your shippe, that will bring you to Firando.

In the same creeke inward Eastward there is a Rode to anker, with good harbour for all winds. Likewise the length of the shotte of a great peece Northeastwarde, lieth another Hauen that hath a good harbour for all winds, wherein there may lie more ships then in the East Rode aforesaid.

If you chance to come into this country at such time as that you feare any foule weather, then you may freely lie in any of these Hauens, where you lie safe from rouers and theeues, that may come thither. This Iland that seemeth to be three, is called Faquyn, and from thence to the Iland Firando are fiue miles.

From this Iland Faquyn, if it be cleere weather, you may well see the Iland of Firando, Northward from it, but because for the most part you there find cloudie and mistie weather, there is no certaintie, but from the hauen where you lie you shall presently see a high and round Iland with some stonie rockes about it, about halfe a mile from the rode of the aforesaid coast where you lie, which reacheth North Northeast, and North & by West, about two miles and a halfe from you, you shall see another long, high, and flatte Iland, clouen in the middle, and so sheweth to be two Ilands, stretching East and West. About halfe a mile from this iland lieth a great round Cliffe: betweene this Cliffe and the round Ilande (that lyeth halfe a mile from the Hauen of the aforesaid Iland) there is a great creeke which maketh a chanell, through the which you passe to the Hauen of Vmbra, and when you see the Illand that sheweth like two Ilands, runne right vpon it to the Hooke or end thereof, lying in the East, to the which you shall go within the shot of an arrow, as also by the great Cliffe that lyeth Eastward from you, running inward, then you shall see a verie long land, which is the coast that maketh the straite or chaunnell betweene the land and the Iland of Firando: you must shunne all the land that lieth on the East side, for it is all ouer foule ground, as you passe about by the aforesaid Iland which is called Caroxyma, leauing it on the West side

about

about the length of the shot of an arrowe from the ende thereof you shall see two Ilandes, whereof that West warde is long, the other lying right before you being rounde, having a stonie Cliffe which you must shunne, and then presently you shall see two other Cliffes, which shall all lie Westward from you, and being there you shall see the Iland of Firando lying before you, being about two small miles from you, you may freely make towardes it, for it is all ouer faire, and passe aboue the coast of the Firme lande that lieth Eastward. When you are by the Ilands and cliffes, then there are certaine small Channels, which you shall shunne, keeping close by the Iland of Firando, which is on your West side, and is a verie great and long Iland, and sheweth (on that side whereunto you saile) with a great high Houell, in the middle way vpon a point sticking out of the same Iland: when you are close by the same Iland, you shall runne along by it, where you shall find an opening, stretching inwards like a riuer, you shall passe about a mile beyond it, where you shall haue a small Creeke or Bay called Cochyn, wherein you shall enter vntill you finde twelue fadome deepe, and there anker: and although there you lie open to the South winde, yet the water goeth whole: being there, you shall send either by water or by lande to the towne where the Hauen is, for certaine Foists or Barkes that may bring you into the Hauen, which Hauen lyeth somewhat further, for the entrie thereof is something dangerous, because of the great streames that haue their Current therein.

If you desire to saile into this Hauen when it is almost high water, haue care, for the wind is strong at your entring, and when the water beginneth to ebbe, then it helpeth to bring you in: then you shall runne in such maner along by the Iland as I said before: and being past the creeke of Cochyn, to the first point of lande that you shall come vnto, that sticketh out from the same Iland (from the which point Northward there iutteth two stonie Cliffes) you shall goe neare the stonie Cliffes, the better to get into the Hauen, and you shall presently see before you on the side of Firando, a great and high Iland, full of trees, & when you see it, take your course right vpon the West point of the same Iland, vntill the saide Iland lyeth wholly vncouered to Leeward from you, whereby presently you shall see inwarde the point or end of the towne: and when you beginne to see the houses, then put somewhat neere to it, right ouer against the aforesaid Iland on the South side and the left hande, and there the Iland hath a small low point of lande comming from a high houell, and stretcheth into the Sea, from the which point there runneth a Sand or Banke, therefore you shall put towardes the side of the houses or end of the towne to keepe out of the streame, and when you are out being in calme water, if the winde be not good, then anker, and from thence be rowed in, either with Foists, Barks, or your own boat, West & West South-west into the Hauen.

All this description and course of Nauigation, is in breefe to conclude, that when you come to the coast of Iapon, you shall leaue all the Ilandes that lie along vpon the coast, on the East side, and vpon the right hand, and runne without them and the Ilandes lying to Seaward from thence: whereof the first beginneth from the end of the Iland of the row, called Saquyn, and the long Iland Caroxyma, that lyeth further forward, which reach North, and North and by West, from the ende of the rowe, and the two small Ilandes with two other small Ilandes or Cliffes lying further forward, and are seuen in all, leauing them all on the left hand or the West side, with the which course you shall goe directly vpon the Iland of Firando, as is before mentioned.

The 33. Chapter.

A voiage made by a Portingale Pilot, (with a *Soma*, that is, a *Chiniſh* shippe) from *Macau*, or out of *China*, to the Iland of *Iapon* and the countrey of *Bungo*, with the situations of the places along the course.

THe nineteenth of June being Saterday, we departed from the Iland called A Ilha das Outeas, (lying on the West side of the isue or chanel of Macau) running outward to sea, putting

putting out at the place where the ships of Malacca doe vsually enter, but because we could not get aboue the Iland, called A Ilha grande dos Ladronis, that is, the great Iland of theeues, lying four miles East Southeast to Seaward from the Iland and the Hauen of Macau, therefore we ranne to Leeward thereof. About the length of the shot of a base from it, there are two Ilands lying somewhat distant from each other, with a very small channell running betweene them, thorough the which they passed with Bankoms or Chinish Barkes. From thence about halfe a mile Northward, lieth another long Iland full of trees and bushes, and when you put in there, on the West Southwest side in the middle of the channell, there lieth a stone which is couered with the Sea.

Sixe miles East Southeastward from these Ilandes, lyeth the Iland of Tonquian, which is a high and long Iland, full of trees and bushes, and close by it on the sea side it hath nine or ten Ilandes or Cliffes: and because we could not take the height to passe betweene the Ilandes and the Cliffes, (which is a faire & good channell) we passed to Leeward, betweene it and another Iland, about a small mile Northward from thence, which is a great Iland, and there lie two Ilands or cliffes, the greater hard by it, and the other further off, which we left on the left hande, running along by the Iland of Tonquian, where it is all fair ground. Which Iland on the point that lyeth East Northeast on the land side hath a sandie Bay, which is a very good Rode for the Monson of the South windes.

When we were out beyond that Iland, then we helde our course East Southeast, vntill we were as farre to Seaward as the furthest Iland, and being in sight thereof, we toke our course East and east and by North for threescore miles, till we were vnder the height of the Iland Lamon, which course we helde thereby to shunne Rouers and Theeues, (who at that time and in those countries were continually resident, making warre against the Portingales of Macau) and yet we had the firme Land still in sight, I meane, the toppes of the Trees and Bushes that stode vpon the lowe flatte Lande: and comming to the coast of Lamon (although we sawe it not) we presently ranne Northeast, by the which course we had the sight of the high lande of Chabaquon lying on the coast of China, and being there we found much badde water and hard streames: and at the last we espied the Varella or stonie Rocke, that standeth aboue the Hauen of China, seeing nothing else but high hilles: and from thence forwarde we sawe no more of the coast of China, and running in that course of Northeast (which from Lamon we alwaies held) we perceiued the Iland of Lequeo Pequeno, or, Small Lequeo, which was at the fourth mealetide after our departure from Macau, for we espied it on Wednesday in the morning, and ankered eight miles from it towards the coast of China, being on the Southwest point thereof.

This Iland Lequeo Pequeno stretcheth Northeast and Southwest and Northeast and by North, and Southwest and by South, it is a very high Iland and about fiftene or sixtene miles long: the furthest point or end Northeastward of the same Iland lyeth full vnder 29. degrees ½. for there I toke the height of the Sunne, with calme weather, being about fiue or sixe myles from it, and from this Northeast point the coast of the Iland runneth Southeast, at the end thereof hauing another great and high Iland, making a small Channell that runneth betweene them both: and it seemeth that on the Northeast side there is a good Rode for the Monson of South and Southwest windes: and along by this coast of Lequeo for the space of three daies we had calme weather, and after that we had a good gale of winde of the Monson, and I thinke wee had so great a calme because we kept so close vnto the shoare.

About fiue and twentie degrees and ½. from the point of Lequeo we helde our course Northeast, and Northeast and by East, till we came vnder nine and twentie degrees.

Ten miles from Lequeo forwarde we sawe great store of Cuttle bones driuing on the water, and many other shelles that were verie white, shewing farre off much like vnto Cotton, but it was not long that they drawe any thing thicke, for in short space after we might perceiue them scattered abroad verie thinne, and but verie few, vntill

vntill wée came vnder 26. degrées.

Comming vnder 29. degrées, wée held our course halfe a strike East Northeast for the space of eight or nine miles till the Sunne-setting, and then wée perceiued right before vs a round and high Iland, being about fiue miles from it, which was the first and furthest Iland Westward of the seuen Ilandes, which at this present are called As Sete Irmaas, that is, the seuen sisters, which lie vnder 29. degrées and ½.

This first Iland hath a sharpe point on the West side, in the middle at the foot thereof hauing a stone in forme of a Pillar, like the Varella in the straight of Singapura by Malacca: and on the Northeast side about halfe a mile from thence, there lieth a round blacke Cliffe.

Béeing in the sight of this Iland wée presently ranne North and by East, as before, all that night: and in the morning (béeing right against it) wée sawe all the rest of the seuen Ilands, and still held our course Northeast, vntill we were before the last of the said seuen Ilands: From whence about fiue miles Northward, lyeth two Ilands stretching East & West, whereof that in the East is verie long and high, full of blacke shining trées, and that in the West much lesse and lower: at the East end or point of the lesser Iland there is a high houell that descendeth Westward, making a long and lowe point. These ilands are about a mile distant from each other.

West ward from this Iland about two miles and a halfe, there is another iland, as great and high as the other aforesaid: the first great high Iland aforesaid is called Icoo, and the aforesaid seuen Ilands shall all lie on the Southeast side from you, and from the first to the last they may be about seuen or eight miles: when wée were at the end of the seuen Ilands, we held our course Northeast, towardes the channell that runneth betwéene the great high Iland, and the Iland that hath the long low point, where we passed through, comming out againe on the North side. This channell is faire and déepe without any cliffes or stones.

Foure miles Northwestward from this Channell, lyeth a verie high and round Iland, which on the West side séemeth to be full of Cliffes. This Iland hath a Mine of Brimstone which lyeth in the middle thereof. A mile Northward from this fiery Iland lyeth another small and lowe Iland, and from the aforesaide fiery Iland about eight miles Eastward, lyeth the Iland of Tanaxuma aforesaid: the great high Iland of Icoo aforesaide lying on the East side of the Channell, on the North side thereof hath a lowe Lande, and all along by it is verie good harbour, béeing faire and good ground, reaching foure or fiue miles East and West.

Thrée miles Northward from the East end of this Iland of Icoo, lyeth the aforesaide Iland of Tanaxuma, as it is also declared in the Description of the Course and Nauigation to the Iland of Ferando.

This Iland of Tanaxuma stretcheth North and South, béeing altogither low Land and full of Houels and Valleyes, with Pine trées that stand farre distant one from the other, and is about seuen or eight miles long: and in the middle thereof on the West side, lyeth a Hauen within certaine Cliffes and Rockes, and a mile and a halfe West Northwestward from this Hauen lyeth a very small and lowe Iland, with a little Houell in the middle. On the North end of this smal Iland there are some stones & rocks sticking out about the length of the shotte of a great péece, all the rest is faire. Likewise betwéene this Iland and Tanaxuma it is all ouer faire and cléere. Seuen or eight miles Northward from the Iland of Tanaxuma, lyeth the great and high Land of Iapon, which coast on the South side stretcheth East and West for the space of ten myles from the channell aforesaid that runneth betwéene the Ilandes: you can not sée Tanaxuma vnlesse it bée faire and cléere weather: wée ranne East Northeast, and were about thrée miles distant from the aforesaide Channell before wée discouered Tanaxuma, as likewise the great land of Iapon, which (as I saide before) is verie high, stretching East and West about tenne miles, and because Tanaxuma stretcheth North and South, being lowe land, and the land of Iapon high, therefore in that place where wée were, they séemed vnto vs like one Lande, because they reach each through other. Whereupon the Chinish Pilote which wée had at that time aboord our shippe, thought them

then to be all one land, but when we put nearer to it, then wée began to sée the Channell that runneth betwéene them, béeing distant one from the other crosse ouer, about seuen or eight miles: and in that manner wée ranne halfe a strike East Northeast towardes the land of Iapon, it being flood, where the tide ranne Eastward towards the small Iland that lyeth by Tanaxuma driuing vs thither, whereby we had much labour and paine to get aboue it, passing about the length of the shot of a great péece from it: wherefore it is necessarie for a man to runne Northeast vntill hée be past that small Iland aforesaid.

When we had passed about the Iland of Tanaxuma, wée ranne North Northeast towards the coast, being three myles distant from it: and right against the créeke of Xebuxij we had a calme, beeing the last of June, hauing departed from the Iland called A Ilha das Outeas, lying on the West side of the mouth or channell of Macau, the nintéenth of the same moneth, hauing Sailed toward Iapon about eleuen dayes, whereof we had thrée daies calme, so that our Sailes lay flat to the Maſtes, being vnder the Iland of Lequeo as aforesaid.

The 34. Chapter.

Another description of the course from the Hauen of *Macau* along by the Island of *China* to the Island of *Fyrando*, and the Islands lying about it, to the Hauen of *Vmbra* in the coast of *Iapon*: with a description of other Hauens lying thereabout, where they ordinarily vse to trafficke.

IF you desire to Saile out of Macau towardes Iapon, in the Monsons of June and Julie, and if in setting out you can not kéep to lowward from a cliffe which you may easily perceiue lying by Macau, which sheweth like a saile, you néede not feare it, for that leauing the Iland Lanton on the Lée side, you may runne whither you will, for it is all faire, and you néed not feare any thing: when you are without the Iland, you shall hold your course towardes the Iland Branco (that is, the white Iland, or the white Stonie Cliffes) running East Northeast, towardes the Iland of Lamon, and if you haue a faire winde, and that you depart about Euening from the said Iland, then on the Firme land you shall sée a great high Land, on the East side descending somewhat flat, and in the middest thereof hauing a round houell like a loafe of bread. The depthes all along by that coast about two miles from it, is thirtie and fiue and thirtie fadome déepe, being muddie ground: From Ilha Branco to Lamon there are diuers small Ilandes lying by the coast of the Firme Land. In this place for twelue miles or thereabouts on this side Lamon, and seuen or eight miles from the Firme land, there is small black sand with some shels, at seuen and twentie and eight and twentie fadomes water, and being there you shall still runne East Northeast, although you sée no land, for that hauing the aforesaid depth and ground, you passe fréely and safely from the Riffe of the iland Lamon, and if it so fall out that you sée no land, yet by the depthes and ground you may well know where you are, for from the iland Lamon to Macau the depthes of the aforesaid ground is from 25. to 28. fadome déepe, and by Lamon and thereabouts the ground is white, small, and thinne, with some blacke sande, and if you chance to passe by it in close and darke weather, then you shall hold your course as aforesaide East Northeast, for it is the best way: and when you make towardes the iland of Lamon and finding the depthes of fiftéene or sixtéene fadome, it is a signe that you are farre to seaward (for in that country the streame runneth very strong East Southeastward) there as then you must runne Northeastward, so to holde your right course.

And running at the depthes of fiue and twentie or eight and twentie fadome sandie ground, it is a good way, holding your course East Northeast, for in that sort you are in the right way: in the middle way from the channell when you are past the Iland of Lamon towardes Chinchon then the streame runneth with you, and hauing the wind of the Monson: the next day you shall sée land on both sides, whereof, that you find on the Steareborde side is the end or point of the Iland Lequeo Pequeno, or, small Lequeo: and the beginning of the Iland called Ilha Formosa, that is, the faire Iland, and on the

the larebord side, the Lande lyeth in forme like a hooke, although it is none, but it is the Iland of A Ilha dos Cauallos, of the Iland of Horses, which is very high lying vnder fiue and twenty degrées and a third part, on the one side about foure or fiue miles to Sea-ward from it, hauing the Iland of Baboxyn, and hauing séene this Lande, you must holde your course Northeastward, which is a good way, so to runne outward of all the Ilands, for that from this Iland of Horses forward to the Cape of Sumbor, there are many Ilands reaching into the Sea, wherfore this is your best course to goe to the Cabo de Sumbor, and as you thinke you are right against ỳ Cape of Sumbor, although you sée it not, you néed not feare it, for that as then you are about eight or ten myles from it.

Being in this country, you shall holde your course Northeast, so to sée the Iland of Puloma, or Meaxuma, or the Iland Guoto, for it is a good course, for the winds of the Monson, or if you haue any stormes or contrary winde, whereby you cannot holde your right course, then you must gouerne your selfe in such manner, that you may fall againe into your right course, and so to sée some of those Ilands. This aforesaid Iland of Puloma lyeth North North-east, and South Southwest, with the Iland Guoto, about tenne or twelue miles distant from each other, and is deuided into foure or fiue parts, with many holes & péces of ground round about it, yet you néed not feare, for close by it, there are many other péces of ground, which I knowe, as hauing séene them all.

From this Iland aforesaid to the Hauen of Vmbra, or the Iland of Firando, you must runne your course of Northeast, where with you shall sée the land lying beneath Vmbra, which is very high, hauing along ỳ coast many small Ilands, among the which are two Cliffes, that sticke out with very hard sharpe Points like Diamonds. From thence to Vmbra are sixe or seuen miles, and being there, about a mile from the Lande, you shall holde your course North, and so runne along by the coast, and being by it, you shall kéepe close to it to know the Lande and markes thereof, which are these: that when you are close by the Land on the right hand, there is a Point of Land, from whence there lyeth two Ilandes to Seaward, which is hard by the entry of Vmbra, for from this Point inward, you runne Northeast towards it. Vpon this Hooke or point are three Pine Trées: and being right against this point to Sea-ward from it on the left hand you shall sée a smal Iland with a round cliffe, you must runne within this Cliffe, whereby right before, you shall sée the land of Vmbra.

When you perceiue a great Iland or Cliffe, which is very plaine and descending downeward, lying inward to Sea, then on the Lande side you shall sée great store of wéedes driuing vpon the Water. This Iland you must leaue on the Larebord or left hand, running betwéene it and the Land, for it is about halfe a myle broad: From this Iland to the mouth or entry of the channell are two miles, with a Northeast course, whereby you shall presently sée the entry which is very broad.

From this Iland or Cliffe there runneth a stony rocke, reaching to the mouth of the Riuer, some part of it lying aboue water, and part couered, yet you may plainely sée it, so that you néed not feare any thing, but that you sée before your eies. Betwéene this Rocke and the Lande on the right hand, in the middle way there is fiftéene or 18 fadome déep muddy ground, when you sée the mouth of the Channell, you must put right towards it, without feare, for it is a very good way: And being within this straight or channell, whereby you discouer the Riuer, then you must holde your course on the right hand, whereby you shall presently sée a round Iland, hauing a Crosse on the toppe thereof: and although you sée not the entry, yet you must put towards that Iland: for when you are right against it, then you shall presently sée the Road wherein the shippes doe lye, as also a Portingale Church standing vpon the Lande, and being within you must runne South-warde, about the length of the shot of a great Péece, where you may anker at tenne fadome déepe, being very good muddye ground, and there you shall make your Shippe fast on the North North-east, and South South-west sides, and euen as the Winde booth blowe, you shall winde the Béeke heade of

the shippe, making the ankers fast vnder the stones, for there it is very narrowe: Notwithstanding, you need not feare, although the wind be great.

Take heed when you come from Cabo de Sumbor from ỹ coast of China towards the land of Iapon, although you see not the Ilands aforesaid, leaue not your course of Northeast vntill you be vpon the coast of Iapon, for although you fall by the Hauen of Arima, which is twelue miles from Vmbra, you neede not care, for in those places you haue very good Hauens. By the Hauen of Arima aforesaid, there lyeth an Iland (somewhat nearer the North then the South) called Cabexuma, which on the inside hath a very good Hauen, where you may lye and Trafficke freely. And if from thence you desire to runne further inward, then holde your course North Northeast, and Northeast and by North, wherewith you shall come to a Hauen called Cochinochy, lying in the Kingdome of Arima, and departing from Cabexuma, you shall runne along by the Northpart of the land, about seuen or eight myles, whereby you shall come right against Cochinochy, which is a better hauen then Vmbra, because therein the Shippes may anker at pleasure, and before you come neere this Hauen, many Shippes and Barkes will come aboord your shippe, which will freely bring you in, and you need not feare the creeke of Arima, for the old Pilotes were in doubt thereof, because they knew it not so well as I, for that I haue sayled all within and about it with a Foist, with trouble ynough. Right against Cochinochy, lyeth another very good Hauen, called Oxy, belonging to the King of Bungo, where you may freely trafficke.

You need not feare the entry of Arima for that besides the hauens aforsaid wherin you may lye safely, there will many Foystes and Barkes come and boord your Shippe, that will bring you whether you will, and helpe you to your desire.

You must likewise vnderstand, that along by the coast of China you need not feare any thing, for it is all faire and good ground, keeping without all the Ilands, for if you goe betweene them, you should hardly get out againe to your desire: therefore it is best for you to keepe without them, running along by them, and so there is no feare: for it is all faire way, as well to the Iland Firando as to the Hauen of Vmbra, onely that Firando lyeth seuen or eight myles North-ward from the Hooke or Point of Trees, and being there, you shall presently see Firando, and in putting forward to it, you find a Varella, that is a marke of a sharpe stony hill: & then you shall gouern your selfe as aforesaid, for then you may presently perceaue it, being a very high land, which stretcheth East Northeast, & West Southwest, in the middle way hauing many small Ilands, with channels betweene them, thereby to runne from the one side to the other: but if you will go from the Iland of Cabexuma to Vmbra, you must alwaies keepe close to the land, for in the Iland of Diamonds, or pointed Iland, there is another very good hauen, where (as soone as you are in sight thereof) many Barkes and Foists will boord you, and so bring in your Shippe. The Hauens in those countries, are these that follow as well in the Land of Iapon, as the Ilandes lying about it: whereof in this description I haue alreadie made mention. First in the Iland of Cabexuma, there is a very good Hauen, also Cochinochy lying in the Kingdome of Arima is a better Hauen. The Hauen of Oxy right against Cochinochy, is also a better Hauen. In the Iland called O Ilha do Diamon, that is, the Iland of the Diamond, because of the sharpe pointed Rocke, there is likewise a very good Hauen, which is part of the Lande of Vmbra, also the Hauen of Vmbra is a good Hauen.

The 35. Chapter.

A short description of the course from *Macau* in *China* to *Iapon*, and the Iland *Cabexuma* to the Hauen of *Langasaque* or *Nangasache*, which at this day is most frequented of the *Portingales*: with all the courses and scituations, by an expert Pilote, with a declaration of the winds called *Tuffon*.

AS soone as you are past ỹ Iland of Ilha do Leme, which lyeth as you come out from Macau, then hold your course East northeast, wherby you shal passe about the Iland of Lamon, and if it be in the night time, you shall

shall cast out your Lead, and find two and twenty and three and twenty fadome deep with shels and blacke sand on the ground, and then you are right against the Riffe, and when you are past it, you shall finde white and small sand. Then holding your course Northeast, and Northeast and by East, alwaies keeping from the coast of Chinchon as much as you may, for the best way is to runne in the middle of the channell, as far from the Iland of fishers as from the coast of Chincheo. And if you goe nearer the Iland of Fishers called A Ilha dos pescadores, you shall finde lesse depth, and therefore you must lok to your course, and when you are past the Iland Lamao, cast out your Lead, because of the Iland of fishers. And if in those countries you haue a storme with the winds called Tuffon, and come from the Northeast parts, then hold your course to Seaward as much as you may to shunne the coast, for the wind without doubt will be southeast, which is right vpon the coast, whereby it lyeth right against you: and if it driueth you not vpon the coast, then it were best for you to strike all your sayles, and take them in, and so lye driuing, vntil the wind come South, and then to follow on your course againe. I giue you this counsell, because that for the space of two yeares one after the other, I haue bin in those countries with storms of the winds called Tuffon, so that one voiage we were almost cast away, by seeking to put vnto the coast. Now to vnderstand the meaning of this word Tuffon, it is a Chinish word, which the Portingales also doe holde without altering the same, and signifieth a storme or Tempest, which you commonly finde in those voyages from China to Japon. If you faile of it at some time, it is not often, it commeth and beginneth from one point, and so runneth with a continuall storme almost about all the points in compasse, blowing most stiffely, whereby the poore Sailers haue worke ynough in hande, and in such sort, that not any stormes throughout all the orientall Indies is comparable vnto it, wherefore it is necessary to loke well to it, and to chuse your times, that by calmes sodainely you bee not vnadui sedly ouertaken, as euery man that hath sayled those wayes, can sufficiently shewe you, and euery one or most part of them haue found it to be so.

When you are right against the Iland A Ilha Formosa, then runne Northeast, by the which course you shall goe right vpon the straight of Arima, which is a good way: and as sone as you finde ground on the lofe side, and haue seuentie fiue fadome water, then you shall goe right vpon the middle of the Iland of Meaxuma, and hauing lesse depth, then your course is not good, but of force you must seeke another course to sayle the better, but being to lofeward, it is good, especially when you see the Iland Sancta Clare, which is a smal Iland: on the Northeast side thereof hauing two or three Cliffes: and somewhat farther forward, the Iland Coiaquyn which is very great, being deuided into three parts. I haue passed by the land side thereof, which is a very good way, and there you neede not feare any thing, but onely certaine stones that lye along by the Iland, which you may easily perceiue, for the Sea breaketh vpon them. You must holde your course along by it, leauing the stones on the larboord side, about the length of the shot of a Base from you: and when you are past them, then keepe aloofe as much as you may inward to Sea, thereby to shunne three Ilandes or Cliffes which lye on the other side right ouer against the thicke and great Lande, for betweene them and it, it is all full of Riffes. And therefore your best course is to runne to Seaward from the Iland of Coiaquyn, in the middle way from the aforesaid great thicke Lande (that lyeth before the Ilandes or Cliffes of the Riffes) lyeth the Hauen of Amacusa, which is very great, where the Creeke of Arima beginneth. From thence North North west ward from you, you shall presently see the Iland of Cabexuma.

When you are right against Cabexuma, some what beyond it, you shall see fiue Ilands or Cliffes which you shall passe on the Sea side, and then East-warde, and East and by North you shall see the Iland called Ilha dos Cauallos, or of Horses, which on the Sea side hath a great hauell, and on the other side towardes the Iland of Firando two Cliffes lying along by the coast, which shew like two Ships vnder sayle. Also further forward towards Firando, there is two flat Ilands lying along the coast, called the Ilands of Restingas, that is, the Ilands of Riffes.

If when you come out of the Sea, you haue cause to anker before you put into the Hauen, being by the Ilands or Cliffes, then put out newe Cables, making them fast, that you lose not your ankers, for there it is very deepe and sharpe.

Being right against the aforesaid six or seuen Ilands or Cliffes, then runne right vpon the Iland Dos Cauallos, and when you are by it, that is, inward of the point. You shall along by the Iland see a Sand aboue the water, all the other Ilandes and Cliffes that you shall see shall lye on the larebord side, which is vpon the side of the Iland Facunda, and so you shall runne till you enter into the Hauen of Langasaque, hauing nothing to feare, then that you see before your eyes: for there you haue both Sea and ground, as it is vpon the coast of Spaine.

The 36. Chapter.

A voyage made from *Macau* in *China* to the hauen of *Langasaque* or *Nangasache* in the Island of *Iapon* in the shippe called the *S. Crus*, the captaine being a Portingall called *Francisco Pais*, and the Gunner Dericke Gerritson of Enchuisen in the yeare of our Lord 1585 written by the Pilote of the same shippe.

1585. The fift of July Anno 1585 vpon a Friday in the morning wee set saple from the point that lyeth right against the Cloister of S. Frauncis, minding to runne to Lokeward from a round Iland or Cliffe, lying East Southeast from thence: but because the wind was so scant, wee could not doe it, so that we were forced to driue, so to get through the Channell of Lanton as wee did. The depth that wee found therein was from fiue to sixe fadome water, and that was close by the round Iland that lyeth to Seaward from the Iland of Lanton, and from thence forward it beginneth to bee deeper, being eighténe & twenty fadome, and that depth wee found till wee were without the Iland called A Ilha de Leme, that is the Iland of the Harquebush.

This Iland of Lanton, as you make towards it, hath a point, where the wind fell very scarce, in such manner, that wee could hardly keepe of an Iland, lying on the left hand of the chanell if the streame had not beene so strong, that it draue the shippe ouerthwart to Lowseward, otherwise we had indured great labor and trouble to passe through the channell, because that towards night we were about foure miles from the Iland Ilha do Leme, the course wee held that night was East and East and by South, because wee had a sharpe wind, hauing twenty and sixe and twenty fadome deep muddy ground, about sunne rising wée sawe right before vs the Iland of Branco, or the white cliffe: and because of the depths aforesaid wée gessed that we were about halfa mile beyond it.

The first of July being Saterday, we could not take the height of the sunne, because it was right ouer our heads, hauing a Southeast and South Southeast wind, with very hote weather by day, but by night it was somewhat colder, we held our course East Northeast, East, and east and by North, as the winde blewe, and about none we found fiue and twenty and seuen & twenty fadome water with small black sandy ground, being in sight of lande, and at Sunne rising we sawe the Land of Lamon, which is a long flat land like a Table or plaine field: on the East Northeast side hauing a thin point of Land reaching inward to the Sea, and on the West southwest side there runneth out another thinne point of sand into the sea, and hard by against the thickest part thereof, you see the forme of a white place which is the Iland of Lamon, to Seaward whereof lyeth three Cliffes. Lying at the end of the Riffe of the Iland of Lamon, there wée cast forth our Leade, and found 27 fadome water, with small, white and some blacke sand with small shels among it, being about seuen or eight miles from the land.

The seuenth of July being sunday, we had a calme, and somtimes (but not much) Southeast and South Southeast winds, holding our course East Northeast, northeast, and Northeast and by North, at 24 and 26 fadome water: and as sone as we had past the Iland of Lamon, we presently had small thinne white sand vpon the ground with some shels, being in the morning about seuen miles from the land of Chincheo, and saw the Iland that is like the Iland called Ilha dos Lymoins, that is, the Iland of Lemmons, lying by Mallacca, and somewhat further wee saw a thinne Lande, with a sharpe point stan-

standing vpon it, which is said to bée a Varella do Chinchon, that is, the marke or Rocke of Chinchon being vpon the eight day, which was munday, the next night following wee had a calme, wherewith the wind came North, being somewhat cold, with some shoures of rayne: but with a South-east winde we had no raine, yet in the night time we had two claps of thunder out of the South-east, with lightning out of the Southeast and North parts.

The ninth being Tuesday, wee had the height of the sunne at 23 degrées and ½. in the night hauing had the winde East Southeast with a good gale, and all night wée lay driuing without sailes, with an East and East Southeast windes, and a good gale, casting out our Lead, and found twenty and foure & twenty fadome déep, once hauing eightéene fadome, where wee found small white Sand with some shels. In the morning very earely we had a north wind, wherwith we wound eastward, hauing nothing but the Foukesaile and the Misen vp, vntill euening, and at the depths aforesaid wée toke in our sailes, minding to driue: the next day we saw land, which wee had séene the day before, and it lay Northward from vs, and halfe a point North and by West.

The eleuenth being Thursday wée toke not the height of the Sun, because wée lay driuing without sayles, with an East, and East Southeast windes, the waues comming Southeast, our Shippe winding Northeast: this was by night, but by day wée had a Northeast, and north Northeast wind, in such maner, that somtime we kept on the one side, and sometimes on the other, as wind and weather serued, at twenty and foure and twenty fadome déepe, small white sand, and sometimes eightéene fadome: the night before we had much lightening out of the West and South parts, being the thirtéene day of the new mone, and the day before wée had the heigth of the Sunne at 23 degrées and ½. The land we saw we could hardly discerne, but we supposed it to bée the land we had séene the other day.

The twelfth day being Friday, wee toke not the height of the Sunne because wée lay driuing without sayles, with an East South-east wind in the night time, and in the day wée had it North-east, at twentie and foure and twentie fadome déepe, and sometimes eightéene fadome, with small thinne white sand, the ground at foure and twenty fadome, being somewhat greater sand, with some shels: when it began to be day, we were as we thought about fiue or sixe myles from the land, and the night before wée had much lightening round about vs, and in the morning some shoures of raine without wind, the skye being thicke and close, whereby it séemed the weather would chaunge. About euening we had a Southeast wind, presently changing South South-east, whereupon we let fall our sailes, holding our course North-east, and North-east and by East, and also East Northeast, but most part Northeast, so that the depths began to bée greater, and were fiue and thirty fadome, with small white sand, the Mone as then being at the full, and the waues alwayes running out of the South-east, and with that winde wée sayled for the space of fiue daies together.

The thirteenth being Saterday, wée toke the height of the Sunne at foure and twenty degrées, that night running East Northeast till morning, then sailing East and East, and by north, and found we had sayled twenty myles, being eight myles from the coast of China, and in the morning we saw land vpon the other side, the ground on that side was white, thinne, and some blacke sand, and about sunne setting we cast out our Lead, and found fiue and thirtie fadome déepe, with very fine black sand.

The foureténth being sunday, we tok the heigth of the sun, being scarse fiue and twenty degrées, hauing a south west wind with very good weather, holding our course Northeast, and Northeast and by North, all that night at seuen and thirty fadome déepe, with very thinne sand, & some black muddy ground, and at the last watch in the morning wee found muddy ground at the same depth of 37 fadome, mixed with blacke sand, and when day began to appeare, we saw Lande, being part of the coast of China, being about four, fiue, or six miles from it, and we discouered the Lagarto with the two sisters, that is, the cocodzil Ilands so called, and so we cast out our Lead, and found two and forty fadome déepe muddy ground, and somwhat sandy, and ý same day also we saw the Iland Formosa lying by Lequeo Pequeno, or little Lequeo, and then the winde séemed as

though it would haue blowne fuller.

The fiftenth day being Sunday, wee toke the height of the sunne at 25 degrees and ½. and in the night we had the winde North, with very good weather, running about to the northwest, and we ran East northeast, Northeast & Northeast to east, & whē it began to be day, we saw land, being the end of the Iland Fermosa, or ỹ fair Iland, which is a long and low land, broken or rent in the middle, which seemeth to be a breach, but it is nothing els but as I said before: and presently after eastward we saw another higher land, which is Ilands called Ilhas dos Reijs Magos, that is, the Iland of the thrée Kings: we passed along by about 7. or 8. miles from them, and that night we had 34 fadome déepe, and desiring to know what depth wee found, being in sight of the land aforesaid, wee found aboue 40 fadome, the aforesaid land lying east Southeast from vs, being muddy ground: that day we had a sharpe wind of the Monson, but it helde no longer then til euening, and then it was calm againe, and so held till morning, and then we had it Northwest, so running about from the West till it came Southwest, and continued till night, and then it was calme, being Tuesday.

The sixtenth being in sight of the Islands aforesaid, the same day wee had the heigth of the Sunne at 26 degrées, lesse ½. degrée, and the end of the great Iland lay east and east and by south from vs, and the little Iland east southeast. This little Iland is higher on the south southwest side, then on the Southwest side, and the point or hooke of ỹ southwest part, hath a breach or rent, to the which, the nérer you approach, the greater it séemeth.

This Iland is very high in the middle, and descendeth downeward towards the end. The Northeast point is lower then the southeast, so that it maketh as it were a tongue sticking out, which is very lowe. From thence East Northeast ward are certaine Ilands shewing like cliffes. The depth in that place is fiue and twenty fadome muddy ground.

Wednesday being the seuententh, we had a North Northeast wind, and then it came North-east, and began to blowe so stiffe, that we were forced to strike all our sailes, letting the shippe driue all that day Southeast ward, and by night wée willed the man at the helme to stére northwest, and about morning the winde began to blowe so stiffe with so great waues, that we were forced to go with half our foukesaile, with all our cords wel bound & made fast, and the storm or Tuffon was so great, that wee were forced to bind all that wee had on bord, els it was presently stricken in péces. This Tempest began first North Northeast, and so ranne about till it was North Northwest. At the departure whereof it was so boysterous, that the waues séemed to touch the clowdes. This was vpon Thursday, being the two and twentith day of the new Mone: the next night following the wind came west, but because as then the Sea ranne verie high, we let not our sailes fall, but in the morning we had the wind southwest, and then we let fall our sailes, minding to follow on our course with great ioy throughout our ship, thinking certainely wee had the windes of the Monson, but towards night it was calme againe, and then wee had a North wind, holding our course east ward, but not long after it was altogither calme, notwithstanding the waues ranne out of the South, so that about two of the clocke we had the wind southeast, wherewith we hoised sailes, running northeast, and Northeast and by North, and when it began to be day, we saw the Iland called Dos Reys Magos (that is, the thrée kings) lying South about tenne or twelue miles from vs, and there I found the heigth of the sunne to be 26 degrées and ½. being the one and twenty day of the Mone.

The day before wee sawe the Iland Fermosa, which is a very high Land, and séemeth to reach vnto the cloudes, & there wee had fiue and fortie and fiftie fadome water muddy ground. On friday at sunne rising we cast out our lead, and found one and twentie fadome with blacke sande. The first token that we had of the aforesaid Tempest, was a small Raine-bowe close by the Horizon on the Sea side, being a faire russet colour, with two other greater Rainebowes: whereof the point or end shewed almost like the cloud called Olhos de Bois (that is, Cats eyes) which are small clouds, which at the first shewe, séme no greater then a mans fist: about the Cape De bona Speranza, which by the sailors that saile in the East Indian Seas are much marked, for they are tokens of suddaine falling Tempestes and cruell stormes, as in the voyage from India to

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Portingale is alreadie partly declared: wherefore it is good to bee aduertised thereof, the better to looke vnto it, and to watch for them, to ỹ which end I thought it not from the matter to speake of them in this place. But returning vnto our matter: I aduertise you that when you are come into those countries, as long as the winde commeth out of the North, and so Southwest, you are to make no account thereof, for it will presently bee North Northeast and East, but when it is calme, then you shall haue a Southeast winde, and then South and Southwest, which are the monson and windes of that time, but if it beginne againe to be calme, it may so fall out that it will bee East Southeast, but it will presently be southeast againe, with faire weather, which wee also found in this Monson of July, Anno 1585. Dom. 1585.

Monday the two and twentie day, wee tooke the height of the Sunne at 27. degrees and ½. hauing a Southeast & Southsoutheast winde, with good weather, and helde our course Northeast, and as I gessed wee had runne (after wee had faire weather and wind) about two and twentie miles, being from the lande of China from the Cape called Sumbol about 12. mples, being yet about an hundred miles from the Iland of Meaxuma, and that day wee cast out the Lead and found 55. and 57 fadome water, and sawe many blacke and white Sea foules that helde thereabout, the blacke birdes by the Portingales being called Alcatrales.

The three and twentie being Tuesday, wee had verie good weather, in such manner, that at that meale tide wee sailed about fifteene miles, being about twelue miles from the firme land of China. In the morning we cast out the Lead, and found one and fiftie fadome, with white and blacke sand.

Wednesday being the four and twentie day, wee had the height of the Sunne at 29. degrees, with an East Southeast, and Southeast winde and good weather, holding our course Northeast, and Northeast and by North, and sometimes (but not much) Northeast and by East. I made my account to haue holden Northeast and by North, and so to haue sailed 16. miles. being yet from the Iland of Meaxuma about 70. miles, lying Northeast from vs, and there we cast out our Lead and found 49. fadome deepe, sandie & muddy ground.

Thursday the 25 of July, wee tooke not the height of the Sunne, because wee lay driuing without saples with an East wind, winding Southward, and so helde till the 26. day, and drawe Westward, finding two fadome lesse in our depth.

The 26. we wound Northward without sailes, yet not long after wee let our foresaile fall, (but wholly against my mind) but onely at the importunate desire of the Chinish Pilat, saying that the same day wee should haue the winde larger, which was not so, but cleane contrarie, so that all the way wee made in that sort was more troublesome vnto vs: wherefore it is better for such as finde themselues in those countries of 29. degrees, to stay for Southeast windes, and then to runne North Northeast, Northeast, and Northeast and by North, because the waters and streames runne verie strong towards Liampo, and when you are vnder 30. and 31. degrees, hauing a South Southeast winde, then you shall haue great labour and much paine to get the Iland Meaxuma, for so it happened vnto vs, because the wind was so strong, that we could beare but our foresaile, and halfe the maine top-saile, as also because the Sea ranne very high and hollow, and put our shippe out of course, and that the streames ranne Southeast: This is about 25. or 30. miles from the Iland Meaxuma.

But as soone as the winde came full, whereby wee ranne East, East and by North, and East Northeast, at 40. and 34. fadome water, the ground being verie smal sand, holding as much Eastward as possibly we might, and sometimes east and by South, whereby we began to haue more depth, yet very slowly, that it would haue wearied vs if the ship had gone hardly forward, but because the water ranne very hollow, whereby the shippe was not verie well steered (wherein we onely put our trust) at the last wee had 50. and 60. fadome deepe muddie ground, and then 70. and 75. fadome with small thin sand, and a little after that wee had 80. fadome deep, but I beleeue that chanced because the Lead hung somewhat backewarde. At that casting, the ground was somewhat greater sande, and because (as wee made account) wee were neere vnto the Iland Meaxuma, I presently tooke in the

maine top and mysen in, contrary to the opinion of some Pilots, every quarter of watch in the night, cast the Lead continually out, and presently in the morning we hoysed the maine top-saile vp againe, & sailing so for a little time, we saw land, which was part of the Iland Meaxuma, although other Pilots that were in the shippe saide it was the Iland of Guoto, but therein they were as perfect, as in all the rest of their iudgements.

This Iland of Meaxuma in the first discouerie had a high slope lande, lying lowest to the Southwest, and when you are right against it, at the end thereof you finde a Cliffe which sheweth like a Fortresse, it was told vs, that not farre from that Cliffe there lieth a Cliffe vnder the water, whereupon the water breaketh.

This Iland of Meaxuma sheweth like three or foure Ilands, whereof the first on the Southwest side sheweth as I said before, hauing on the top or vttermost part thereof two round Houels like womens breasts, or like a saddle: the other two Ilandes or likenes thereof, in the middle way, are like great Cliffes, with many rockes and crags sticking out like Organ pipes, and the other Iland or likenes of an Iland lying Northeast, sheweth like a verie long, but not ouer high cliffe, we ranne along by the Iland holding our course Northeast, about two miles beyond it, and when we left Meaxuma because the winde ranne Southeast, then we ranne Northeast, Northeast and by East, and East Northeast, and in the morning they said that we had the length of the land of Amacusa, and being to Leeward we espied a great thicke land, lying close by the Iland Cabexuma. This Iland Cabexuma is long flat land, verie smooth, on the North side hauing a Cliffe: this was the last of July, and the same day wee entred into the Hauen of Langasaque, which is the Hauen & place where at this day the Portingales haue their most trafficke.

The 37. Chapter.

The right markes of the Iland *Meaxuma*, as well by the depthes as by the opening of the land, with an aduertisement how you shall put into the Hauen, and in the Rode of *Langasaque* or *Nangasache* in the land of *Iapan*.

FIrst, when you are at seuentie fiue fadome water, you must go right vpon the middle of the Iland, and seeing Land at that depth, it will be a high plaine steepe land, but not verie great, on the vppermost part thereof hauing two paps, and when you goe neere it, you shall presently see another long land, being flat and euen on the toppe, betweene them both hauing two great cliffes, with many small, lying together, which you saile close by; about two miles from them, this Iland on the Southwest side hath a Cliffe, and a little further to Seaward from it, there lyeth another stonie Cliffe vnder the water, whereon the Sea breaketh, and at the Northeast end it hath another Iland or Cliffe. You must vnderstand, that coming to Iapon, and finding more depthes then aforesaid, and seeing land, then it is not the Iland of Meaxuma, but rather the Iland called Sancta clara, & if you find lesse depth then seuentie fadome, then it is Meaxuma, but then it will bee on the Starreboord side. The Iland of Meaxuma lyeth vnder 31. degrees and ½. Hee that desireth to goe to Langasaque, passing from this Iland about two miles Eastward from it, he must runne Northeast, and Northeast and by East, hauing a full wind: but if you saile by the winde, you must rather saile East Northeast, & with this course you shall get the Iland of Cabexuma, and you shall likewise see the hilles of Amacusa, as also some small cliffes lying right ouer against Cabexuma, which you shall presently see: and if you desire to be put into Langasaque, then you must holde along by the cliffes aforesaid to Seaward from them: and being past those cliffes, you shall presently see the end of the Iland dos Cauallos, or of Horses, which on the Northwest ende hath certaine Pine trees: you must put towardes that point, and when you are right against it, you shall not presently fall vpon it, because of the billowes that come from ouer the Iland Caffury, which commonly you find most certainly in that place: and when you find those billowes, you shall put forwarde as much as you thinke conuenient, thereby to put into the middle of the Hauen, and when you are in the middle then you may freely put on, for there you haue no cause of feare, and when you begin to put in, then you shall

shall presently see the water breake vpon the stonie place, which lieth as farre as to the middle way of the Iland dos Cauallos, so that in the entrie of Langasaque there is nothing els to doe, then onely to runne in through the middle thereof, till you be in the Rode, where you must anker, hauing foure fadome, and ½. and fiue fadome water, which is when a tree that is right against the great and principallest Church is euen with the toppe of the Church, and you ouer against it, then you are at the right place, and it is a very good place to anker in: but when you are hard by the point of land that commeth right from the Church, you must take care to keepe on the left hand, thereby to shunne a Riffe of sand that commeth from the same point, and so anker as afore-said.

And if you chance by night to passe by the Cliffes aforesaid, and desire to anker by them at fortie fadome, (as some ancient Pilots aduise you) in danger of an East wind, then my opinion is, that you were better runne betweene them and the Iland Cabexuma, and certaine Ilands that lie in the ranke of the Ilands dos Cauallos, which is a verie broad and good channell of twentie fadome deepe, and there you may wind and lauere from one bough to the other as he will, so that you may anker there at twelue or fifteene fadome which you will, vpon a flat and euen ground hard by the Iland Caffury, whereby you are safe from the northeast to the Southeast and South, being in more safetie and better assured in the morning to set saile, betweene the Ilands dos Cauallos and Caffury till you be in, which is a verie good channell of ten fadome deepe: you need but passe right thorough the middle, and to be the better assured, you may send a boat in before you, which shall lie there where ỳ riuer is narrowest, thereby to serue you for a Baye or Sea-marke.

The 38. Chapter.

The right course to saile from the Iland *Meaxuma* to the Hauen of *Cochinochy* and to *Facunda*, with the scituation of the Places.

When you see the Iland Meaxuma, go within a mile and a halfe or two miles neere it, or somewhat closer if you will, for there you need feare nothing but what you see before you, and desiring to saile from thence to Cochinochy then you shall hold your course East, and East and by North, still keeping Eastward, whereby you shall come to the Creeke of Arima: and if it bee by night, and that you desire to knowe when you are by the land, then cast your Lead continually out, and being at fortie fadome, then you are about two miles and a halfe or three miles from the lande, and being in the mouth of the Creeke, you shall finde hard and great Sand: and when you are at fortie fadome, you may anker if the weather be faire: if you thinke it bee falling water, and so stay till it bee daye, for there the streame runneth verie strong into the Sea, your Lead will direct you what you shall doe.

If it bee day, you shall presently see the Lande of Cabexuma, to Seawarde from you, lyeth a Cliffe which sheweth like a Saile. This Cliffe you can not see, but when you are close by the point: to Lee-warde from this point Northward, lyeth certaine stonie cliffes, but it is not best for you that you see them when you goe to Cochinochy, because they lie to Lee-warde, as I saide before. And when you see lande, which is at fortie fadome water, then you shall presently discouer the Creeke of Arima, as also the point of Cabexuma on the one side, and the lande of Amacusa and Xiquy on the other side, which is very high. This lande lyeth on the South side, and Cabexuma on the North side, when you see the point of Cabexuma, goe within a mile of it, because of a stonie cliffe which lyeth in the mouth of the Creeke, holding your course close by Cabexuma, about a mile and a halfe from it, or along by the land of Amacusa.

If the winde within this Creeke bee sharpe, then stay vntill the flode commeth, which shall bring you where you desire to be, and being there you haue Cochinochy right before you, where you shall haue Barks and Scutes great store to bring you in.

He that desireth to goe to Facunda, must hold his course East Northeast, and Northeast and by east, and when you are close by the land, you shall find the depths afore-said,

aforesaid, and being to Leeward from Cabexuma, you shall there finde harde ground, and if it be right ouer against the mouth of the creeke, you shall haue sandie ground, as aforesaid: and when you see the point of Cabexuma, then make towards the lande, and by the lande about a mile distant you shall see certaine stonie cliffes, by the which you shall holde your course to Seaward from them: by these first stonie cliffes lyeth a round Island, with a tree in it, and somewhat beyond this Island with one Tree, there is another Island, stretching Northwest and Southeast, called Ilha dos Cauallos, that is, the Island of Horses: you must make towards the Island to a point of land that lyeth out on the North side of the same Island. This Island on the Northwest side hath for a marke certaine Pine trees, when you are close by the aforesaid Northerly point, then from thence hold East Northeast, till you put in where you shall find a Creeke, and right ouer against this Island North Northeast, lieth a sharpe pointed Houell, reaching to Seawarde, which you must shun, for half a mile from thence forward lieth two stones, which you shall presently see when you enter into the creeke, going within an Island or cliffe which will be East Northeast from you: you must put towards it about the length of the shot of a great peece, and so runne along by it till you be in, and within on the right hand vpon the lande you shall see certaine downes, and on the left hand a groue, hauing on the sea side as you passe along many stones like Reefell stones. Right ouer against this Island on the left hand, lie the two stones aforesaid, which you can not see: then with an ebbe of a spring tide, and running in after this manner, you shall see a crosse standing vpon a point of land: and right ouer against this crosse is the Rode, and from this crosse Eastward there is a verie good Hauen, where you must make your ship fast and sure from the South side, that is, the Hauen of Facunda.

The 39. Chapter.

An instruction of the course out of the Hauen of *Langasaque* or *Nangasache*, to the cape *de Sumbor*, in the coast of *China*, where the Portingales are resident.

SAiling out of the hauen of Langasaque to China hauing a North wind, if you haue cause to anker, below by the three Islands or cliffes, being right ouer against the Island dos Cauallos, on the side of Facunda, then anker there along, for it is deepe enough all ouer, as I with my lead haue proued: there you shall stay the first night, that in the morning very early you may haue the winde from off the lande, wherewith you shall set saile, losing as much as you can vntill you be gotten about the Island dos Cauallos, for because we did it not (being in the ship of Tristan Vaas da Veiga) we were in danger not to haue beene able to get about the Island.

Being past the Island dos Cauallos, you must hold your course West, West and by South, and West Southwest, and if the wind be bigge then put not towards the Island Guoto, for that there at that time you haue certaine South windes, which I knowe for certaine, because I haue been there at other times, in the ship of Manoel Trauassos in great trouble, because it is crosse wind right vpō the coast, and there you haue no ground, as also by night not to fall by the Pannellas (which are called Pottes, and by some Cliffes) wherefore your best course is to runne to Lowseward from the Island Meaxuma. Along by the Southwest side of the Island of Meaxuma lieth a cliffe, from thence forwarde you shall holde your course West Southwest, although you haue the wind scant, yet you may hold that course, for that being halfe way from the gulfe to the coast, you shall without doubt finde the wind large enough.

In this way (keeping well to Lowseward) about 35. or 40. miles from the Cape de Sumbor, you shall find a Banke of 35. 37. and 38. fadome deepe, which (by such as knewe it not) might be taken for the ground of the land of China.

Being past this Banke, you find more depthes, but when after that the depthes begin to lessen, then looke to your selfe, for then most certainly you are by the land. When you see the land of Sumbor, then in the night time you must runne South Southwest, and by day make towardes the land, thereby at times to keepe somewhat to Seaward from the land, thereby to

to shun the cliffes called As duas Irmaas, or the two Sisters, which lie far inward to sea, as also the Island called do Baboxyn, which lieth crosse ouer against you, being distant from the firme land to Seaward about foure or fiue miles, stretching Northwest and Southeast, you runne along all the coast of Sumbor Northeast and Southwest, and somwhat Northeast and by North, and Southwest and by South: When you are past the aforesaid Island of Baboxyn, then runne the course aforesaide for the space of three or foure miles, and from thence West Southwest, whereby you shall come to the Island of Chinchon, where you shall finde sand vpon the ground (which in all the coast aforesaid you can not find) with 18. or 20. fadome water.

From the Island of Chinchon to the Island of Lamon you shal hold your course Southwest, or as you thinke good, and when you are right against the Islandes or Cliffes called Os Ilhas de Ruy Lobo, you shall find vpon the ground great sand with shelles, and from thence to Lamon, which is twelue miles, you finde the like: by the Island of Lamon you find shelles, and blacke sand, with oyster shels among it: if you chance to be in that countrey by night, runne not vnder 22. fadome water, for that along by the riffes it hath 21. and 22. fadome with shels and blacke sand vpon the ground, and runne still Southwest, without leauing that course, and if it chance before day or by day to be close aire (running Southwest) and that you haue small thin white sand, then you are by Lamon, and then hold your course west Southwest, and so you shall goe right vpon the middle of the Island called Ilha Branco, and from thence runne West vnto the Channell, whereby you goe vp to Macau.

The 40. Chapter.

Another voiage made from the Hauen of *Langasaque* to *Macau*, which is from *Japon* to *China*, with certaine descriptions and accidents which happened by the Island *Guoto*, with the description of the Hauens thereof, accomplished in the yeere of our Lord 1584. by a Portingale Pilot.

DEparting out of the Hauen of Langasaque the 25. of Februarie, Anno 1584. and passing along by the Island of Facunda, wee had a West Northwest wind, so that wee ankered: the 26. day it began to blowe so stiffe, that wee were constrained to put for harbour into Tomache. 1584.

The 27. wee hoised anker, with an East Northeast, and an East winde, and cleare weather, and comming to the Island dos Cauallos, we had a South wind againe, where with we made back againe to Facunda, from whence we set out.

The eight and twentie being Friday, wee set saile againe from Facunda, it being three dayes before the newe Mone, with a cold East Northeast wind.

And beeing within three miles of the Island dos Cauallos, we had a Southeast wind, running on the Southwest bough all that day, and the winde began to bee somewhat colde, and then we gessed it to be three or foure miles beyond the Island of Guoto, but in the morning watch wee first espied the point of Guoto, being a hoell lying on the Northwest part thereof, there we had a sharpe wind and it began to rise high out of the South Southeast, as much as the ship with all his Sayles might beare: wee let the maine saile vp, the better to make way, and not long after the winde came about to the Southwest, and West Southwest, with two thunder claps, and much lightning, wherwith wee hoped it would haue beene still weather, but it was not so, whereat wee wondered.

On Saterday by day light wee were right ouer against the point of Guoto, almost vpon the end of the Island that lyeth Northwest, being about two myles from the lande, hauing with the West Northwest winde, a crosse storme, with the waues of the sea out of the southwest, which were verie hollowe and mightie high, which tossed the shippe monstrously, although the winde was ouer much, but onely the force and power of the waues troubled vs most, which fell behind at our sterne, for there wee found a very strong streame, and because the wind was slack, we doubted we should not get aboue the point of the Island, neither from the one side nor from the other, for wee had the crosse vpon the Island.

At the end of this Island we saw another Island of low land, being about two miles long, and was about a mile and a halfe

halfe distant from Guoto, some of our ship affirmed that there was a verie good Hauen, running in on the one side and comming out againe at the other: wherefore we determined to put in there for our better securitie, as we did, and we ranne in West Northwest. At the entry thereof it hath a verie great houell with two cliffes lying on the Southeast side of the point. The Iland that lieth without, is on the left hand till you be about a mile from it, betweene which and the lande, it is all faire: you may boldly goe as neere the Iland of Guoto as you will, and need feare nothing but what you see before you: The entry of the Hauen reacheth Northwest and Southeast, hauing within it a great Bay, which is all ouer verie deepe from twentie to thirtie fadome water, and nothing therein to be feared. From this Iland to the land you haue all ouer the depthes of thirtie and fortie fadome, and yet I haue tried it from the halfe way to Guoto, and found eightéene to thirtie fadome, with sand and shels on the ground, in some places hauing good ground: inward in some places you haue Sand, and in some places muddie ground: frō thence wee were brought out againe by Scutes about halfe a mile forward, so that after that the North wind serued well to saue vs, and to driue vs forward from the point lying on the South side, which hath certaine stonie Cliffes, wee ranne along the land Northeastward, and it fell out well for vs, for therby we had twentie or thirtie Scutes of the Iland, that for 20. taes Chinish money holpe vs well, and pulled out our boat: we likewise gaue them 50. taes, and about 20. depesas to haue our shippe ankered and staied, but they asked vs 300. whereupon we sent one of our Portingales on land, whome they helde for a pawne, although by certaine practise we got him out of their hands againe: and when after that wee seemed to complaine, they cried vs mercie, and sent him backe againe, although wee vnderstode verie well, that they were our friends by force, as perceiuing they had no meanes to hurt vs, because wee coulde helpe our selues without them: but we marked so much in them, that if they coulde haue hindered vs, they would not haue failed to doe it, or else wee must haue stopped their mouthes with money. There wee vnderstood that the Iland of Guoto hath fiue or seuen Hauens that are very good, running from the one side to the other, but the Hauen aforesaid had no issue, but so much pleasure it did vs, that there we had the new Mone, which was the first of March, and the third day wee set saple againe, it being Shroue Tuesday, with a North Northeast winde, and a verie cleere morning: and beeing out, wee helde our course Southwest, following on our course, wherewith wee sawe the Iland Meaxuma and the Pannellas, or Pots, lying South Southeast from vs, wee fell right vpon the middle thereof. Those Panellas are two small stones, and Meaxuma is an Iland, and when you are Northeast and Southwest right ouer against it, it sheweth like two or three Ilands, whereof that on the Northeast side is long, and the greatest, and sheweth as if it had a Cliffe: This Iland is the longest but not verie high, and that in the middle is small, hauing three sharp points like Organ pipes, with a Cliffe likewise lying Northeastward: The other Iland on the Southwest side is round and plain steepe lande shewing higher then all the other, and seemeth to haue Cliffes round about it. On the other side lie the Panellas aforesaide, and although I said before they are but two stones, yet they are three, two standing togither, and the other somewhat further from them, and lie with the Iland Meaxuma Northwest, and Southeast. From thence forward wee held our course to China and Macau, in such manner as I shewed in another place, and hereafter once againe I will declare.

The 41. Chapter.

Another voiage made out of the Hauen of *Langasaque* from the Iland of *Japon* to *Macau* in *China*, in the *Santacrus* the Gunner being *Diricke Gerritson* of *Enckehusen* in Ann. 1586.

THE 20. of March we departed out of the Hauen of Langasaque, it being the first day of the newe Mone, vpon a Thursday with a northeast and North Northeast winde, and by nine of the clocke in the morning, wee were as farre as the Iland dos Ca-

uallos

uallos, running West Southwest, and being two myles beyond the Iland Dos Cauallos, wee had a calme, and then the wind came Northwest, in such sort, that wee ranne Southwest, and Southwest and by west, and sometimes halfe a strike with a slacke winde. The next day in the morning we saw the Ilands of Corequyn and Guoto, and about eight of the clock in the forenoone, we saw the Iland Meaxuma, so that we sawe those three Ilands all at once, and about twilight, we were east Southeast, and West Southwest, with the Iland of Meaxuma, and so helde our course Southwest, hauing a hard Northeast wind with raine, the aire being very darke and close, yet the Rackes came out of the Southwest: Upon Sunday we cast out the Leade, and found somewhat more then forty fadome water, muddye ground, and was about forty myles from Meaxuma. This depth is a banke lying in the middle way betweene the Iland Meaxuma and Cabo de Sumbor, in the firme land of China.

Upon mundap the foure and twentith day wee toke not the height of the sunne, because we saw it not, hauing so small a winde, that the ship might steere vpright, and because we made little way, wee cast out the lead, and found forty fadome muddy ground. this was at noone, and at night about sunne setting we cast it out againe, and found fiue and fifty fadome, whereby we perceiued that wee began to passe ouer a banke, at that time we had all one wind being Northeast, and North North-east, with a good blast, and yet the clouds came South-west, and South South-west, so strong, that they put vs in feare, doubting the wind would be there, but we had certaine men in our shippe that had seene and found it so in that place, and yet no alteration, whereby they put vs in some comfort, in such sort, that wee followed on our course with that wind. Upon Tuesday at noone, wee toke the height of the Sunne not full nine and twenty degrees, hauing not long before as I gessed, marked one point in the Card, and esteemed that wee had sayled a hundred myles from the Hauen of Langasaque, but by the Sunne it was not so.

The fire and twenty being Wednesday, wee toke not the heigth of the sunne, because it was a close day, but wee had a good Northeast wind, and made good way, so that wee seemed to make thirtie myles in one mealetide, but I made account but of fiue and twenty myles, because wee thought the ship sailed not ouer fast, that day we sawe many Cuttle bones driuing vpon the water, & held our course Southwest till morning, and because the winde beganne to bee stiffe, I thought it good to make towards the land to know it, therefore as day appeared wee ran West till it was euening without knowing Land, by reason of the mistinesse of the aire, but by the depths & our gessing, wee thought wee were about 5 or 6 miles from the land, our depth was 37 fadome, and being towards night with cloudy weather, we ran southwest, and southwest and by south, all that night, and when day came being thursday wee gessed to bee ouer against the Lagarto or Crocodille (a cliffe so called) about fiue or sixe miles to Seaward from it, but wee found it to be somewhat more.

Thursday being the seuen and twenty, as soone as day appeared, we ranne West towards the Land, and about foure of the clocke in the afternoone, we saw the land, being the Ilands Dos Camaroins (that is, the Ilands of Granata) those Ilands are not two high: as soone as we saw them, wee helde our course South Southwest, and hauing sailed a little way, we saw another round Iland called Ilha do Baboxyn, which lay right before vs, as soone as wee saw it, we presently ran South to shun it, because we were not aboue a quarter of a mile from it, there wee found so strong a streame and course of water which ranne with vs, that in short time we were two or three myles from the aforesaid Iland, in such manner, that all that night wee ranne South, and South and by West, and South Southwest, and when the moone rose, we held our course southwest.

The eight and twenty being Friday, about morning we began to runne West Southwest, west, and west and by South, and at noon or thereabouts, we cast out the Lead, and found nine and twenty fadome muddy ground, and running so with that course for a little time, we saw land, but it was so close and milky, that we could not know it, but about two or three of ỹ clock in the afternoone it began to cleare vp, and then we knew it to be the Iland of Chinchon being North from vs, and there wee cast out the Lead, and found nineteene fadome water sandy ground, and not long after we sawe the whole coast and firme Land of China, and so we ran all night at

the depths of nineteene, twenty, and two and twenty fadome with so clear & bright a sky, that almost all the night we saw the coast, and when day began to appear, we were somwhat beyond the Islands called Ruy Lobo, and presently therupon we saw the Island of Lamon, there we beganne to haue certain stormes, as I gesse it is from Ilhas de Ruy Lobo, to the Island of Lamon ten miles, by the Island of Lamon we saw the water shynne and burne to Seaward, in such sort, that wee passed close by the Riffe: those that come from Iapon, must first passe by the Island, and then by the Riffe, this Riffe lieth Northeast, & southwest, and is dangerous, for those that saile from Macau to Iapon, we ran about three miles from it with a strong northeast, and East Northeast winde, so that wee made good way, whereby it seemed we made fifty miles in one mealetide, but the strength of ỹ water and streames against vs were so stiffe, that we sailed but fiue and twenty myles in a mealetide. This strong streame and stiffe water commeth (as we were informed) out of the Riuer of Tancoan, and continueth till you be past the Island Branco, & being past it, the streame runneth presently towards the Island Ilha de Leme, which lyeth close by Macau, from Lamon we ran West southwest, and in truth we found the way from Lamon to Ilha Branco, very short, for by night wee stroke all our sayles, and so lay driuing without sailes, winding Southwest, alwaies at the depths of fiue and twentie and six and twenty fadome water, and at the midnight watch, we began to hoise vp our maine saile and our foukesaile, in that manner running West to get to twenty fadome deepe, which is the middle of the chanell where we must passe through, and in the morning we saw the Island Do Leme, (that is the Island of the barquebuth) lying somwhat on ỹ larebord of vs. This Island Do Leme, if you go east and West vpon it, seemeth very small, and the deeper you are within the channell, the bigger it sheweth, in the entry wherof on the right hand it hath two Islands or Cliffes, and from thence forward, the Islands begin to lye on a rowe till you come to Macau, as I said in another place.

The 42. chapter.

An instruction and large declaration of the course from the Island *Firando* in *Iapon*, to the coast of *China*, & the hauen of *Macau*, with all the courses, situations, and stretchings of the same, done by a Portingale Pilote.

HE that desireth to saile from the Island Firando, to Macau or Canton in China, as sone as he is out of the hauen of Firando, if he hath time inough to get to the Island Guoto, he must presently saile forward, if not, hee must anker about a mile from Firando, at 28 fadome deepe, where hee may prepare himself, and make fast his boat, ỹ the next day in the morning he may set saile.

As soon as you are set out from Firando to follow on your course, you must runne along by the land of Firando, till you bee at the end thereof, and as you run southwest, vntil you be by the land, you shal hold somwhat nearer southwest, and then on your West side there will bee 3. or 4. Islands, and passing by the formost of them southward, you shall presently see the channell that runneth betwéen that Island and the Island Guoto, and through it you must passe. By this channel there lieth another Island, betwéen the which and the Island Guoto you must likewise passe: when you are through and out of this Channell, and that the Islands westward from you, then you must runne along by Guoto vntil you are past it to seaward, so to keepe on & further your course: and if in passing through the channel, the wind chanceth to be still, you may boldly anker therein, close by the land of Guoto. In this Island Guoto are very good Hauens, which passe through and through againe, therfore it is not one Island, but deuided into foure parts. Whē you are two myles from Guoto, you must hold your course West Southwest, vntill you are past the two Islands, one called Xuma, ỹ other Meaxuma, which are eight myles distant from the Island of Guoto. Being past those Islands, you must run Southwest, & nearer south from the aforesaid Islands, there is another Island called Meaxuma, which you must likewise passe by: by those Islands aforesaid, it is all faire way without any trouble, neither yet by the Island, this Island lyeth vnder 31 degrées and ½. You must run betwéene the Island, and the smal Islands, and whē you are past them & the Island of Guoto, then you must runne Southwest, & southwest and to south.

When you are past this and the other Islands, running southwest as aforesaid, you shal goe right vpon the point of Cabo

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de Sumbor, which lieth on ỹ coast of China vnder 28 degrées ¢ ½. and if it be clear weather, ¢ ỹ you there desire to know the land, you may well doe it, if not, then put not too nær the coast, because of the many Ilands that lie all along by it, for you must runne outward from it, alwaies kéeping as far from it, as you thinke nédefull, that you may be frée from it, and by night not to put in betwéne it, for that all the coast from Cabo de Sumbor to Chinchon, is nothing but Ilands. You must likewise sée, that you put not too farre inward to Sea to kéepe close to the winds that blowe off the Land, and to Sea-ward you haue the Ilands of small Lequeo, called Lequeo Pequeño, and the Iland of fishers, which are distant from the Firme land about twenty miles: if you haue a clére night, you may well passe along by the Ilands, yet with great foresight. The most daungerous Iland vpon that coast, is the Iland of Camaroyns, which lyeth to Sea-ward out from all the rest: I haue passed twice betwéne it and the Land, it is an Iland that is deuided in two partes, by a rent or breach that is in it. Foure myles forward beyond this Iland, lyeth a small Iland which is flat and euen with the Sea, hauing certain stones lying Northeastward from it, but not many. If you chaunce to passe by it in the night time, you must bée carefull to auoid it, for it is flat and little without any trées, you must likewise shun the Iland of Baboxyn, which likewise lieth outward into the Sea, in such sort, that when you fall vpon it with good aduise and warely, you may frely passe by it, for you nede feare nothing then what you sée before you.

And when you are fifténe myles from Cabo de Sumbor, accounting from ỹ point of the firm land, and not from the Ilands lying by it, thẽ you must hold your course Southwest, and so run without all the Ilands, whereby you shall be out of danger of the Iland Lequeo Pequeno, also ỹ time and the weather will shew you what you should doe when you are past Lequeo Pequeno, or before, if it so fall out, you must séeke to know the land, for it is necessary for you to sée it, because of the Iland Lamon, as also not to kéepe too farre to Sea ward. You runne along by the coast from Sumbor to Chinchon Northeast and Southwest, and somewhat northeast and by North, and Southwest and by South, but not much.

And when you are right ouer against Chinchon, and that by marking the land, or by the heigth of the sunne you know it, being foure miles from the land, you must hold your course southwest, so to go without the Iland of Lamon, and if you desire to passe within the Ilands, you may well do it, for it is faire ynough, and you nede feare nothing: But if you feare to misse Lamon, then it is better to runne as aforesaid, for then you shall be farre inough from the Riffe of Lamon, which is very dangerous. There you must haue great foresight, for when you are past Lamon, then you must holde your course to the Iland of Lanton. The Ilandes you sée before you come to Lamon, are called, Os Ilhas de Ruy Lobo, that is, the Ilands of Ruy Lobo, from the which, that which lyeth Northeast is the smallest, the other being somewhat greater: Upon the greatest are séene certaine Bushes, from thence to Lamon are seuen or eight miles, on the Sea side it is twentie fadome déepe with shels on ỹ ground, from thence you shal run southwest, and holde a little southwest and by South, and if it be in the day time, you shall presently sée the Ilands lying at the end of the Riffe of Lamon, from whence the said Riffe hath his issue, reaching a myle and a halfe or two miles with this course, you shal make good way, but if it be night, you must looke well to your selfe.

And running the aforesaid course of Southwest, you must kéepe to Sea-ward from the stones of Lamon, and doe your best to passe by in the day time, and when you are past the Iland of Lamon, thẽ presently make towards the land, ỹ you may passe along by it. From Lamon to about 15 miles from thence the coast of the firm land reacheth Northeast and Southwest, and from thence East Northeast, and West South-west to the Iland Ilha Branco, which lyeth distant from the coast about fiue miles, vnder 22 degrées and ½: right ouer against the créke of Enseada de Bona Ventura, that is, the créke of good fortune, you may passe close by the Iland Branco, both on the sea side, as you thinke best, and being past that Iland, then the Ilands of Canton lye on a rowe: From this Iland Branco to the Iland De Sanchoan, are fifty miles.

When you are past Ilha Branco, then you must runne west Southwest, ¢ from Branco to Macau are foure and twentie

miles, that is twelue miles before you enter into the chanell that runneth betwæn the Ilands: and twelue miles from thence to Macau, you shall séke to enter by the first channel you find, by the which lyeth certaine high round Ilands, which will be on the Northeast side of you, and on the Southside it hath two Ilands, whereof one is very high and plaine stæpe ground, on the sea side therof having a stony cliffe, and being ouer against those high bare Ilands, on the Northside thereof you shall sée a channell, which I neuer passed: but leauing the aforesaid Ilandes on your starboord, and so running Southwest, you shall presently sée the mouth of the chanell which you must passe through, & although it sheweth narrow, notwithstanding it is very good, for I haue run into it by night: you must as I sated before leaue the great Iland to seaward from you, and runne in with the flod west, west and by north, and west Northwest, and so you shall go right to Macau, also the wind and weather will shew you what you shall doe.

And when you come from Iapon, right ouer against the cape De Sumbor, being fiftæn miles to seaward from it, then cast out your lead, and you shall find fortie and fiue & fortie fadome water muddy ground, with many streames of foule water, and when you sée the land, then you must run along by it to the last Iland of Chinchon, which lie eight miles into the sea, whereby you shal find boies of nets and suycken with whings and Flags, which the fishermen of that Countrey haue set vp for markes. From thence to Chincheon are twelue miles.

Right ouer against those boyes with whings and flags vpon them, lieth a town called Guara, from that Towne forward you must hold towards the land, and to know the Somes, (which are Chinish caruels and Barkes) vsed in those countries, they beare but one saile. Now to make toward the Lande as you would, you must runne West, you must likewise knowe that the Varella of Chinchon (that is the banke or marke of Chinchon) is a high Lande, lying along by the entry of Chinchon, on the Southeast side hauing a high land reaching southwest, stæping downeward, reaching ouer towards an Iland lying thrée or foure miles inward to Sea: along by the point of the Varella lyeth an Iland about a mile distant from it, from the which runneth a riffe of sand, at lowe water being two fadome dæpe, reaching about the length of the shotte of a great Péce, towards ỹ other Ilands aboue said lying right ouer against the entry, which in length reacheth East and West, in the middle hauing a sharpe Hill, and Southwestward the aforesaid land of Laylo runneth very lowe, being there, then you are close by it, and you haue nothing els to do but passe about the point, and anker at four fadome muddy ground: on the Northeast side lie certain Ilands, close by the Point of Laylo, and two miles to Seaward from it, you haue twenty fadome water, ỹ water of that country being very blew: from thence to Lamon, 3. or 4. miles from the land, you passe not aboue the depth of 18. or 20 fadome, and being past Chinchon towards Lamon, You shal find thin smal sand vpon the ground with some shels, & being right ouer against Chinchon, or towards the northeast, you shal find muddy ground, with the same depth of 18 and 20 fadome, and right ouer against Lamon, you haue some blacke sand vpon the ground.

The 43. Chapter.

How you shall runne in, out, and through the channell betweene the Ilands and cliffes of *Macau*, with all the markes, signes, and tokens thereof, so to saile into the Hauen of *Macau*.

IF you desire to saile out of Macau, you must vnderstand, ỹ as sone as you hoise anker in the road where the ships lie, which is right ouer against the Bulwarke of Gaspar Borgies, you shal presently sée in the Northeast a white blacke standing vpon the hil, and presently after towards the East, you haue two houels, which with the Hill of the white blacke make thrée.

The second houell which lyeth in the middle, is bare & wholly discouered, appearing through the rocks & cliffes ỹ lie vpon the top of ỹ field called Dos Pâranas, which is in the middle of the chanel, being by the last houses of the town: and when you are right against ỹ aforesaid houses, then you shal presently discouer the 3. houel, so that when you are right against ỹ sandy point (lying close by ỹ Varella) called Dos Mandorins, then the said houel is almost wholly vncouered, where you shall find four fadome and a halfe dæpe, with a full sea of a Spring tide, and as sone as you are past the sandy Point, then you beginne to find more

more depths, that is fiue and fiue fadome and a halfe, and running in that sort, you shall go right vpon a broken land lying on the other side ouer against the Iland called Ilha do Bugio, that is, the Iland of sea Cats.

When you are at the depths aforesaid, then southward from you, you shall see an opening called Enseada de Gonsato vaaz, which within it hath a hil on the east side, which sheweth like an Iland or Cliffe, and on the West side it hath two Points sticking out, and when those two Points are right ouer against each other, thē you are in the middle of the channell, and you must be carefull to see ỹ they lye one right against the other, for by that marke you shall runne in the deepest and best place, which is at 27 Spannes of water, with a spring tide, as I haue found it, in the time of the Monson, when you saile to Iapon, hauing an East winde, for with a North wind, you haue lesse water there.

Now to know when you are as farre as the banke, you must vnderstande, that Northward towards the Iland Do Bugio, there lyeth a stony cliffe, which sheweth like a houell, which lieth most Northward of all the rest, & along by the strand it hath a clouen Rocke with two Points, when you haue the aforesaid stony Cliffe like a houell, right ouer against the middle of the aforesaid clouen rocke, then you are vpon the aforesaid banke, and when the aforesaid marke standeth vneuen, on the one or other side, then you shall presently find more depths, which shall bee thus, that as you run Southeast right vpon the thickest and greatest land, on the other side vntill you be at foure and fiue fadome water, which is the point called Varella, and desiring to passe through the east channell, then you must runne Southeast and East Southeast, vntill you haue discouered the Iland Do Lastro, wholly by the end of the Iland Do Bugio, then it is not good for you to runne more southward to shun the stone lying right ouer against the Varella, and when you haue discouered the Iland Do Lastro as I said before, then you must runne along by the aforesaid stone about two cables length from it there you shall haue the depth of 28. and nine and twenty spannes of water with a spring tide: and to know when you are nearest the stone, it is whē you haue wholly discouered the first cliffe of two that lye on the Northside of the Iland Do Lastro, and then you are about a stones cast from the aforesaid stone, at the depth aforesaid, and when you haue wholly discouered the second Cliffe, then you are beyond the stone, you may likewise know it by another marke, which is a white blacke standing vpon the Hill which you see ouer the Towne, and hath a stone which sheweth like a mans head.

When you bring the aforesaid white blacke in the middle of the top of the house of Don Ioan d'Almeyda, then you are right ouer against the aforesaid stone, and whē you are past it, it is good to make towards the land on the Southside, in such sort, that you leaue the two third parts thereof on the side of the town, and one third part on the Southside, and running in that sort, you shall haue more depths then in the middle way, vntill you be vpon the banke which hath no more then fiue and twenty Spannes Water, with high Water of a spring tide. And desiring to knowe when you begin to be right against it, it is when you haue the crossepart or doore of ỹ great church, right against the toppe of a house, that standeth on the strand, which commeth vpon the same way of the same doore right to the strand, so that ỹ doore is wholly discouered, there you haue seuen & twenty or eight and twenty Spannes water, which shall bee when you see or discouer the clocke house or top of S. Paules church, with a hill that standeth behind the same church, and as soone as the said clockhouse is couered, then you shall presently finde more depths, as two and thirtie spannes water, which is foure fadome, which is right ouer against the place where you fetch fresh Water: and going somewhat further forward, you shall finde foure fadome and a halfe & fiue fadome at a spring tide, this was the Road where the shippe called S. Crus, of the burthen of fourteene or sixteene tunnes did anker, and when the said ship did wind with an ebbe, then the Iland Do Lastro lay vncouered, although it was a good way from the Land. You haue a very good token or marke to know when the land on the Southside is nearest to you, then you must make to the Iland Do Lastro, and Northward from it, there is two cliffes, and when those two cliffes are one against the other, then you are in the deepest of the channell, vntill you bee ouer the banke.

The 44. Chapter.

Of the course and streames of the water in the way from *Malacca*, in the time of the Monson, when they ordinarily trauell thether.

FRom the Iland Pulo Catao (lying on the coast of Champa part of the Land of Camboia) to the Varella, (which is a place lying in the way from Pulo catao, towards Malacca, in ỹ same coast of Champa or Camboia) ỹ streames run very strong towards the south: from the Iland Pulo Catao fiue miles forward, ỹ streams run very strong towards the Iland Champello, and the crẽke called A Enseada de Cauchinchina.

And in the monson of China, when you saile from Mallacca, in the months of October, Nouember, and December, thẽ the streames in that part run Northwest.

And from the Month of January forward, they run southwest, that is, towards the sands: therfore such as trauel that way must obserue certain times, and that with good aduise, and as they begin to goe nere the country where the sands lie, (that are right against the coast of Champa) betweene them and the entery of the coast, the streames run as swiftly into the south as a stone flyeth out of a mans hand.

But I aduise you not to goe so nére the Iland Aynao, that you may sée it, vnlesse it be with a North wind, for with an East wind you would be in great danger.

The 45. Chapter.

Of the tides and increasing of the waters of *Malacca*.

IN the entry of the Hauen of Patane, (lying on the East side of the country and coast of Mallacca) to the Iland of Bintao, (which lyeth by the straight of Singa Pura vnder the Equinoctiall line) the streames doe alwaies runne Southward in the months of Nouember and December.

From the Iland Pulo Condor (lying right against the hauen and land of Camboia) to the Iland Pulo Timao) lying on the East side of the coast of Malacca, at such time as you come frõ China) holding your course halfe a strike from the south) the streams run towards the Iland Borneo, and being halfe a strike Southwestward, then the streames run towards the coast of Pan, which lyeth on the coast of the East side of Mallacca.

From Pulo Condor, to the Iland Pulo Sesir (lying right against the coast of Camboia) the streames run Eastward, and by Pulo Sesir in the way towards China, the streames runne to the coast of Champa, and from the Falce Varella (which is distant from the right Varella fiftéen miles, lying on the coast of Camboia) ỹ streames runne Eastward about fiue or sixe myles from the coast, which is at the end of July, and in the month of August.

In the Monson of the South windes, when you saile from Mallacca to China, the streames (from the Gulfe of Pulo Catao, and the Iland Aynao) runne to the crẽke of Enseada da Cauchinchina, vntill the last of December, and from January forward, then the streams (in that Gulfe and countrey) runne towards the Sands that lie ouer against the coast of Champa, in Camboia) from the other side, and the later it is in the yeare from the Month of January forward, the stronger they run towards the sands.

In the Monson of China, when you saile from China to Mallacca, then the streams run very strong from the Iland Pulo Catao, to ỹ Iland Puto Cambir, both lying on the coast of Camboia or Champa.

It happeneth oftentimes, that from the eight and twenty of July to the fourth of August from the Varella to Pulo Catao you haue calme sea, and then you haue the Terreinhos, which are Windes blowing from the land, out of the West and northwest, and the Viracoins, which are winds that come from the Sea, out of the East, Southeast, and east Northeast, & being in the North, they presently change into the south, wherdpon it becommeth calme till the Terreinhos or land winds doe come again, and thus they hold about two miles from the coast, and not further, for they are winds that do only blow vpon ỹ coast, as in other places it is already sufficiently declared, in speaking of the Terreinhos and Viracoins.

When you saile by the Iland af Lequeo Pequeno, or small Lequeo, towards the land of Bungo, in the Iland of Iapon the streames in that country do run eastward to the Iland of Tanaxuma.

From 30 degrées Northward, a little further thẽ to the middle way to Iapon, the streames (from that country to the coast of China) run northward towards the crẽke A Enseada de Nanguyn, in the monson of the south and southwest winds.

In this monson of South and South-west winds, the streams from the Iland Pulo Tayo (lying by the Iland Aynao in the coast of China) run Southwest ward to the Ilands of Sanchoan and Cantao.

The 46. Chapter.

Of the tides both for ebbe and flood by the daies and houres of the Moone, in the haue of *Macau* in *China*, with the height of the same Hauen, found by experience of an expert Pilot.

THe 19. of September I marked the course of the Tides of China, within the hauen of Macau, it being Full Moone, and I found it to be full sea about halfe an houre and somewhat more after eight of the clocke in the morning, which I tryed at the Full moone to see if it would agree with the New Moone.

585. The 3. of Februarie An. 1585. I toke the height of the Sunne, which as then was about 13. degrees from the line, and I found that the Hauen of Macau lieth full vnder 22. degrees, & ½. and as then I likewise tried the tides of the same hauen and found it to be full Sea a little after 12. of the clock, the moone being three daies old, in such sort, that by the same account with a new Moone it is full sea in that hauen at ten a clocke and ½. in the morning, which I also tried by the new Moone.

585. The 16. of Februarie Anno 1585. I marked the Tides within the Hauen of Macau, it being then full moone, and found the first day of the full moone that it was high water at eleuen of the clocke and a halfe before noone.

585. The 2. of June Ann. 1585. I marked the tides in the Hauen of Macau, & found it to be full Sea iust at 12. of the clocke at noone, the moone being foure dayes old, so that after the same account it is full sea at nine of the clocke in the morning, being new moone: but these Tides of China fall not out iustly, vnlesse it be foure daies before and fiue daies after the changing of the Moone, for then there is as much water as vpon the third day, which I affirme to be most true, because I haue often and many times tryed it to be so. The cause is, for that before it, it is all Ilands and Channels, so that when the waters beginne to fall, they ebbe not aboue three houres, but with an East wind they ebbe with a greater course.

The 47. Chapter.

Of the signes and tokens of the tides, waters, and windes vpon the coast of *China* and in the way to *Iapon*.

IN the time of the monson of the South and South-west windes, it is most certaine in the whole coast of China and the way to Iapon, that when the winds of the monson blow, and from thence run into the East, that they turne not againe out of the East into the south, but from thence into the North: and hauing continued there for a certaine time, they turne againe into the east, and from thence into the South, & if it be a North-east wind, then it turneth often times into the South west, and not into the East, but not often, but the surest is as afore-said. It changeth also often times from North to South, and not into the East, which is very common, and when the Sunne setteth and hath some red carnation cloudes about it, and that many beames issueth from the Sunne, in such manner, that it seemeth to blaze, then it is a signe of great stormes and tempests. Likewise in the rising and going downe of the Moone, if it sheweth in the like maner, it is a signe of stormes and tempests.

When the Sunne riseth so faire and clere, that you may in a manner see into it, and perfectly discerne the compasse thereof, then it signifieth good weather. The like doth it signifie in the setting of the Sunne: and when the Sunne in the rising or setting is red and of a dead couler, and so darke that you may see it round about, not casting forth any beames, it signifieth calme weather: The like doth the Moone.

In the time of the monson when the Northeast winds doe commonly blowe, and that the clouds at the Sun-setting bee red, then it signifieth North winds, when in diuers places of the sea you see skumme driuing vpon the water as white as Cotton, being about a finger long, then it signifieth tempests and foule weather: This skum proceedeth of the small waues that breake, wherof there are many in y place.

In the moneth of July there bloweth other winds in those places then the monson running from one place to the other, till in the end they be northeast, then it is certain it will be tempest & foule weather.

If from the Iland of Lamao to the Cape of Sumbor, in the monson of the South and Southwest winds, you find an East winde with great heate, and some great droppes of water, it signifieth foule weather.

The 48. Chapter.

In what dayes and moneths you find tempests and foule weather in the coast of *China*.

FRom the seuenth to the eleuenth of June, often and commonly vpon the coast of China there are great tẽpests. From the beginning of July to the 26. of the same moneth, you are neuer frée nor out of danger of tempests and foule weather, for that all that time you haue foule stormie weather, the wind neuer staying in one place, but running round about the compasse. From the 12. of August forward, in the whole Mone of September to the end of October, all that time there is continually foule weather.

The 49. Chapter.

Of the times of faire weather vpon the coast of *China*.

THe whole moneth of June (except it be from the seuenth to the eleuenth day) there is very litle foule weather, for that vnlesse it be vpon the daies afore said, you haue the windes of the monson, with faire and cléere weather without stormes, to saile from the Iland Pulo Cantao to the Ilandes Cantao and Macau without stormes: you must set saile on the 26. of July, and saile till the 12. of August, and all that time you are without tempests. In the middle way from the Iland of Iapon to the coast and land of Liampo, you haue alwaies West windes, which blowe in Iapon in the moneths of Nouember and December.

The 50. Chapter.

A briefe description of the course from *Macau* in *China*, to *Noua Spaigna*, with the scituations of the countries.

PUtting out of the East channell of the Hauen of Macau, then you must hold inward to sea as much as you may, and hauing a contrarie winde, runne as long as the wind giues you leaue to kéep that course, but if the winde be scant, whereby you may not holde your course Northeast, or Northeast and by North, then turne on the other side as long as the wind serueth, that you may run Southeast for the space of thrée or foure daies, for it is better to kéepe Southeast then to run Northward. This course you shall holde as the winde serueth you, vntill you think you are 300. miles from the land: and being there, you must run 200. or more miles beyond Iapon, and although you holde your course North, yet you néed not feare any thing, kéeping good account of the wracking or winding of your compasse towardes the West, for it might hinder you much, running as often as you can Southeast, or to Lofeward, as also not leauing ỹ course of Northeast, as often as you can, vntill you be vnder the height. In the gulfe you shal sée certaine great blacke birds, which is a signe that you are farre to Seaward, and if you sée them about euening, & that they stretch their legs out along by their tailes, then loke to your selfe, for it signifieth foule weather: When you come within 200. miles or more of the other land, then you shall lose the sight of those birdes, and if the wind and weather driue you vnder many heights, and that you sée many heapes of weéds driuing vpon the water, which are commonly séene when you are 100. and 120. myles inwarde to sea, then you must runne on the outside of Iapon Southeastward, till you be vnder 31. and 32. degrées, and as then knowing the land, which will lie hard by: whe you sée it first, you must runne without it, and beware you run not vpon the Iland called Ilha de Sedros, that is, the Iland of Cedar trées, and make no account by the course of the Sea or compasse, for the Iland of Cedars lyeth by the Cape of S. Lucas, béing verie false in the course, because the land (if it lay by it) doth come more and likelier out, then it doth towardes the South. The Cape of Saint Lucas, is a high land, and sheweth (when you are hard by it) as if it had stonie cliffes sticking out of it, the end thereof béing verie blacke shining and darke, the Land thereof presently running inwards towards the North, and if you néed fresh water, within the cliffes of the said Cape of S. Lucas, there is a great sandie strande, where you haue a verie good Rode to anker,

ker, where close by the sea you find great store of fresh water. From thence you shall crosse ouer to the other side, vpon the Southeast bough, without the Marias, which is a better course then inward: all the coast is faire and good, so that you may well runne along by it, vntill you come to certaine cliffes lying by the Hauen called El Puerto de la Natiuidad, where within the creeke you presently finde the Hauen of Saint Iago de Colima, the marks whereof are these: On the East side it hath a round hoüell that descendeth downward, if you be forced to put into it, you must vnderstand, that it hath a great mouth or entrie aboue two or three miles wide, wherin you haue no cause to feare any thing, but that you see before your eies: you must runne into it till you be cleane within the point, where you haue a riuer of fresh water that runneth into the Sea, where you shall find Spanish Fishermen: if you desire to saile further, you must frō thence to the hauen of Acapulco run for the space of 80. miles along by the shore, for it is verie faire and cleare till you be at the end of the high land, that is, to the Hauen called El Puerto del Marques, which a farre off sheweth like an Iland, but when you goe so nére it that you may well discerne it to be firme land, then on the vpper part thereof you shall see some white stones, which shewe like white Rundereu, that goe in the way, you may freely runne towardes it, till you begin to see the mouth therof, and then put into it. This in briefe in my opinion, is the best course that you may hold in this voiage, which I would likewise haue holden if I had gone thorough with the voiage.

The 51. Chapter.

A true description of the course from the Ilands of *Los Lucones*, or to the Hauen of *Acapulco* in new Spaine, and how you should saile thither from *Macau* in *China*, with a note of the commodities and profits made by the wares and merchandises of *China*, with the scituation, course, times, and miles of the same countries: all particularly set downe for such as desire to trauell into those countries.

YOu shall put out of the Hauen of Manilla lying in the Iland of Lucones, vnder 14. degrées & ½. on the North side of the Equinoctial line, the mouth being Southwest, in the moneths of June and July, as wind & weather serueth to put out, running along the coast of the same Iland and betwéne the Iland of Mindoro, or by the East point, vntill you be out of the Channell (where you enter when you come out of the sea, lying 100. miles from Manilla vnder 13. degrées and ½.) betwéne the last and the furthest point of the same Iland of Lucones and the point of another Iland called Tandaya, betwéne the which the aforesaid channell doth runne: and when you are out of the Channell, you must runne Eastward as long as the winde serueth: which course you shall alwaies hold, vnlesse the wind let you, because you depart vnder 13. degrées and ½. sailing to the hauen of Acapulco, lying vnder 17. degrées, but because the winde in those countries in Summer (which is the time that men set saile as aforesaid) is very slacke, although it be the monson, in such manner, that when it beginneth to rise, you may not hold your course Eastward, & as long as the winde is not Southeast, you must still runne Northeast as long as you can, but when it is East Southeast, and East, then you must wind Southward, till the wind serueth to runne Northeast: in this manner you saile 1700. miles, to the coast of the countrey of Noua Spaigna, still kéeping to seaward from the Iland of Iapon as much as possibly you can, because that certaine shippes that went late to Saile (passing close by Iapon) had stormie weather, and saw the Iland called A Ilha do Fogo, that is, the fiery Iland, one of them putting into the Hauen of Xaxuma in the Iland of Iapon, there to saue it selfe, as it did: therefore such as kéepe 100. miles to Seaward from it, holde a good course, for that running farre to Lowseward from those Ilandes, you fall vpon the coast of new Spaine vnder small heights, but whē you fall on the coast vnder 35. degrées, there you hold a good course, but when you come to it vnder 38. and 40. degrées, which is the furthest lande that is discouered or knowne (called El Cabo de Mendosino) you shall haue great labour and paine, because that there you begin to haue high and hollowe waues, by reason winter is at hand, as also because the shippes comming from the Iland of Lucones, are but easily prouided of their necessaries.

When you see the coast and lande of Noua Spaigna, then you beginne to haue Northwest winds, which from thence is

a right

a right forewinde, because you runne almost all along that coast, although in some places you kéepe somewhat further off, because of the créekes that are therein, you runne along by the coast, which is all faire and cléere till you come to the Hauen of Acapulco, which is fiue or seuen hundred miles.

And if you desire to saile thither from Macau in China, you must be ready to set saile as soone as the winde is Southwest, to put out with the coniunction of the Moone in the moneths of June and July, holding your course towards the furthest point or hooke of the Iland of Lucones, lying vnder 20. degrées, called Cabo de Boiador, which is ninetie miles from the Hauen of Macau.

From the Ilands called Ilhas dos Baboranes (lying by the coast of the same land and Cape de Boiadar) to the Iland of Caiagon, that is, (the Iland of the Kettle) you runne East and West, and when you are past those Ilands, running betwéene them, then you must holde your course as you did from the Hauen of Manilla as aforesaide, alwaies kéeping it as much as wind and weather will permit, which is the way the Spaniards doe now meane to saile, running to the Ilands of Maluco, and from thence crosse ouer to Noua Spaigna, which is the same course that Franciscus Gualle (Captaine and Pilot of the shippe that came out of Noua Spaigna into the Hauen of Macau) helde: from whence hée departed againe the 25. of July with a Southwest wind, in the time and coniunction of a full moone, with whome at the same time departed the shippe of Ayres Gonsalues de Miranda, which captaine Gualle is said not to haue béene longer in his voiage then thrée moneths and a halfe to the coast, and from thence a moneth and a halfe more to the Hauen of Acapulco, and another shippe that the same yéere set saile from Manilla, was betwéene eight and nine moneths at sea, and in the end arriued in the Hauen of Acapulco, all then being almost dead and the ships in manner spoiled, and another shippe was but fiue moneths on the way, but the ordinary voiage is about fiue moneths, little more or lesse. The reason why it is better sailing from Macau then from Manilla, is, because there you haue no hinderances nor lets, but you may presently hold on your course as you are for the space of 100. miles frō Manilla along through the chanell, till you be out, whereby some shippes haue consumed so much time, that it was the cause that some of them were cōstrained to put backagaine, and could not performe their voiage: but being in the mouth or issue of the channell aforesaid, then it is a better voiage then from Macau, because it lieth 150. miles further to Lowewarde, if it had not the other hindrance of comming out, as I said before.

When the ships saile from Noua Spaigna to Manilla or Macau, then they set saile in Lent, alwaies sailing with a forewind, with the windes called Brisas, which are East and East Northeast winds, which doe blowe there with the monson of the time, and it chanceth often times that many of them saile 50. or 60. daies togither without striking any of the sailes, still hauing a full wind, neuer séeing any land nor till this day euer any ship was cast away in those countries.

The shippe wherewith you will make this voiage must be very good to saile in a wind, as also very well prouided of all necessaries, specially a Spanish Pilot and 12. Saylors, (because that through all the coasts of the Orientall Indies, they vse Indian Saylors, as Arabians and such like, that are not vsed nor can not skill of other voiages, and would be verie farre to séeke if they should be led a new course) among the which it were good to haue some Spaniards (such as haue sailed that way) to know the land, which you shall alwayes find at Macau, if you find them not in India. For other necessaries concerning the shippe, you shall finde of all things sufficient in China.

The gaines and profits of all sortes of wares of China are verie great, except rawe silke, whereby they haue verie little gaine, for there they rather desire it readie spunne: and although there should bée much solde there, yet that were no reason or cause why they should carrie much thither, because it should not hinder the voiage and trafficke of them of Iapon into the East Indies, for there are many other kindes of wares great store to carrie thither, wherein there is much more profit then in silke.

Of the common wares and merchandises that the Spaniards in the Ilands of Lucones or Phillippinas doe buy, (and yet they buy them much dearer there then they should buy them in China) in newe

Spaine

Spaine, they gaine but fiue for one, and in Peru ten for one, whereof they are ſure, for that the Portingales that haue gone from hence thither, in the ſhip that came hither haue gained ſo much by the wares they carried with them, that the time that they ſtayed for their returne, ſeemed to them a thouſand yéeres: and as they report, the Viceroy of Noua Spaigna and all the other gouernours and gentlemen of the countrie, haue a great deſire to vſe the trade, and doe much loke after it.

Many are of opinion, that to ſaile that way to Peru, it would be a longer voiage, for that when you are at Acapulco, you muſt take another way and hold another courſe of 700. miles long, from Acapulco to the Hauen of Callande Lyma, which is the Metropolitane Cittie of Peru, lying vnder ten degrées on the South ſide of the Equinoctiall, and you ſhould make your voiage in the ſame yéere: and further it is a countrey of great charges and expences, whereby you ſhould loſe and ſpend all that you ſhould gaine, more in that countrey then in new Spaine, becauſe the countrey of newe Spaine is more aboundant in all kinde of neceſſaries & victuals then Peru, and therefore your charges is leſſe.

The 52. Chapter.

The true and perfect deſcription of a voiage performed and done by *Franciſcus de Gualle* a *Spaniſh* Captaine and Pilot, for the Viceroy of new *Spaine*, from the Hauen of *Acapulco* in new *Spaine*, to the Iſlands of *Lucones* or *Phillippinas*, in the Hauen of *Manilla*, and from thence to the Hauen of *Macau* in *China*, and from *Macau* backe againe to *Acapulco*, accompliſhed in the yeere of our Lorde 1584.

THe tenth of March in the yéere of our Lord 1582. wée ſet ſaile out of the Hauen of Acapulco, lying in the country of new Spaine, directing our
1582. courſe to the Iſlands of Lucones or Philippinas Weſt Southweſt, running in that manner for the ſpace of 25. miles, till wée came vnder 16. degrées, that ſo wée might ſhun the calmes by ſailing cloſe by the ſhore. From thence forward we held our courſe Weſt for the ſpace of 30. miles, and being there, we ranne Weſt, & Weſt and by South, for the ſpace of 1800. miles, to the Iſland called Ilha d'Engano, which is the furtheſt Iſland lying in the South partes of the Iſlands called de los Ladrones, that is, the Iſlands of Rouers, or Iſlas de las Vellas, vnder 13. degrées and ½. in latitude Septentrional, and 164. degrées in longitude Oriental, vpon the fixed Meridional line, which lieth right with the Iſland of Tercera. From thence wée held our courſe weſtward for the ſpace of 280. miles, till we came to the point called El capo de Eſpirito Santo, that is, the point of the Holy Ghoſt, lying in the Iſland Tandaya, the firſt Iſlãd of thoſe that are called Philippinas, Lucones, or Manillas, which is a cuntry with few hils, with ſome mines of brimſtone in the middle thereof. From the point aforeſaid we ſailed Weſt for the ſpace of eightéene miles to the point or entrie of the channell, which runneth in betwéene that Iſland and the Iſland of Lucon. This point or entrie lieth ſcarſe vnder 12. degrées. All the coaſt that ſtretcheth from the entry of the chanell to the point El çapo del Spirito Santo, is not very faire.

Eight miles from the ſaid point lyeth a Hauen of indifferent greatnes, called Bahya de Louos, that is, the Baye of Wolues, hauing a ſmall Iſland in the mouth thereof: and within the Channell about halfe a mile from the end of the ſaid Iſland, lyeth an Iſland or Cliffe, & when you paſſe by the point in the middle of the channell, then you haue 25. fadome déepe, with browne Sand: there we found ſo great a ſtreame running weſtward, that it made the water caſt a ſkum as if it had béene a ſand, whereby it put vs in feare, but caſting out our Lead, we found 25. fadome déepe.

From the aforeſaid entrie of the channell North, and North and by Eaſt, about ten miles, lyeth the Iſland of Catanduanes, about a mile diſtant from the land of Lucon, on the furtheſt point Eaſtward, and from the ſame entrie of the channell towards the Weſt and Southweſt, lyeth the Iſland Capuli about fiue miles from thence, ſtretching Weſt Southweſt, and Eaſt Northeaſt, beeing fiue miles long and foure miles broad, and as wée paſt by it, it lay Northward from vs, vnder 12. degrées and ¾. and ſomewhat high lande. Foure miles from the aforeſaid Iſland of Capuli Northweſtward, lyeth the thrée

Iſlands

Islands of the Hauen of Bollon in the Island of Lucones, stretching North and South about foure miles, distant from the firme land about halfe a mile, whereof the furthest Southward, lyeth vnder 13. degrées: In this channell it is twentie fadome deepe, with white Sand, and a great streame, running Southeast, wée passed through the middle of the channell. From this Channell wée held our course Southwest, and Southwest and by West, for the space of twentie miles, vntill wee came to the West end of the Island of Tycao, which reacheth East and West 13. miles. This point or hooke lieth vnder 12. degrées and ½. In the middle betwéene this Island and the Island Capuli there lyeth thrée Islands called the Faranias, and we ranne in the same course on the North side of all the Islands, at the depth of 22. fadome with white sand.

From the aforesaid West point of the Island Tycao to the point of Buryas, it is East and West to saile about the length of a mile, or a mile and a halfe, we put into that channell, holding our course south and south and by west about thrée miles, vntill we were out of the channell at sixtéene fadome deepe, with halfe white and reddish sande in the Channell, and at the mouth thereof, whereof the middle lyeth vnder 12. degrées and ⅔. and there the streames runne Northward.

The Island of Buryas stretcheth northwest and Southeast, and is lowe land, whereof the Northwest point is about thrée miles from the coast of Lucon, but you can not passe betwéen them with any shippe, but with small Foists and Barks of the countrey. This shallow Channell lieth vnder 12. degrées, and running thorough the aforesaid channell betwéen the Islands Tycao and Buryas, as I said before, we sailed Southward about 2. miles from the Island of Masbate, which stretcheth East and West eight miles long, being in breadth foure miles, and lieth vnder 12. degrées and ⅓. in the middle therof, and is somewhat high land.

From the said channell betwéene Tycao and Buryas, we held our course West Northwest for thirtéene miles, leauing the Island Masbate on the South side, and the Island Buryas on the North side, at the end of thirtéene miles we came by an Island called Banton, which is in forme like a Hat, vnder 12. degrées and ⅔. when we had sailed the aforesaid thirtéene miles and eight miles more, on the South side we left the Island called Rebuian, which stretcheth Northwest, and Northwest and by North, and Southeast, and Southeast and by South, for the space of eight miles, béeing high and crooked Lande, whereof the North point lieth vnder 12. degrées and ⅔. and there you finde 35. fadome deepe, with white sand.

From the aforesaide Island of Banton Southward nine miles, there beginneth and followeth thrée Islandes, one called Bantonsilla, which is a small Island in forme of a Sugar loafe: the second Crymara, béeing somewhat great in length, reaching East and West about 2. miles: the third Itaa, or the Ile of Goates, hauing certaine Houels. By all these Islandes aforesaide you may passe with all sortes of Shippes, whereof the foremost lyeth Southward vnder 12. degrées and ¼. from the Island Bantonsilla, or small Banton, we helde our course Northwest, for the space of foure miles, to the Channell betwéene the Islands called de Vereies, and the Island Marinduque, the Vereies lying on the South side vnder 12. degrées and ¼. (which are two small Islands like two Frigattes) and the Island Marinduque on the North side vnder 12. degrées and ⅔. which is a great Island, stretching West Northwest, and East Southeast, hauing in length twelue, and in breadth seuen miles. On the North side with the Islande Lucon it maketh a long and small channell, running somewhat crooked, which is altogither full of shallowes and sandes, whereby no ships can passe thorough it. The furthest point Westward of the same Island, lyeth vnder 13. degrées and ⅓. it is high lande, on the East side hauing the forme of a mine of brimstone or fiery hill, and on the west side the land runneth downeward, at the point thereof being round like a loafe of bread: in the Channell betwéene it and the Vereies, there are eightéene fadome deepe, with small blacke sand.

From the aforesaide Channell of Vereies and Marinduque, we held our course West Northwest twelue miles, to the lande of Mindoro to the point or Hooke called Dumaryn, lying full vnder thirtéene degrées: fiue miles forwarde from the said Channell, on the South side wée left an Island called Ilha del Maestro del Campo,

Campo, that is, the Iland of the Cozonell, lying vnder twelue degrées and ⅓. which is a small and flat Iland: In this course wee had 45. fadome déepe, with white sand.

By this point or end of the Iland Marinduque, beginneth the Iland of Myndoro, which hath in length East and west fiue and twentie miles, and in breadth twelue miles, whether of the furthest point Southward lieth vnder thirtéen degrées, and the furthest point Northwarde vnder thirténe degrées and ⅔. and the furthest point Westwarde vnder thirténe degrées. This Iland with the Iland of Lucon maketh a Channell of fiue miles broad, and ten or twelue fadome déepe with muddie ground of diuers coulers, with white sande. Fiue miles forward from Marinduque, lieth the riuer of the towne of Anagacu, which is so shallowe, that no shippes may enter into it. From thence 2. miles further, lieth the Ilands called Bacco, which are three Ilands lying in triangle, two of them being distant from the land about three hundred cubits, and betweene them and the land you may passe with small shippes: and from the lande to the other Iland are about two hundred cubites, where it is altogither shallowes and sandes, so that where the shippes may passe outward about 150. cubits from the land, you leaue both the Ilands on the south side, running betwéen the third Iland and the riuer called Rio del Bacco, somewhat more from the middle of the Channell towards the Iland, which is about a mile distant from the other: the Channell is ten fadome déepe, with mud and shelles vpon the ground: the riuer of Bacco is so shallowe, that no shippes may enter into it. From this Iland with the same course two miles forward, you passe by the point called El capo de Rescaseo, where wee cast out our Lead, and found that a man may passe close by the land, and there you shall find great strong streames: and halfe a mile forward with the same course, lyeth the towne of Myndoro, which hath a good hauen for shippes of three hundred tunnes. Three miles Northward from the same Hauen, lyeth the Iland called Cafaa, stretching East and West, béeing Hill ground.

From the said towne of Myndoro, wée helde our course West Northwest eight myles, till wée came to the point or hooke of the Sandes called Tulen, lying vpon the Iland of Lucon, which Sande or Banke reacheth into the sea halfe a mile from the coast: you must kéepe about an hundred cubites from it, where you finde eight fadome water, muddie and shelly ground: you runne along by those sands North, and North and by West for the space of two myles, till you come to the riuer called Rio de Anasebo, all the rest of the coast called De los Limbones to the mouth or entrie of the Baye called Manilla, (which are foure miles) is sayled with the same course. The Limbones (which are Ilands so called) are high, in forme like a paire of Organs, with good Hauens for small shippes, running along by the Limbones: and two miles beyond them on the South side, wée leaue the Ilands of Fortan, and foure Ilands more, but the three Ilandes of Lubao, which are verie lowe lying vnder thirténe ⅔ 13. degrées and ⅓. and the Limbones lie in the mouth or entrie of the Baye of Manilla vnder 14. degrées and ¼.

From thence wée ranne Northwest for the space of sixe miles to the Hauen of Cabite, kéeping along by the land lying on the West side, where it is shallowe, and is called Los Baixos del Rio de Cannas, the shallowes of the riuer of Réedes: all along this Baye in the same course, there is from ten to foure fadome déepe.

Béeing by the point or Hooke of Cabite, then wée kept but an hundred paces from it, running Southwest, South Southwest, ⅔ South, vntill wée discouered the whole mouth or entrie of the bay, where wée might anker at foure fadome about two hundred cubits from the land, and then the towne of Manilla was two miles Northward from vs.

The 53. Chapter.

The course and voiage of the aforesaid *Franciscus Gualle* out of the Hauen or Roade of *Manilla*, to the Hauen of *Macau* in *China*, with all the courses and scituations of the places.

Sayling out of the Hauen of Cubite, lying in the Bay of Manilla, wée helde our course Westward for the space of eightéene myles, to

the point called El Cabo de Samballes, and when wée were eight miles on our way, wée left the two Ilandes Maribillas on the South side, and sailed about a mile from them: the point of Samballes aforesaid, lyeth vnder fourténe degrées, and ⅔. being low lande: at the end of the same coast of Lucon, on the West side.

Frō the hoke or point aforesaid, we ran North, and North and by West, for the space of fiue and thirtie miles (about a mile from the coast of Lucon) to the point called Cabo de Bullinao, all this coast and Cape is high and Hill ground, which Cape lyeth vnder sirténe degrées and ⅔. From this Cape de Bullinao, wée helde our course North, and North and by east, for fiue and fortie miles to the point called El cabo de Boiador, which is the furthest lande Northward from the Iland Lucon lying vnder 19. degrées.

The Cape de Bullinao béing past the land, maketh a great Créke or Bough, and from this Créke the coasts runneth North to the point of Boiador, béing a land full of Cliffes and Rockes that reach into the Sea, and the land of the hoke or point is high and hilly ground.

From the point of Boiador, we helde our course West Northwest an hundred and twentie miles, vntill wée came to the Iland called O Ilha Branco, or the white Iland, which is a small Iland, lying in the beginning of the coast and Baye of the riuer of Canton vnder two and twentie degrées, hauing foure and twentie fadome browne muddie ground.

From the same Iland Ilha Branco, wée helde the aforesaide course of West Northwest, for the space of sirténe miles, to the Iland of Macau lying in the mouth of the riuer of Canton, and maketh the riuer two mouths or entries, and is a small Iland about thrée miles great.

The 54. Chapter.

The Nauigation or course of the aforesaid *Francisco Gualle* out of the Hauen of *Macau* to new *Spaine*, with the scituation and stretchings of the same, with other notable and memorable things concerning the same voiage.

WHen we had prepared our selues and taken our leaues of our friends in Macau, we set saile vpon the foure and twentie of July, holding our course Southeast, and Southeast and by East, béing in the wane of the Mone, for when the mone increaseth it is hard holding the course betwéne the Ilands, because as then the water and streames runne verie strong to the Northwest, wée sayled through many narrow Channels by night, hauing the depth of eight and ten fadome, with soft muddie ground, vntill we were about the Iland Ilha Branco, yet we sawe it not, but by the height we knew we were past it.

Being beyond it, we ran East southeast, an hundred and fiftie miles, to get aboue the sands called Os Baixos dos Pescadores, and the beginning of the Ilands Lequeos on the East side, which Ilandes are called As Ilhas Fermosas, that is, the faire Ilandes. This I vnderstood by a Chinar called Santy of Chinchon, and hée said that they lie vnder 21. degrées and ⅔. there it is thirtie fadome déepe, & although we saw them not, notwithstanding by the height and depth of the water we knewe we were past them.

Being past the faire Ilands, we held our course East, and East and by North, for two hundred and sirtie miles, vntill we were past the length of the Ilands Lequeos, sayling about fiftie myles from them, the said Chinar told me, that those Ilandes called Lequeos are very many, and that they haue many and verie good Hauens, and that the people and inhabitants thereof haue their faces and bodies painted like the Bysayas of the Ilands of Lucon or Philippinas, and are apparelled like the Bysayas, and that there also are mines of gold: He said likewise that they did often come with small shippes and Barkes laden with Buckes and Hartes hides, and with gold in graines or verie small pieces, to traffique with them of the coast of China, which he assured me to be most true, saying that he had béene nine times in the small Iland, bringing of the same wares with him to China, which I beléeued to be true, for that afterward I enquired thereof in Macau and vpon the coast of China and found that he said true. The furthest or vttermost of these Ilands both Northward and Eastward lie vnder 29. degrées.

Béing past these Ilands, then you come to the Ilandes of Iapon, whereof the first lying West and South is the

Iland

Iland of Firando, where the Portingales vse to trafficke, they are in length altogether a hundred and thirty miles, and the farthest Eastward, lyeth vnder two and thirty degrées, we ran still East, and East and by North, vntil we were past the said a hundred and thirty miles.

All this information I had of the aforesaid Chinar, as also that there I should see some mynes of Brimstone, or fiery Hils, being seuenty miles beyond them, & thirty miles further I should finde foure Ilands lying together, which I likewise found as hee had tolde mee: For that being in Iapon hee said hee had there séene certaine men of a very small stature with great roules of Linnen cloth about their heads, ý brought gold in small péces, and some white Cangas of Algodon, (which are péces of Cotton, Linnen so called by the Chinars) as also salt fish, the Spanish Atun, or Haberdine, which hee said, came out of other Ilandes East ward from Iapon, and by ý tokens and markes he shewed me, I gessed whereabout those Ilands should bee, and found them not farre from whence hée said they lay, hee said likewise that all the Ilands of Iapon haue good hauens and Channels, being a country full of Rice, Corne, Fish, and Flesh, and that they are an indifferent and reasonable people to Trafficke with, and that there they haue much siluer.

Running thus East, and East and by North about thrée hundred miles from Iapon, we found a very hollow water, with the streame running out of the North and Northwest, with a ful and very broad sea, without any hinderance or trouble in the way that we past, and what winde soeuer blewe, the Sea continued all in one sort, with the same hollow water and streame, vntill we had past ý seuen hundred miles, about two hundred myles from the coast and land of newe Spaigne, where wee began to lose the said hollow sea and stream, whereby I most assuredly thinke and beléeue, that there you shall find a Channell or straight passage, betwéene the Firme land and new Spaigne, and the Countries of Asia and Tartaria. Likewise all this way from the aforesayed seuen hundred miles, we found a great number of whale fishes, and other fish by the Spaniards Atun, whereof many are found in the coast of Gibraltar in Spaigne, as also Albacoras and Bonitos, which are all Fishes, which commonly kéepe in Channels, straights, and running waters, there to disperse their séed when they bréed, which maketh me more assuredly beléeue, that thereabouts is a Channell or Straight to passe through.

Being by the same course vpon ý coast of new Spaigne, vnder seuen and thirty degrées and ½. wee passed by a very high and faire land with many Trées, wholy without Snow, and foure miles from the land you find thereabouts many drifts of roots, leaues of Trées, Réedes, and other leaues like Figge leaues, the like whereof wee found in great abundance in the country of Iapon, which they eat, and some of those that wée found, I caused to be sodden with flesh, and being sodden, they eat like Colewortes, there likewise wee found great store of Sea wolues, which wee call Sea dogges, whereby it is to bée presumed and certainely to bee beléeued, that there are manye Riuers, Bayes, and Hauens along by those coasts to the Hauen of Acapulco.

From thence wee ranne South-east, Southeast and by South, and South-east and by East, as we found the wind, to the point called El Cabo de Saint Lucas, which is the beginning of the land of Califfornia, on the Northwest side, lying vnder two and twenty degrées, being fiue hundred myles distant from the Cape De mendosino.

In this way of the aforesaied fiue hundred myles, along by the coast, are manye Ilands, and although they bee but small, yet without doubt there are in them some good Hauens, as also in the Firme Land, where you haue these Hauens following, nowe lately found out, as that of the Iland of Saint Augustine, lying vnder thirtye degrées and ¼. and the Iland called Ilha de Sedros, scarce vnder eight and twentie degrées and ¼. and the Iland lying beneath the Saint Martyn, vnder thrée and twentie degrées and ½. all this coast and Country, as I thinke is inhabited, and sheweth to bee a verye good Countrey, for there by night wee sawe fire, and by day smoake, which is a most sure token that they are inhabited.

From the Point or hooke of Saint Lucas, to the South-east side of Calliffornia, wee helde our course East South-east, for the space of eightye myles,

to the point called El cabo de las corrientes, that is, the point of the streames lying vnder ninténe degrées ¢ ½. and running this course Northward about a mile from vs, we sawe thrée Iſlands called las tres Marias, (that is, the thrée Maries) running the same course. About foure miles from the other Iſlandes, there are other Iſlands reaching about 2. or thrée miles: All this way from the mouth or Créeke of California aforesaid for the space of the said 80. miles, there are great streames that runne Westward.

From the point or Cape de las Corrientes, wée ranne Southeast, and sometimes Southeast and by East, for the space of an hundred and thirtie miles to the hauen of Acapulco. In this way of an hundred and thirty miles, being 20. miles on the way, we had the Hauen of the Natiuidade, that is, the birth of the Virgine Mary: and other eight miles further, the Hauen of Saint Iago, or Saint Iames: and sire miles further, the sea Strand called la Playa de Culyma, that is, the Strand of Culyma. All this coast from California to the Hauen of Acapulco is inhabited by people that haue peace and traffique with the Spaniards, and are of condition and qualities like the people of the other places of new Spaine.

The Conclusion of the Author of this last Voyage.

ALl this Description and Nauigation haue I my selfe séene, pro-ued, and well noted in my Voiage made and ended in the yéere of our
1584. Lord 1584. from great China out of the Hauen and riuer of Canton, as I will more at large set it downe vnto your honour, with the Paralell and Meridian thereof, as God shall permit me time and leysour, whome I beséech to send you long and happy dates: and the same haue I truly translated out of Spanish into low Dutch *verbatim* out of the Originall coppie, that was sent vnto the Viceroy of the Portingall Indies.

The 55. Chapter.

The Description of a Voyage made by a Pilot called *Nuno da Silua* for the Vice-

roy of new *Spaine*, the 20. of May in the yeere of our Lorde 1579. to the towne of *Mexico*, from whence it was sent to the Viceroy of the *Portingall Indies*, wherein is set downe the course and actions passed in the Voyage of *Sir Francis Drake* that tooke the aforesaid *Nuno da Silua* by the Islands of *Cabo Verde*, and carried him along with him thorough the Straightes of *Magellanes*, to the Hauen of *Guatulco* in newe *Spaine*, where he let him goe againe. 157

NVno da Silua borne in Porto, a Citizen and inhabitant of Guaia, saith, that hée departed out of his house in the beginning of Nouember in the yéere of our Lorde 1577. taking his course to Cabo Verde, or the gréene point, where hée ankered with his shippe close by the Hauen of the Iland of Saint Iames, one of the Iſlands of Cabo Verde aforesaid, béeing the nintéenth of Januarie in the yéere of our Lorde 1578. and lying there, there came sire shippes, which séemed to be English men, whereof the Admirall boorded his shippe, and by force with his men hée toke him out of his shippe, bringing him in the boat abord the Admirals shippe, leauing some of his best men abord his shippe: and although the fortresse of the Iland shot foure or sine times at them, yet they hurt not the English men: who hauing done, set saile from thence to the Iland of Braua, that is, the wild Iland, taking with them the shippe of the saide Nuno da Silua: béeing there, they filled certaine vessels with fresh water, from thence holding their course inwarde to Sea, hauing first with a boat set the men of Nuno da Siluas shippe on lande, onley kéeping Nuno da Silua in his shippe, as also his shippe with the wines that were therein, and Nuno da Silua saith, the cause why they kept him on boorde was, because they knewe him to be a Pilot for the coast of Brasilia, that hée might bring them to such places in those countries as had fresh water. 157 157 157

Béeing put off from the Iland of Braua, they helde their course to the lande of Brasilia, which they descried vpon the first of Aprill, vnder the height of 30. degrées:

and without landing or taking in fresh water, they held on their course to the riuer Rio de la Plata, that is, the riuer of Siluer, lying vnder fiue and thirtie degrées, little more or lesse, where they went on lande, and prouided themselues of fresh water. From thence they helde on their course till they came vnder nine and thirtie degrées, where they ankered: and béeing there, they left two of their fire shippes behinde them, and sailed but foure in companie (that of Nuno da Silua béeing one) till they came to the Baye called Baya de las Islas, that is, the Baye of the Islands, lying vnder nine and fortie degrées, where it is said, that Magellanes lay and wintered there with his Shippe when hée first discouered the Straight, which now holdeth his name. In this Bay being the twentie of June, they entred, and there ankered so close to the land, that they might send to it with a Harquebush shot, and there they saw the land to be inhabited with Indians, that were apparelled with skinnes, with their legges from the knées downwarde, and their armes from the elbows downward couered, all the rest of their bodies béeing naked, with bowes and arrowes in their handes, being subtill, great, and well formed people, and strong and high of stature, where fiue of the English men went on land to fetch fresh water, and before they leapt on land, foure of the Indians came vnto their boate, to whome the English men gaue bread and wine: and when the Indians had well eaten and dronke, they departed thence: and going somwhat farre from them, one of the Indians cryed to them, and saide: Magallanes, Esta heminha Terra, that is, Magallanes, this is my countrey: and because the English men followed them, it séemed the Indians fledde vpward into the lande, and béeing somewhat farre off, they turned backe againe, and with their arrowes slewe two of the English Shippers, one being an English man, the other a Netherlander: the rest came backe againe and saued themselues in the boate, wherewith they presently put off from the shoare, and there they stayed till the seuentéenth of August, vpon the which day they set saile, running along by the coast about a mile and a halfe from the lande, for there it is all faire and good ground, at twentie, and fiue and twentie fadome déepe, and were about foure or fiue dayes before they came to the mouth or entrie of the Straightes, but because the winde was contrarie, they stayed till the foure and twentie of August before they entred.

The entrie or mouth of the Straight is about a mile broad, on both sides béeing bare and flat land, on the North side they sawe Indians making great fires, but on the South side they saw no people stirring. The foure and twentie day aforesaide, they beganne to enter into the straights, with an East Northeast wind. This Straight may be about an hundred and ten miles long, and in breadth a mile about the entry of the Straight, and halfe way into it, it runneth right forth without any windings or turnings: and from thence about eight or ten miles towardes the end, it hath some boughes and windings, among the which, there is one so great a bowe or running in, that it séemeth to runne into the other land: and there it is lesse then a mile broad from one lande to the other: and from thence forwarde it runneth straight out againe: And although you finde some crookings, yet they are nothing to speake of. The issue of the Straight lieth westward, and about eight or ten miles before you come to the end, then the Straight beginneth to be broader, and it is all high lande to the end thereof after you are eight miles within the Straight, for the first eight myles after you enter is low flat land, as I saide before: and in the entrie of the Straight you finde the streame to runne from the South sea to the North sea: and after they began to saile in with the East Northeast winde, (being entred) they passed along without any let or hinderance either of wind or weather: and because the high land on both sides lay couered with snow, and that all the Straight is faire and cleare, they held their course a Harquebush shot in length from off the North side, hauing nine and ten fadome déepe, with good ground, as I said before, where (if nede require) a man may anker: the hilles on both sides béeing full of trées, some of the hilles and trées reaching downe to the sea side, in some places hauing plaine and euen land, and there they saw not any great riuers, but some small riuers that issued out of the Riffes and Breaches of the lande: and in the

countrey where the great Bough or crooking is, on the South side they saw certaine Indian Fishermen in their Canoas or Scutes, being such as they sawe first on the North side, but more people they saw not on the South side.

Being out of the Straight on the other side, being vpon the first of September of the aforesaide yeere, they held their course Northwest for the space of three dayes, and the third day they had a northeast winde, that by force draue them West Southwest, which course they helde for the space of ten or twelue dayes with fewe sailes vp: and because the winde began to be verie great, they toke in all their sailes, and lay driuing till the last of September.

The foure and twentie day of the same moneth hauing lost the sight of their pinnace which was about an hundred tunne, then againe they hoised saile because they came better, holding their course Northeast for the space of seuen dayes, and at the end of the said seuen dayes, they had the sight of certaine Ilands, which they made towards for to anker, but the weather would not permit them: and being there, the winde fell Northwest, whereby they sailed West Southwest.

The next day they lost the sight of another of their companie, which ship was about three hundred and fortie tunnes, for it was very foule weather, so that in the end the Admirals shippe was left alone, for the Ship of Nuno da Silua was left in the Baye where they wintered before they entred into the Straights, and with this foule weather they ranne till they were vnder seuen & fiftie degrées, where they entred into a Hauen of an Iland and ankered about the length of the shot of a great peece from the land, at twentie fadome deepe, where they staied three or foure dayes, and the winde comming Southward, they hoysed anker, holding their course Northward for the space of two dayes, and then they espied a small vnhabited Iland, where being arriued, they stroke sayles, and hoised out their boat, and there they toke many birds and Sea wolues.

The next day they set saile againe, holding their course North Northeast, and North, to another Iland lying fiue or six myles from the firme lande, on the North side of the Straight, where they ankered about a quarter of a mile from the lande, at twelue fadome water. This Iland is small and lowe lande, and full of Indians, the Iland being altogither built and inhabited by them, where they hoysed out their boate, wherein the Admirall and twelue English men were entred going to fetch fresh water, and to séeke for victuals, and being landed vpon the Iland, the Indians in exchange of other things, brought two Spanish sheepe, and a little Mais or rootes whereof they make bread, and because it was late, they returned againe vnto their shippe, without doing any other thing for that day. The next day the said Captaine with the aforesaide twelue men being Harquebushers, rowed to land again, and set two of their companie on shore with their vessels to fetch fresh water, and by the place where they should fill their water there lay certaine Indians secretly hidden, that fell vpon the two English men and toke them: which they in the boat perceiuing, went out to helpe them, but they were so assailed with stones and arrowes, that all or the most part of them were hurt, the Captaine himselfe being wounded with an arrowe on the face, and with another arrowe in the head, whereby they were constrained to turne backe againe, without once hurting any of the Indians, and yet they came so neare the boate, that they toke foure of their oares from them. This done, they set saile againe, running along the coast with a South winde, sailing so for the space of fiue miles, passing by the Hauen called Saint Iago, or Saint Iames, where they put into a Hauen, and there they toke an Indian that lay fishing in a Scute or Canoa, giuing him linnen and Butchers chopping knines, with other trifles, and not long after there came another Indian aboord their shippe called Felippe, and hée spake Spanish, hée gaue the English Captaine notice of a certaine shippe that lay in the Hauen of Saint Iago, which they had left fiue miles behinde them: with that intelligence the Indian being their guide, the next day they set saile and put to the aforesaide Hauen of Saint Iago, and entring therein, they toke the saide Shippe, wherein they found a thousand seuen hundred and 70. Bottigas of Spanish pots full of wine, & other thinges, which hauing done, they leapt on land, where they toke certaine

sackes

sackes with meale, with all whatsoeuer they could find, they toke likewise the ornaments and other Relickes out of the Church, wherewith they departed from thence, taking the aforesaid shippe, with two menne (that they found in her) with them, and so departed from that Hauen, which lyeth vnder 32 degrées and ½. running along by the coast till they came vnder one and thirtie and thirty degrées: which was the place where they had appointed to méet, and there to stay for each other, if by tempest or foule weather they chanced to be seperated, and so loose each others company.

And comming vnder thirty degrées, they found a very good Hauen, wherein they entred, and ankered at fiue fadome déepe, the shotte of a great Péece from the Lande, which was right ouer against a Riuer, where they toke in fiue Pipes of fresh water, and to defend them that fetched the water, they set twelue men vpon the Land, and being busied in filling of their water, they espied a company of men comming towards them, whereof halfe of them were Spaniards, being about two hundred and fifty horsemē, and as many footemen. but they had no sooner espied them, but they presently entered into the Boat, and escaped away, losing but one man.

The same night they set saile againe with both their Shippes, running along the coast about ten miles further, where they toke in some fresh water, but because they perceiued certaine horsemen, they departed without lading any more water.

Frō thence they followed on their course along the coast for the space of 30. myles, where they entred into a desert or vnhabited Hauen, yet they went not on Land, for euery day they sawe people vpon the shore, and there they made out a small pinnace, the péeces whereof they brought readye framed out of England, and hauing prepared it, they launched it into the Water, wherein the Captaine with fiftéene men entred, with the chéefe Boatesman called Ian de Greicke, (being Maister of the shippe which they had taken in the Hauen of S. Iago,) wherewith they went to sée if they could finde the two Shippes that they had lost by stormy weather as I saied before, and likewise thinking to goe on Land to fill eer-

taine vessels with fresh Water, they durst not venture, for they sawe people on all side of the shoare, so that in the end they returned againe without hearing of the other Shippes, being there, they toke all the Ordinaunce out of their Shippe, and newe dressed and rigged her, which done, they put a small péece of Ordinaunce into the Pinnace, wherewith they set saile againe, following on their course.

Hauing sayled thirtéene daies, they came to an Iland lying about the shot of a Base from the Lande, where they ankered, and there they found foure Indian Fishermen in two Canaos, who tolde them that on the Firme Lande they might haue fresh water, but they vnderstanding that there was not much, and that it was somewhat within the Lande, they would not spend any time about it, but set sayle againe, leauing the Fishermen with their Canaos, following on their course along by the shore.

The next day being somewhat further, they espied certaine Indian Fishermen that were vpon the Lande in their houses, which the English Captaine perceauing, presently entered into the Pinnace, and rowed on Land, where hée toke three of the said Fishermen, taking with him halfe of the Fish that lay packed vpon the shoare ready to bee laden, with the which Indians and booty, they came on bord againe.

The next day following, they sawe a Barke laden with Fish, that belonged to the Spaniards, with foure Indians in it. This Barke with the Indians and the Fish, they toke and bound the Spanish Shippe to their sterne, and so drewe it after them, leauing the said Indians within it, who by night vnbound the Barke, and secretly made away with Barke and Fish, and were no more séene. The next day the Captaine went into the Pinnace, and because hee sawe certaine houses vppon the shoare, hee made thither, and béeing on Lande, hee found two menne in them, whereof one hee toke, leauing the other behinde, and there hee found three thousand Pesos of siluer, (euery Peso being the value of a Ryall of eight,) and seuen Indian Shéepe, Hennes, and all whatsoeuer they found,

wherewith they departed from thence, following on their course, and two dayes after they came by the hauen called Aziicka, where they found two shippes, the one laden with goods and Spanish wares, out of the which, they toke only two hundred Bottigas (or Spanish Pots with Wine) and out of the other seuē and thirty Bharas of siluer, which are pæces of tenne or twelue pound each Bharre, and thinking to leape on shore (with two Barkes that they found in the said Hauen, with about seuen and thirty Harquebushes & bowes) they perceiued on the land certaine horsemen comming towards them, whervpon they left off their pretence, and toke with them a Pore that they found within the Barkes, with whome they retourned aboord.

The next day in the morning they burnt the shippe, that was laden with the Spanish wares, and toke the other with them, passing forward with it on their course, the Captaine saying along the shore with his Pinnace, and the Shippe keeping about a myle from him to Seaward, to seeke for a shippe whereof they had intelligence, and hauing in that manner sailed about fiue and forty myles, they found the shippe that lay at anker in a hauen, who about two houres before had beene aduertised of an English Pirate or Sea-rouer, and had discharged eight hundred Bharres of siluer out of her, and hidden it on the Land, which siluer belonged to the King of Spaine, of the which siluer the Englishmen had receiued some intelligence, but they durst not goe on land, because there were many Indians and Spaniards that stood to guard it, and they found nothing in the ship but three Pipes of water, the shippe they toke with them, and being about a mile in the Sea, they hoised vp all her sailes & let her driue, doing the like with the Shippe that they had taken in Aziicka, as also the other of Saint Iago, which likewise they let driue, following on their course with their owne ship, and the Pinnace.

Being seuen or eight myles from the Hauen of Callan de Lyma, they espied three Shippes, and boording one of them, they toke three men out of her, and so helde on their course towards Callan de Lyma, where they entred, being about two or three houres within night, saying in betweene all the shippes that lay there, being seuenténe in number, and being among the ships, they asked for the ship that had laden the siluer, but whē answere was made them, that the siluer was laid on land, they cut the cables of the ships, and the masts of two of the greatest ships, and so left them. At the same time there arriued a Shippe from Panama laden with wares and Marchaundise of Spaigne, that ankered close by the English Ship, which was while the English Captaine sought in the other Shippes for the siluer. As soone as the shippe of Panama had ankered, there came a Boat from the shoare to search it, but because it was in the night, they let it alone till morning, and comming to the English shippe, they asked what shippe it was, wherevpon one of the Spanish prisoners (by the English Captaines commandement) answered and said it was the shippe of Michiel Angelo, that came from Chile, which they of the boat hearing, sent a man on boord, who climbing vp, light vpon one of the great Pæces, wherewith hee was afraid, and presently kept backe againe into the boate (because the Shippes that lay there, and that sayled in those Countries, vsed to carry no great shotte) and therewith they were abashed, and made from it, which the shippe of Panama hearing, that was newely come in, shee iudged it to bée a Rouer, and therewith cutting her Cables, shée put to Sea, which the Englishmen perceiuing, shipped certaine men in their Pinnace, and followed her: and being hard by her, they baddde her strike, which they of the shippe refused to doe, and with a Harquebush shotte, killed one of the Englishmen, wherewith they turned againe into their shippe and presently set sayle, following after the shippe, which not long after they ouertoke: which they of the Shippe perceiuing, hoised out their Boate, and leaping into it, rowed to Land, leauing the shippe with all the goods, which the Englishmen presentlie toke, and with her sayled on their course.

The next day they sawe a boat with sayles making towards them, whereby they presentlie misstrusted it to bee a Spye, and not long after they perceaued two great shippes comming towards them, which made the English thinke they came to fight with them, wherevpon they let the Shippe of Panama

driue,

drive, therein leauing Iohn de Greicke. With the two that they had taken the same day, they entred into Callan de Lyma, as I said before, and presently hoised all their sailes, and sailed forward, not once setting eye againe vpon the aforesaid shippes, for they made towards the shippe of Panama, which the Englishmen let drive. From thence they sayled againe along the coast, following on their course, and hauing sailed certaine dayes, they met a Frigate that went towards Lyma, laden with wares and Marchandises of the Countrey, from whence the Englishmen toke a Lampe and a Fountaine of siluer, and asked the Pilote being a Spaniard, if they met not with a Shippe, that they vnderstode should bee laden with siluer, but the one Pilote said he met her not, and the other said hee sawe her about three dayes before. This Frigate came not to the shippe, but to the Pinnace, wherein the Captaine sayled, for the Pinnace ranne close by the shoare, and the shippe kept a myle and a halfe from the Lande, wherewith they let the Frigate goe, following on their course.

Two dayes after they came to the Hauen called Payta, where they found a Shippe laden with Spanish wares, which the Pinnace boorded, and toke it without any resistance: for as soone as the Spaniards perceaued the Englishmen, they presently made to Land with their Boat, and two of them leapt into the Sea, none staying in the shippe, but the Maister, Pilote, and some Moores, out of the which shippe the Englishmen toke the Pilote, and all the Bread, Hens, and a Hogge, and so sayled forward with the Shippe: but being about two Harquebush shotte to Seaward, they let it goe againe, not taking any thing out of it, and asking after the shippe which they sought for, they told them that about two dates before shee departed from that place, wherewith they followed on their course, and before night they met with a Shippe of Panama, which they presently boorded, but toke nothing from her but onely a Moore, and so left it, holding on their course.

The next day being the first of February, they met another Shippe that sayled to Panama, laden with Fish and other victuals, & fortie Bharres of siluer, and some golde, but I knowe not howe much, which they toke, and sent the passengers (with two Friers that were in her) in a boat to Land. The next day they hanged a man of the Shippe, because hee would not confesse two plates of golde that hee had taken, which after they found about him, which done, they let the Shippe drive, following on their course.

The first of March towards none, they espied the shippe laden with the siluer, beeing about foure myles to Seaward from them, and because the English Shippe was somewhat heauy before, whereby it sayled not as they would haue it, they toke a company of Bottigas or Spanish Pots for Oyle, and filling them with water, hung them by ropes at the sterne of the Shippe to make her sayle the better, and the shippe that sayled towards Panama, made towards the English Shippe to knowe what she was, thinking it to bee one of the shippes that vsed to saile along the coasts, and to trafficke in the country, and being hard by her, the English Captaine bad them strike, but the other refusing to doe it, with a great Peece hee shot her maste ouer boord, and hauing wounded the maister with an arrowe, the shippe presently yelded, which they toke, and sayled with her further into the Sea, all that night and the next day and night making all the way they could. The third day being out of sight of lande, they began to search the shippes, and to lade the goods out of her into their Shippe, which was a thousand three hundred Bharres or peeces of siluer, and foure tenne chests with Ryals of eight, and with golde, but what quantity it was I knowe not, onely that the passengers said that there was great store, and that three hundred Bharres of the siluer belonged to the King, the rest belonging to certaine Marchaunts, that done, they let the Shippe with the men sayle on their course, putting the three Pilotes in her that they brought with them, so that as then they had none but their owne men aboord, being the first of March, and from thence they helde their course towards the Lande of Nicaraga.

The thirteenth of March either the day before or after, in the morning they descried Land, not being very high, beeing a small Iland two miles from the Firme land,

land, and there they found a small Baye, wherein they ankered at fiue fadome deep close by the Lande, and there they stayed till the second day. Upon the which day there passed a Frigate close by the Island, which with their Pinnace they followed, and taking her, brought her to the English Shippe, which Frigate was laden with Salsaperilla, or Pocke-root, and Bottigas or Pots with Butter and Honny, and with other things. The English Captaine went on bord, and cast the Salsaperilla on the Lande, leauing all the rest of the wares in the Frigate, and then hee put all his Peeces into the Frigate, that so he might lay his shippe on shore, to new calke and trim her, which continued till the three and twenty or foure and twenty of March, which done, and hauing made prouision of wood & fresh water, they helde on their course along by the coast, sayling Westward, taking the said Frigate and her menne with them, and hauing sayled two daies, they toke their men out of her, and set them in the Pinnace, among the which were two Saylers, that meant to saile to Panama, and from thence to China, whereof one they toke with the Letters and Sea-cardes that hee had about him, among the which were the Letters of the King of Spaine, sent to the Gouernour of China, as also the Sea-cardes wherewith they should make their voyage, and direct themselues in their course.

And so sailing on till the first of Aprill, about euening they discouered a ship that held two miles to seaward from the land, and before the next day in the morning, they were hard by her, and sodainely fell vpon her while her men slept, & presentlie made the mē enter into their ship, among the which was one Don Francisco Caratte, which done, they followed on their course with the said ship, out of the which they toke certaine packes and other wares, but I know not what it was. They likewise toke a Moze out of it, and three dayes after they both let the Shippe and menne goe whether they would, setting therein the two Saylers that should goe for China, which they had taken in the Frigate, keeping onely one saylor to shew them where they should find fresh water, to the which end they toke the empty vessels with them to fill with water, and so kept on their course to the hauen of Guatulco, where they put in, being vpon munday the thirteenth of Aprill, and hauing ankered, they stayed there till the fiue and twenty of Aprill, and being about three or foure houres in the night, they set saile, holding their course Westward, and an houre or two before they let Nuno da Silua goe, putting him into another shippe, that lay in the Hauen of Guatulco. From thence forward the Englishmen passed on their voyage, to the Ilands of Malucos, and from thence they passed by the Cape De Bona Esperanza, and so to England, as it is well knowne, so that this is only the description of the voyage that they made, while the said Pilote Nuna da Silua was with them.

Hereafter followeth the Coppy of a Letter written by Sir Francis Drake (beeing in the South Sea of newe Spaigne, in his shippe called the golden Hart, with the shippe of S. Iohn de Anton, which hee had taken) to his companions in the other shippes that were of his company, and by foule weather seperated from him, as I saied before, The Contents whereof were these:

Maister Wouter, if it pleaseth God that you should chance to méete with this shippe of S. Iohn de Anton, I pray you vse him well, according to my word and promise giuen vnto them, and if you want any thing that is in this Shippe of S. Iohn de Anton, I pray you pay them double the value for it, which I wil satisfie again, and command your men not to doe her any hurt: and what composition or agréement wee haue made, at my returne into England I will by Gods helpe performe, although I am in doubt that this Letter will neuer come to your hands, notwithstanding, I am the man I haue promised to bee: Beseeching God, the Sauiour of all the world, to haue vs in his keeping, to whome onely I giue all honour, praise and glory. This I haue written, is not onely to you Maister Wouter, but also to Maister Thomas, Maister Charles, Maister Caube, and Maister Anthonie, with all our other good friendes, whome I commit to the tuition of him that with his bloud redéemed vs, and am in good hope, that wee shall bee in no more trouble, but that hee will helpe vs in aduersitie, desiring you for the Passion of Christ, that if you fall into any

any danger, that you will not despaire of Gods mercy, for hee will defend you and preserue you from all daunger, and bring vs to our desired Hauen, to whom bee all honor, glory, and praise for euer and euer. Amen. Your sorrowfull captain, whose heart is heauy for you. Francis Drake.

An aduertisement to the Reader.

ALthough at the first it was my only intent to set downe the voyages and courses of the oriental coasts, Islands, and countries of the East parts, with some other Nauigations, of the places thereabouts, with the situations thereof, as I haue already declared: notwithstanding, for that among other my Records, I haue found the Nauigations of all the Hauens, Riuers, and Points of the coast of *Brasilia*, and the voiages of the *Portingales* vnto the same, together with the courses, stretchings, and situations of the *Antillas* or fore Islands of new *Spaigne*, together with all the channels that runne betweene them, and the Hauens, as well of the aforesaid Islands as of the Firme Land of new *Spaigne*, and likewise of the other side of the coast of *Angola* or *Æthiopia*, I thought it not vnconuenient to set them downe in this place, although it bee much different, and from the matter taken in hand. Touching the orient all parts, neuertheless, because it is vnknowne to our countrimen, as also commonly sailed by the *Portingales* and *Spaniards*, whose voyages and trauels I haue herein onely set downe, it will not bee out of the matter, but rather very necessary to be ioyned therevnto, and as I thinke will bee wel accepted, and esteemed off, insomuch, as that at this time, our countrey men doe vse to Trafficke and trauell into those countries, hoping it will bee an occasion of further increasing and augmenting of their trauels, to the honour, praise, and glory of the Gospell of Christ, and all Christian Princes, and to the enriching and welfare of the Low countries.

The 65. Chapter.

The Nauigation from the Point of Cabo Verde to Brasilia, with the right course and knowledge of the Land and Hauens of Brasilia, to the Riuer called *Rio de la Plata*, with the situation thereof.

SAyling from Cabo Verde (that is, the græne point) to Brasilia, you must saile south south-east, South east, and South east & by South, and being vnder fiue or sixe degrées (or where soeuer you bee, you shall take your degrées on the South side, and lessen them as much as you can, and you must remember, that as soone as you haue the generall winde, blowing from the South-east, then you shall runne South west, and West South west, and if the winde bee South and South west, you must runne South-east, but not too farre, for it helpeth you not, for that the more you kéepe that course, the more way you loose, and you shall vse all the meanes you can, not to runne vnder the coast of Guinea nearer then sixtie or seuentye fadome from the Sandes, called Os Baixos de Sant Anna, for the winde will helpe you, in such manner, that you may sayle towards the Point of Brasilia.

And if with this course you will sayle to Pernanbuco, It being from the Moneth of October forward, and that you fall to Lofeward of the Island of Fernan de Noronha, being vnder eight & eight degrées, and ½. You must runne West towards the Lande, and if you sée Lande vnder eight degrées, they will bée white downes and then you are on the North-side, from whence you shall put to the South, that is, from October forward: for as then the Northeast and east Northeast winds doe blowe, and if you bee vnder the degrées aforesaid, you shall sée the said downes, and when you sée the end of them on the South-side, and from thence not séeing any more, then you are by Capignaramirini, and from thence to Pernanbuco are fiue or sixe myles.

And so if you bee vnder eight degrées and a halfe, then you shall sée a flat Lande, till you bee at twelue and twelue fadome déepe, and the Lande on the Sea side will bee euen bare, which is called Capitagua, when you are East and West with this Lande, being the Countrey whereof I speake, at twelue fadome déepe, it beeing in the Moneths of October, or after February, then you néede not

feare

feare any thing, but take hēd you put not southwards, for you must take hēde of the Cape of S. Augustine, and Northward you shal sée another point called A Punta d Olynda, where the Towne of Olynda lieth, and the coast of the same North Point, is sailed North and South.

If you be east and West with the cape S. Augustine, then you shall sée a Hill inward to the land, which sheweth like the backe of a Cammell, on the Southside having thrée Houels along by the Sea side, and the coast will stretch North-east and Southwest.

From this point of S. Augustine, to the towne of Olynda Northward are twelue miles. This point lyeth vnder 8 degrées and ½. and Olynda lyeth vnder 8. degrées and ½. & Pernanbuco vnder eight degrées, this voyage is thus to bee sayled, when you set sayle from Lisbon in the Moneths of October and November.

But when you saile from Lisbon in February or March, then you shall loke for land vnder nine degrées: for from ỹ month of March forward, then the Southeast and south Southeast winds do blow, and if you chance to bee by the land, vnder the height aforesaid, you nēde not feare any thing, but shall hold your course at seuenténe and eighténe fadome, for it is faire and cléere, and you haue nothing daungerous but the riffes lying close by the land, whereon you sée the water breake: & running Northward, if you finde certaine downes along by the sea side, then feare not to run northward, for therby you shal sée the point of S. Augustine, This point lieth on the sea side, being euen stéepe land, shewing like the muzzell of a Whale, in the toppe hauing a round Hill, compassed with Trées: and being at the depth aforesaid close by the Land you shall sée a small Island called Ilha de S. Alexus, From this Island to Cape S. Augustine, are fiue or sixe miles, and lyeth vnder 8 degrées & ¼.

The 57. chapter.

The course and Nauigation to the Hauen, called *A Bahia de todos os Santos*, or of all Saints, in the coast of *Brasilia*.

IF you desire to sayle to the Bahia de todos os Santos, that is, the bay of all Saints, then obserue the course aforesaied, taking the times of the yeare: From the Month of March forward, and from October as I said before.

This Bay of all Saints, lyeth vnder thirténe degrées, and being from October forward, then you shall loke for Land at 12 and 12 degrées and ½. and being in sight thereof, (which will bee white sandy strands, which shew like linnen that lieth to white) then you shall hold your course Southward along by the coast, vntill you be at the end of the said strands, where you shall sée an Island (lying on the Northside within the mouth of the Bay or Hauen) called Tapoon, From thence you runne along the coast West, and West and South.

And comming to this Bay, from the Month of March forward, then you must not passe aboue 13 degrées and ½. Southward, and when you are in sight of Land, if it be not the aforesaid white strand, then you shall vse all the means you can to run Northward, and when you sée the sandye strand at 12 degrées and ½. Then you shall sée a hill standing along by the seaside, and if you chance to be so nére the lande, that you can find no meanes to get off from it, then you shall know the Land well, for on the sea side you shall sée a round houel called O Morro de san Paulo, from the which houell to the bay are twelue myles: along by this houell on the northwest side, there is a very great riuer called Tinhare, which is very good to put into if nēd be, and is six and seuen fadome déep, and when you are at the aforesaid Point vnder 13 degrées & ½. then put not to the Lande, for it hath a créke that is very dangerous.

And if you desire to saile from the Bay of all Saints, to Pernanbuco or to Portingale, then hold your course East ward, and if the wind serue you, hold East, and East and by North, for the space of 30 or 40. miles into the sea, and lok not for the land of Pernanbuco from ten to nine degrées, for if you be vnder 11 degrées, you wil fall into the Créke called A Enseada de vaza Barrys (that is, the Créke of emptying of vessels) and likewise when you come from Portingall, hauing sight of land at eleuen degrées, then put not towards it to shorten your way, but rather holde your course Southward from it.

From this Bay of all Saints to Pernanbuco is a hundred miles, and you runne along the coast northeast and southwest. From thence to the Riuer Rio dos Ilhas,

or

or the riuer of Islands, the coast runneth Southwest and Northeast, and Southwest and by West, and Northeast and by East.

The 58. Chapter.

The course or Nauigation to the riuer *Rio dos Ilhas*, that is, the riuer of the Islands, in the coast of *Brasilia*.

IF you desire to saile to the riuer of the Islands (you must vnderstand that the Islands lie vnder 14. degrées and ½.) seeking to finde them, from the moneth of March forward, then you shall run to the height of 15. degrées and ½. and although you be vnder 15. degrées and ½. you néede not feare: and seeing the land vnder these degrées, then you shall see certaine high hilles, called As Serras dos Aymores, when you see those hilles, then you shall come along the coast Northwarde, not fearing any thing, for from thence Northward there are no shallows: As sone as you see the Islands (for there are no other) then on the same coast you shall see a roūd hill standing along by the Sea side, on the North side whereof you put into the Riuer, and if you chance to be there at such time as you can not put in, then hold your course to Seaward from the Islands, kéeping from them, and there by the said Islandes you may anker: and if you be in that country when the Northeast winds doe blow, then looke for land vnder 14. degrées, and if you see a flat land, then it is the Island called Camamue, by the which you shall run southward, and being at the end of the flatte land, then you shall see a high land along by the sea side like the other aforesaid, all along by the sea side.

In the place where this lande beginneth to shew high, there lieth a small riuer called Rio das Contas, that is, the riuer of Beads, but it is not to be entered, and hath a white harde stone for a marke. From thence to the Islands are 9. miles Southward, and comming where the aforesaid high land endeth, then you shall finde a great Créke, and being West Southwest, you shall see another high land, at the foot whereof (which is almost in the middle way to the créke) you shall see certaine white houses, which are the Ingenies or Sugar houses where the Sugar is prepared: and being there, you shal presently see the Islands.

The 59. chapter.

How to saile to the Hauen of *Porto Seguro*, that is, the sure Hauen, lying in the coast of *Brasilia*.

IF you desire to saile to the Hauen of Porto Seguro, in the time of the Southeast windes (which is in March and so forward) you shall not put higher then to 16. degrées ½. for there it hath a Reddish sand called Os Baixos dos Abrolhos, which are very dangerous and run very far into the sea, and when you saile East & West you must not be negligent to throw your Lead out often times, & being by the land & that you see a long high hill like a sharpe point, which is called Monte Pasqual, frō thence you shall run Northward, & west, the same hill is westward from you, then you must hold towards the land, yet with good regard and foresight. And when you see the land, and that you perceiue a round Houell, then Southward from the saide Houell you shall see a Hill with a great strand, on the North side whereof lyeth the Hauen of Porto Seguro, and running along by the coast, aboue in the lande you find the towne of Porto Seguro. This height is a white stonie rocke, and on the North side of this stonie rocke there is a great bally: when you are East and west with this stonie rocke, then Northward you shall see the water breake, which is vpon a sand reaching two miles into the Sea, on the South side whereof you are right ouer against the towne of Porto Seguro.

If you begin this voyage when the winds are northeast & come to 15. degrées and ½. not seeing any hills, then leaue not running along the coast, & when you are vnder 15. degrées, the first high land you shall see, will be with white sandy strands along the sea coast, & if vnder that height you see a riuer, then make not towardes the land, for there it hath certaine dangerous shallowes called Os Baixos de Sant Antonio, from thence Southward lyeth Porto Seguro, and passing along the coast and seeing the water breake vpon the other sand lying two miles further inward to sea, then you shall passe by it, kéeping to seaward from it, and when you are at the end thereof, then the towne will be Westward from you, you may well put to it, alwaies hauing a care how you goe and anker vnder the height aforesaid.

Departing from the Ilands to Porto Seguro, then you must run 10. or 12. miles to Sea ward from them to shun the sands, lying by the riuer called Rio Grande, that is, the great Riuer, and when you are past Rio Grande, then make towards the land againe to know it, as afore said.

The 60. Chapter.

How to saile to the Hauen called *Bahia de Espirito Santo*, that is, the Bay of the Holy Ghost, lying in the coast of *Brasilia*.

SAiling to the hauen of Spirito Santo (béeing past the Sandes called Os Baixos dos Abrolhos) vnder 19. degrées and ½. then you shall sée lande at 20. degrées, for in this coast you haue no monsons, or courses of certaine winds.

If you chance to sée land at 19. degrées and ½. and that it bée on the Northwest side from you being flat land, then you are on the North side of the Hauen of Spirito Santo, which is the land lying aboue Criquare, and aboue ỹ riuer called Rio Dolce, that is, the riuer of Swéet or fresh water, you shall holde your course along by the land, vntill the land beginneth to rise, hauing some Hilles, but trust not to the first that you shall sée, but you shall sée a high round hill which lyeth along by the sea side, and is called La Sierra de Mestre Aluaro.

And when you come to this Hill, on the North side you shall sée a riuer called Rio dos Reis Magos, that is, the riuer of the thrée Kings of Cullen, and on the South side, then the mouth of the Baye will presently open. At the end of the said hill on the South side, there is a point of stonie Cliffes called A punro do Tubaron, that is, the point of the Hedge: And on the South side of the Baye there are two or thrée high hilles, being there, you shall put right ouer to the Bay, and so run Westward.

If you should be in the same course vnder twentie degrées, then you shall sée many hilles, among the which standeth a high sharpe point, called Serra de Guarapari, that is, the hill of Guarapari: it hath likewise another on the North side called A Serra de Pero Can, that is, the Hill of Peter wood: these hils stand on the South side of Spirito Santo. From these Hilles southwarde you shall sée a hill standing alone, called Guape, & when you sée it, then you shall likewise sée thrée small Ilandes lying togither, on the south side whereof lyeth another small, round, & flat Iland, and the land lying right against this roũd flat Iland hath a great Baye, where (if néed be) you may put in and anker: if you desire to goe into it, then you shall runne East and west with the hill, and so runne in, and then the round Iland will bée on the North side. This Iland is called Ilha de Repouso, that is, the Iland of rest, it lyeth very close by the land, and betwéene it and the land you may well anker.

From these thrée Ilands afore said to the bay of Spirito Santo are 12. miles, and holding your course Northward to Spirito Santo, you shall sée another Iland lying alone, which you passe, running to Seaward by it, and being by it, you shall presently sée the mouth or Hauen of Spirito Santo: this bay or hauen lyeth vnder 20. degrées.

The 61. Chapter.

To saile from the Bay or Hauen of *Spirito Santo*, to the Bay of *S. Vincent*.

SAyling from Spirito Santo to ỹ Bay S. Vincent, you must runne along the coast about 7. or 8. miles from it, to the point called Cabo Frio; that is, the cold point, vntill you come to it: in the way you haue a great bay called A Bayho de Saluador, the Baye of our Sauiour, which is distant from Cabo Frio 12. miles.

Before you come to Cabo Frio, there are two Ilands, from the which you run to seaward, yet if néed be, or if you desire it, you may passe betwéene them and the land. Cabo Frio hath an Iland right ouer against it, which hath a point where you may anker if néede be on the West side, where it is faire and cléere.

This Cabo Frio lieth vnder 23. degrées, from thence to the riuer called Rio de Ianero, that is, the riuer of Januarie are 18. miles: this riuer of Ianero hath thrée or foure Ilandes in the mouth thereof: If you will enter into this riuer, you may well goe in, taking your way betwéene two of the Ilandes that lie in the mouth thereof: on the South side of this riuer there is a Hill that sheweth like a man with a Friars Coule or Cape vpon his head.

When you are vnder the height of this riuer, you shall to Landward sée certaine high Hilles, which shewe like Organs,

which

which is a good marke to knowe that you are by the riuer, and when you begin to goe nére the lande, you shall sée a round, high, and bare Island on the South side: the mouth of this riuer lieth vnder 23. degrées and ½. From this riuer to the Rode or open Hauen by the Portingales called Angra, are fifténe miles, and there are two riuers in the way, but being in that country, put not to the land, vnlesse you be compelled thereunto.

From the mouth of this riuer West Southwest, and Southwest ¼ by West, you shall sée a great Island called A Ilha de Sant Sebastian, which on the Southwest side hath another small high Island called A Ilha dos Alcatrases, that is, the Islande of Seamewes: before you come at it, you must holde your course Westward, to shunne certaine Sands that lie by it, whereby you shall come to the mouth of the bay of Saint Vincent, where you shall sée an Island called Ilha da Muda, that is, the Island of the Dumbe woman: and to put into the Bay of S. Vincent, you shall leaue the Islandes on the East side. The Bay of Saint Vincent lyeth vnder 24. degrées, and if you be to léward from it, then you shall sée many Islands, whereof some stretcheth outward, which are the best markes for this Hauen, and being there, you are Northwest and Southeast with the mouth of the Bay.

The 62. Chapter.

How to saile from *Cabo Frio*, or the cold point, to the riuer of *Rio de Plata*, or the riuer of siluer, with all the course thereof.

FRom Cabo Frio to the riuer of Ianero or Januarie, are eighténe miles, and you saile East and West, and lyeth vnder 23. degrées, and hath these markes: First, inward to the land it hath certaine high Hilles called Organs, but at this time most of them are falne down: and on the West Southwest side towards the Sea side, it hath the forme of the Mast of a shippe, and in the mouth of the riuer lieth foure Islands, whereof one is high and round which is a good marke, as also the Sugar loafe, being a bouell that is called so, lying in the Hauen, although you can not sée it when you are at sea: you may saile along this coast without daunger, and you néed feare nothing but that you sée before your eyes. From thence to Saint Vincent the coast reacheth East Northeast, and West Southwest, and is in length two and fortie miles: and all that way there is neither shallowes nor Sandes, but there you finde good Hauens for all winds.

Twelue miles from the riuer lieth an Island called Ilha grande, or the great Island, which hath verie good Hauens as well on the Southwest as the East sides, with very good fresh water, and great fishing, it is a high lande with many trées, and inwarde to the lande it is verie high and sharpe pointed: if you desire to put in there, you néed not feare to do it, for there is no danger.

From this great Island to the Island of S. Sebastian are eighténe miles, and to the Island A Ilha dos Porcos, that is, the Island of Hogges, are fourténe miles: the Iles of Hogges hath a very good Hauen, but it is to farre inward. Frō thence to the Island of Saint Sebastian are foure miles, which is a great high Island, full of trées, it hath a verie good entrie, as well on the one side as on the other, it lyeth Northeast and Southwest. From thence to the lande about halfe a mile distant lyeth the Rode: Southwestwarde there lyeth another long Island called A Ilha dos Alcatrases, or the Island of Seamewes. Close by this Island there lyeth thrée Cliffes, on the South side whereof lyeth an Island, which is a verie good marke, for the land is sometimes couered with mist and thicke weather, whereby you can not knowe it, but when you sée this Island, then you may knowe where you are.

From this Island to S. Vincents are twelue miles, which is a pleasant way, and in that countrey there are thrée small Islands called As Ilhas de Boa Sicanga. From these Islandes to the Hauen called A Berra de Birtioga are fiue miles, which is a verie good ¼ a déepe Hauen. Betwéen the Islandes aforesaid ¼ this Hauen lieth another roūd Island called Monte de Trigo, that is, the hill or heape of wheate, which is a verie good marke for such as desire to put into the Hauen of Bertioga.

From this Hauen to the Hauen called A Berra d'Esteuao da Costa, that is, the hauen of Steuen da Costa, are fiue miles: this is a good Hauen for great shippes, it hath a very good Bay for shippes to lie in:

and if you will not put into it, outwarde close by the land you haue an Iland called A Ilha da Moela, that is, the Iland of Chéese, where you may anker.

From this Hauen Southwestward, lieth an Iland called A Ilha Queimada, that is, the burnt Iland, which is a flat Iland all stonie, but along by it, it is faire ground, like South southeastward. From the Hauen, lyeth a Cliffe, which of many men is not knowne: it lyeth aboue the water, and is in the middle way betwéen the Iland Dos Alcatrases and Ilha Queimada: From thence to the Iland called Canaueas, that is, the Iland of Réedes, are thrée miles, & you run North Northeast, and South Southwest along by the coast. Canaueia is an Iland that hath a verie good Hauen and fresh water, and lieth vnder 23. degrées and ½. on the south side it hath two Rockie Ilands, whereof the one is somewhat long and round, and right ouer against it lyeth the riuer called Rio de Canauea, where you may put in with small ships.

From Canauea to the Iland called A Ilha de Santa Caterina, are 48. miles, and you run along the coast North & South: This is a long Iland full of trées, it lieth by the coast which reacheth North and South. On the North side at the entry of the Hauen it hath two Ilands, and on the South side another Iland called A Galle, that is, the Iland of the Gally: on the North side thereof you can not enter but onely with small Barkes and ships: but on the South side it hath a very good entrie for great ships, it hath much fresh water, and great store of fish and wilde Déere. This Iland lyeth vnder 28. degrées and ½.

From thence to the Hauen called O Porto de Don Rodrygo are fiue myles, and fiue miles further forward lyeth the Hauen called dos Patos, that is, the Hauen of Géese, by some called La Laguna, that is, the Lake: This Hauen serueth for Barkes and small ships that traffique in those countries.

From thence to the riuer of Rio de Plata, there is not one hauen where you may put in, the coast reaching North Northeast and South Southweast. Sayling from the aforesaid Iland of S. Caterina to Rio de Plata, you must holde your course southward to the height of 34. degrées & ⅔. Then you must put to the land, & when you sée it, which at the first sheweth like an Iland called los Castillos, then you shall run along the coast, which will lie Southwestward, Southwest and by West, and west southwest from you, and make not your account to sée the Cape de Sancta Maria, for the land there is so flat, that there you can not discerne any signe or token of a point, but there you shall sée certaine riffes, but you néed not feare any thing more then that you sée before your eies: and if you chance not to sée any land running towardes it, then cast out your Lead, and there you shall find 10. 14. and 18. fadome déepe, therfore feare not for it is all one kind of ground, and you are in a good way. Being there as aforesaid, then run as long as you can well discerne the land, & then you shall sée an Iland called A Ilha dos Lobos, that is, the Iland of Wolues, for there you sée many wolues: it is a flat Iland all full of stones, on the south side it hath an Iland and on the east a Riffe, but you néede not feare any other then that you sée before your eies. This Iland is distant from the Firme land about two miles and ½. towards the northwest, & from this Iland of Wolues there lieth a small flat Iland, with a low wood close by the land, which hath a good hauen to anker in, if you haue any tempest out of the Southwest. If you passe along by this Iland on the East Southeast side, then goe néere the point or hooke of the firme lande, which is a lowe stony point, and betwéene this point and the Iland lyeth a sand which you shall presently sée by the water that breaketh vpon it, and if you enter on the Northeast side you néede not feare any thing: and to anker, kéepe close by the Iland, for there you haue fresh water, and great store of fish vpon the ground.

Béeing there, you must bée carefull, for there beginneth the first high Lande, and from it about eight or ten myles further, lyeth a sand that is verie dangerous, and is about foure miles from the Firme Lande, being two myles in length: you must runne betwéene it and the Firme lande, and when you sayle from the high land aforesaide, for the space of a mile and a halfe or two myles, you must kéepe harde by the shoare, because of the sande aforesaide, and from thence with your Leade in your hande, with good watch and foresight, and if it bée not seasonable

weather

weather to saile by night, then your best way were to anker and to stay till it bée day, the better to make your voiage.

And when you thinke you are past this land, then you shal sée a hill called O monte de Santo Seredio, which is a rounde high hill, the like whereof is not in those countries to bee founde: betwéene the which hill and the sandes aforesaid, lyeth an Island called A Ilha das Flores, that is, the Island of Flowers, which you may passe about without danger.

And when you come into the salt or fresh water, which floweth fiue and twentie miles beneath the riuer called Rio de Buenos Aires, that is, the Riuer of good aire, where the water is verie fresh, then hold your course West, and then you shal be eight or ten miles beneath the Riuer of good aire, which is the best course you can holde, but I aduise you still to haue your Lead in hand, and when you are at thrée or foure fadome water, then saile no further if it bée by night, but in the day time you may sée whither you saile, which must be in sight of land, and so nére, that you may easily discerne the trées, holding two miles from the land, for you can not passe by the Riuer of good aire without séeing the houses that stand vpon the same. The most part of the land of the Riuer of good aire, is a thicke land like a downe, about thrée miles along by the sea side, as sone as you sée this lande, then you must make right towards the houses, yet somwhat more towards the south side, where there is a place where the shippes anker: but if you desire to runne on the North side, then you shall take your course from the Island las Flores, or from Santa Horodio about a mile and a halfe from the land at thrée and ½. or foure fadome, to the Islands of Saint Gabriel, which are thrée smal Islands, but they haue no good Rode: and if you chance to anker there, goe not a shore but verie warily, because the inhabitants haue warres with the Spaniards and Portingales all along the riuer, but the best course is on the South side, from the fresh water inwards.

The 63. Chapter.

How to saile from the Island *La Gomera*, one of the Islands of *Canaria*, to the *Antillas* or fore Islandes of the *Spanish Indies*, and from thence to the coast of the Firme land to *Cartagena* and *Nombre de Dios*, as also the course from thence to the *Hauana* and the channell thereof, and so to the *Flemish* Islands, and from thence to *Spaigne*, with the situation of the places.

Sayling from the Island La Gomera to the Island called La Desseada, that is, the Desired Island, being one of the Islandes of the Spanish Indies, then you must holde your course South for the space of a mealetide, so to get out of the calme: from thence you must runne West Southwest till you be vnder 20. or 22. degrées, and béeing there you must runne West, and West and by South, till you come vnder fiftéene degrées and ½. which is the height of the Island La Desseada: if (when you are there) you haue a West winde, then run Southwest as farre as you thinke good, thereby to get againe vnder fiftéene degrées and ½. running on the wether side West Northwest, to bring all to one point whereby you shall find helpe, from North and South, East and West, because you are close by the lande, holding your course West and west and by north, because the compasse windeth a strike into the Northwest, with the which course you shall sée the Island la Desseada. This Island lieth East and West, and sheweth like a Gallie with her tilt vp: on the east side it is a low land, in forme like a borespritt of a shippe or galley: from the West side it is high land, shewing like the sterne of a gally, and on the South side it sheweth like halfe an Island, the hinder part thereof being like a horse shoe.

The Island called Marigalante is a low and flat land, and reacheth East & West, being full of trées, on the East side béeing highest, and on the South side hauing certaine white downes, & on the West side about halfe a mile from the Island it hath a blacke shining cliffe. This Island lyeth full vnder fiftéene degrées.

The Island la Dominica is a great Island and reacheth Northwest and southeast, when you sée it first (béeing on the outside therof) it sheweth like 2. Islands, by reason of a great opening it hath in the middle, but when you are close by it, then you perceiue it to be all one Island, it is full of hils, on the Southeast side a lowe land, hauing a small or thin point of land

with a hovell vpon it, on the North-west side it is thicke high Land, having a Hill that seemeth to bee seperated, and to stand alone by it selfe, although it is not alone. Vpon this hil there is a rock which sheweth like a clock house, & without the aforesaid thicke high Land, there is a Rocke or cliffe which runneth off frō ỹ thick point. This Iland lyeth vnder 15. degrées & ½.

The Islands called Los Santos, are foure Islands which are not very high, lying in Triangle. Betwéene these Islands and the Island La Dominica, there runneth a good channell to passe through.

Sayling from the Island La Dominica to the Point of Coquibocoa, lying from the Firme Lande, you shall holde your course West, and West and by South, vntill you bee by the point, and if you sée it not, then runne southwestward towards it, or Southward, vntill you sée it. This Point of Coquibocoa is a low Land, running in to Seaward, and within the lande it hath a rowe of Hilles, which are called the Dile Hils, which stretch along by Veuansuela, where they end, which vpon the coast of the Firme land. From this Point you runne along the coast to the Point called Cabo de Vela, and betwéene these two Points there are two hauens, whereof one is called Bahya Honda, (that is, the déepe Bay. This lieth on the East side, and on both sides where the Sea beateth, it hath downes: The other Hauen lying on the West side, within it hath a high Land or Hill, which reacheth North and South. In both these Hauens you may enter with Ships of two hundred tunnes. All this coast to Cabo de la Vela is cleare and safe. The point Cabo de la Vela, is a high land like a suger loafe, and about half a mile from it, there is a cliffe, which sheweth like a ship vnder saile, and therefore this Point is called Cabo de la Vela, that is, the point of the saile. This Cliffe lieth Northeast and Southwest, with ỹ Point aforesaid it is said you may well passe betwéene it and the lande, and if you depart from the saied Point, to saile to the Cliffe and Point called Cabo de la aguia, (that is, the Point of the Néedle) then you shall runne West South-west, by the which course you shall sée it. They are foure Cliffes together, which shewe in forme like a Horse shooe, and the Lande that is right against it, is a high Land. Beeing inward to the Lande somewhat higher, which is called Las Sierras Neuadas, that is, the Snowe Hils, when these hils are Southward from you, then you are right against the foure cliffes.

And comming to the beginning of the foure Cliffes, having past the River De Palomina lying by the last Cliffe, then you shall sée the Cabo de La aguia. This Cape is a still Lande, descending downeward to the Sea side, but not very high, on the toppe having a Dale, which sheweth like a saddle. It hath likewise on the out side (close by it) thrée blacke shining Cliffes, which the water dooth almost flowe ouer: they lye with the Cape aforesaid North and South. The saied Cape is bare, & sheweth blackish and shining.

All this coast reacheth almost East and West. From Cabo de Sancta Marta forward, you must runne along by the coast, alwaies loking to your course, because of the Billowes and streames that come from the Lande, which oftentimes fal vpon you. When you discouer the land of Charthagena, you shall sée two Cliffes, which lye by the Hauen of Charthagena, you must runne along by the first Cliffe, betwéene it and the Lande, alwaies with your Lead in hand, and you must not goe nérer then ten fadome to the Land, there you shall find white sandy ground, and being at fiftéene or sirtéene fadome muddye ground, then kéepe alofe to the Southeast and South, and so runne in, for you shall sée the hole open before you.

Sayling from Carthagena to Nombre de Dios, (that is, the name of God) with the winds called Brisas (which are windes blowing from the East and North parts, generally called Brisas) then you must hold your course West, and somewhat West and by South, till you be vnder 9. degrées and ½. vnder the which heigth lyeth the point called Cantina, which are seuen Islands, whereof fiue stretch east and west, the other two Northeast and Southwest.

Being somewhat past these Islandes, you shall sée a low point of Land reaching into the Sea, called A Punta de Lambras, which lyeth on the West side, and Westward from it, it hath a Hill which is somewhat higher then the Point, which you may well discerne when you make to Sea-warde from it, and that the Point lyeth South-west-warde from you, the said Hill having on the Southeast side certains lowe Lande, and some-

somewhat more Westward, the Lande beginneth to bee higher, which endeth at the Riuer of Francisco. At the mouth of this Riuer to Sea-ward from it, lyeth a stony cliffe, and from this Riuer to Nombre de Dios, it is all ouer a flat and red shining Lande, to the houell called Niquea, which is about a myle from Nombre de Dios, you shall likewise see the edifices or buildings of Capira, and if a man should ask you (when those buildings lye North-east from you) where you are, then you may answere him, that you are vpon the coast of the lande North-east and South-west beneath Nombre de Dios.

Sayling from Nombre de Dios to Carthagena, you shall holde your course East Northeast to the point, from thence you must runne East, whereby you shall discouer the Ilands of Saint Barnard, which are low and yet Hill Ilandes, with very faire ground along by them, and if you should be in a Frigate, then you may passe betweene them and the land. Fiue or sixe miles further you shall see the Ilands called Braua, which are foure small Ilands, whereof the furthest outward is the greatest, they are all lowe, and bare Lande, hauing by them faire and cleare ground, and with a Frigate you may passe inward, but with a shippe you must not goe nearer then sixe fadome. From thence east Southeastward, you shall see the Gally of Carthagena, with the markes aforesaied, & in the East and East Northeast bough, you shall see the Land Cariscos, which is a high and hill land. From thence you must runne along by the coast, vntill you begin to see the Hauen, then you must put in, alwaies shunning the sands of Carys, running along by the east point, being there, if night falleth vpon you, then you may anker betweene Carys and Baru, in the surest place you can finde, to defend you from the windes called Brisas, by the high Lande of Carys, and if you put out of the Hauen of Nombre de Dios, you shall lauere till you see the buildings that are beyond it, and sayling into the Hauen, you shall doe as wind serueth.

Sayling from Carthagena to the Island of Hauana, you shall hold your course North-west, till you come to thirteene degrees and ½. and when you are vnder thirteene degrees, then you shall let your selfe driue South South-east and South, as the manner is, vntill you bee past the

height, or bee out thereof, or in the depth, and when you are vpon the ground of the Serrana, then you shall keepe towardes it as much as you can, and if it bee possible you shall hold Northward, for so you shall the soner be there. From the point of Cabo de Camaron to Cabo de Roncador, with the Sea strand that stretcheth from the one to the other, as also from Serrana and Serranilla, (being Ilands and Cliffes so called) on the west side of all these sands is great sande, with Fish scales vpon the ground, and the least depth you find there, is fiftéene fadome water, being all faire and in this depth you shall runne till you bee ouer it, and being ouer, you shall presently begin to multiply or rise till you bée at fiftie fadome déep and somewhat more. Serrana lieth vnder foureténe degrées and ½. and Serranilla vnder sixtéene degrées. If you sée Serranilla on the West side, on that side it is a lowe sandye Island, stretching Northwest and Southeast. Sayling from Serranilla or Cabo de Roncador to ỳ point of S. Anton lying in the Island Cuba, you shall holde your course Northwest, and Northwest and by north, wherewith you shall discouer the Cape aforesaied, or the Cape de coryentes, (that is, the Point of the streames) which is a clouen Point towards the sea side, being lowe Land, on it hauing some Palme Trées. From thence to Cabo de S. Anton, the Land beginneth to bée lower, & the coast stretcheth Northwest and south-east. The cape de S. Anton is a low sandy Point, vpon it hauing two or thrée houels, and lieth vnder 22. degrées. If in this course you chaunce to see the Island called Cayman Grande, that is, the great Cayman. You must vnderstand that it lieth vnder ninetéene degrées, and is low land ful of Trées, stretching east and west, on the south-side hauing some white sandy strands. Sailing from the Point of S. Anton, with the windes called Vendaval, (which are West and South windes, generally called Vendauales, as the East and North windes are called Brisas) to the Hauana, then you must runne North-east to shunne the droughtes that runne out from this Point, which reach to the beginning of the hils called Los Organos, (that is, the Organs) and when you are past the sands, you shall hold your course along by the coast, for there you neede feare nothing more then that you see before you.

The Organs are certaine high Trées, which make manye openings and rents, whereof those on the South-side are called the point of Guanico, these Organs or hils reach to the Riuer called Rio de Porcas (that is, the riuer of hogs) from thence begin the Hils called the Cabinas, which are high and doubled, on the highest of thē hauing a playne or flat Lande, there you haue a Hauen called El Puerto de Cabanas. Eastward from this point to the field of Mariam, it is low flat land ful of Trées, where there is another Hauen: From thence to Hauana it is all lowe land without any risings, except one Houell, lying right ouer against the Hauana, which is a clouen hill, vpon it hauing a sharpe point, called Atalaya, that is, a guard, and béing North and South with the Hauen, within the Lande you shal sée two Hils, which shew like two teates of a womans dugs, and to put into it, you must kéepe your course along by the houell.

If you depart from the Point afore-said with the winds called Brisas, then you shall hold your course to the Cliffes called Tortugas (that is, the Torteaux) as winde serueth, and you must sée what depth you find: for if there you finde fortie fadome water, then you are on the South-side thereof, and finding 30. fadome, then you are East and West right against it, and being at any of these depths, you shal hold your course South South-west vntil you sée the land, which you shall discouer from the field or Hauen thereof: and if you sée a Land that is somewhat high, hauing some Hils and Dales that shewe like the fingers of a mans hand, then it is the land called Xarugo, from thence you shal runne to Hauana, holding your course along by the coast.

Sayling out of Hauana to the Martirs, you shall hold your course Northeast, by the which course you shall sée the Point, which is three small Ilandes, whereof that in the middle is the greatest, the vttermost being the East coast, and the inwardest the North-east and South-west coast. From thence North-east-ward to the Cape De Canauerales (that is, ý point of Réedes) the coast stretcheth North and South, and North-east-ward you shall sée no land, and being vnder fiue and twentie degrées, then you are in the mouth of the channel, which to passe through, you must hold your course Northeast, and if you sée not the Cape de Canauerales being vnder 28. degrées and ½. then you are without the channell.

Sayling out of the Hauana (with the windes called Brisas) to the channell, you must runne outwards till it be noone, and after none you shall make to Landward, that towards euening you may bee by it, and to vse the Windes called Terreinhos, (which are Windes that blowe by night from off the land) running in this manner along by the coast, vntill you bee North and South with the Houell called El Pan de Matancas, (that is, the loafe of Matancas) being North and South with ý same loafe, you must runne Northeast, if the winde will permit, if not, you must put to the coast of Florida, where the winde will driue you, doing your best, in that way to goe out of your course as little as you may, for the streames runne with great force towards that Lande, and when you thinke it time, then you shall put to the other side, as the winde will leade you, till you sée the Lande, and when you sée it, then winde, in this sort running through, and being vnder 28. degrées and ½. then you are out of the Channell: hereof I aduise that the strikes you make in lauering towards the land of Florida must be short, and those towardes the Coast of Minare long, for the streames driue you to the Lande of Florida. The Hils of Chupiona come out by the loafe of Matancas (and are certaine not too high and euen Hils) flat on the toppe, with certaine white shining houels. The loafe of Matancas is a high Houell, flat aboue, stretching northeast and South-west, and on both sides as well North-east-ward, as southwest-ward, it hath two low Points, lower then ý said loafe, which shew like the heads of Torteaux. On the North-east side the Lande stretcheth lowe, and from thence Northward it maketh a small Point. Behinde this Point lyeth the Hauen of Matancas, and to enter therein you must run Northeast and Southwest right against the said loafe, and then the Hauen will bee South from you, and you must runne southward to it, it is a great Bay, and there you haue no Road, but close by the Land, comming out you leaue the loafe on the South-side, and you must hold your course north-east, till you be out.

And being out of the Channell, if it bée in Winter, you shall run East, wherwith you

you shall holde East and by North, by the winding or declining of the compasse: By the which course you shall passe on the South-side of the Ilands and Cliffes of Bermuda, and this course you shall holde till you bee vnder the heigth of the Iland Fayael, one of the Flemish Ilands, which is a great Iland, stretching North-west and Southeast on the Southeast side, having a thicke Land, and on the northeast side somewhat lower land. To saile from thence to the Iland of Tercera, you shall hold your course outward of the Iland of S. George, east, and east & by North. The Iland of S. George is a high Lande, stretching East and West, as also Tercera, which on the Southside hath a cloven hill, called O Brasil, and a little eastward from thence, there lieth three cliffes. The Iland of S. Michael is a great high Iland, stretching East and West, on the West side being lowe, and on the East side high. It hath likewise a cloven hil, lying at the end on the East side. This Iland lyeth vnder 38. degrées.

The 64. Chapter.

The course and right markes from the Iland *La Desseada*, to the lande and coast of *Carthagena*, *Nombre de Dios*, new *Spain*, and from the channell of *Hauana*.

IF you desire to saple through the Channell that runneth betweene the Iland La Antigua, & La Desseada towards the coast, you must holde your course West to the Iland of Montecerratte, running along by the Iland of Guadalupe, which is an Iland cloven through the middle, & higher on the West then on the East side. The Iland La Antigua, (that is, the old Iland) you shal find on the Northside of Guadalupe, stretching in length East and West, and hath Hils with outward shew like Ilands, and lieth vnder 16. degrées and ⅔.

The markes of the Iland Montecerratte are these. It is round and high like the Iland La Gomera in the Canaries, and hath some Hilles with certaine Water beakes. Sailing from this Iland Montecerratte, you must runne West Northwest, whereby you shall discouer the Iland Sancta Crus, but you must not runne too close by it, for there it is foule, and no cleare ground, it stretcheth East and West, and is Hilly, but not verie high, beeing higher on the West then on the East side, in the middeist hath a rent or partition, and on the East side there is a Roade where you may anker, for there it is faire sandye ground. To saple from Sancta Crus to the Iland of Puerto Riquo (that is, the Iland of the rich Hauen) on the Southside, you must runne West Northwest, whereby you shall discouer the hill called Sierra de Loquillo, and from thence to Cabo Roxo you shall saple West and West and by North, keeping along by the land vntill you be by the cape aforesaide, which is the vttermost part of the same Iland.

This point called Cabo Roxo, (that is, the red point) is a thin and lowe lande, on the sea side hauing certaine redde shining downes, and on the North-west side you see the hils called Las Sierras de S. Germas, which are very high, but not so high as those of Loquillo. From this point of Cabo Roxo, you must hold your course west, and west and by North, whereby you shal discouer the Iland called De la mona, that is, the Iland of the ape, and you must run along by the southside thereof. The Iland La Mona, is a low land, and reacheth East and West, on the sea side being a plaine land descending downward, on the northside it hath a Cliffe or small Iland called Monica, or the little ape. Betweene it and the Iland you may passe. On the West side of Mona there is a Roade of faire and good ground, hauing likewise such another Roade by the Point that lyeth Southwest.

From the Iland De la Mona to the Iland De la Sahona, if that it be by day, you shall hold your course Southwest, and by night West, and West and by South, and you must vnderstand, that the Point called Cabo de Enganno, that is, the deceitfull Point, is altogether like the Point of Sahona, hauing a cloven houell on the vpper part of the Iland, being betweene the lowest Lande thereof that lieth on the Sea side. Betweene Cabo del Enganno, and Sahona, lyeth a small Iland called the little S. Catalyna, the reason why you must there runne West and South, is because the Streames runne towards the Creeke.

The markes of the Iland Sahona, are these. It is a lowe Iland full of Trees, so that as you come towardes it, you first see the Trees before you perceaue the land

land thereof, it stretcheth East Northeast and West Southwest, on the South side it hath certaine Riffes which run halfe a mile into the Sea: if you fall vpon this lande comming out of the Sea, and that ouer the Ilandes you see certaine hilles, then they are the hils of Niquea, which you shall likewise see betwéen great Sancta Catalina and La Sahona: this Iland Sahona on the West side hath a Rode of eight or ten fadome déep, to saile from Sahona to Santo Domingos, (it beeing three miles to seaward from Sahona) you shall hold your course Northwest, and Northwest and by West: From thence to Santo Domingos it is altogither low land, on the sea side descending downward, and is the land which in that place reacheth furthest East and West.

The markes of Santo Domingos are these, that when you are Northwest and Southeast with the old mines, then you are North and South with the riuer of Santo Domingos, and ouer the riuer you shall see two houels which shewe like the teates of a womans breastes, when those houels are North, and North and by west from you, then you are to lofeward from the riuer, so that by those teates you shall knowe whether you be past or to Lofeward from it. On the East point of the entrie of the Riuer standeth a Tower, which serueth for a guarde or beakon for the shippes that come out of the sea. From this point aforesaide runneth a hidden cliffe which you must shunne, and so you must runne in, but go not to nére the Al Matadero, that is, the Slaughter house, for there it is shallow: and being within the aforesaid hidden cliffe, you haue foure fadome déepe, and so you shall holde your course to the Sandie strand, lying on the East side, shunning the Cliffes of the fortresse, and going from the Fortresse inward, then you must let fall your ankers, right against the Admiraltie in the middle of the riuer, where the best place and Rode is.

From Santo Domingo being 4. miles to Seaward, you shall holde your course Southwest, and Southwest and by west, vntill you be North and South with the Iland of Niqueo, and to goe from thence to the hauen of Oquoa, leaue not the coast, but run close by it with all your sailes, till you be past the riuer, for if you get off frō it without touching the Palma, which is a certaine banke so called where the shipps vse to anker, then you must not anker: being in the riuer, you must loke wel before you, that when you anker to make your ship fast with an anker both out to Landward and to Seaward, and then you are safe.

Sayling from this Hauen and Bay of Oquoa, you shall runne outwarde to the South vntill you be about the point and three miles into the sea, and then you shall hold your course Southwest, and Southwest and by South, wherby you shall discouer an Iland called De la Beata, that is, the blessed Iland, which is a lowe Iland stretching East and west.

Two miles Westwarde from Beata, lieth an Iland or cliffe called Altobello, which by night sheweth like a ship: when you are past Beata and Altobello, then you must runne West, and West and by North, to the point called Cabo de Tubaron, that is, the point of the hedge. In this créke are three or foure Ilands or rocks which are called Los Frayles, that is, the Friers. Before you come to Cabo de Tubaron there is a Créke, wherein lieth an Iland called Iabaque, with more cliffes and Riffes lying about it, being foule ground. Behind this Iland you see certaine hilles called Las Sierras de dona Maria, otherwise Las Sierras de Sabana: when you are right against Iabaque, then you must run West Northwest. The Cabo de Tubaron is a blacke shining Houell, on the sea side being clouen, vpon it hauing certaine white places like water beakes. Within this point or Cape lieth a riuer of fresh water, where you haue stones for Ballast as you haue in the Riuer of Mynijcka. From thence to the point of Cabo de Crus, you must hold your course Northwest vntill you are past the Iland of Nabassa, running on the North side thereof, and if the streames chaunce to driue you on the south side, then you must obserue certain times (if you be in a great ship) holding a good way into the Northwest from it, to shun the sands that sticke out from the point de Morante, and reach betwéene this point and Nabassa, & there in some places you haue aboue foure fadome déepe, and at the end thereof you may run from 15. to 20. fadome déepe.

Nabassa is a round and lowe Iland, on the Sea side being all flat and plain land: running on the North side of this Iland,

you

you shall hold your course Northwest, and Northwest and by West, and if you desire to passe along by the Cape De Crus, it is a point sticking out, which (as you come toward it out of the sea) sheweth as if on the top it were full of trées, but it is inward to Lande. On the East side of this Point lyeth the hauen of Cabo de Crus.

Now to sayle to the Iland De Pinos, you must runne West Northwest, whereby you shall discouer the Iland. This Iland De Pinos is a low land ful of trées, so that as you come out of the Sea, you sée the trées before you sée the land, it stretcheth East and West, and in the middle it hath three houels, whereof that in ỹ middle is the greatest.

From this Iland De Pinos, to Cabo de Corrientes, you must runne West Northwest, by the which course you shall sée it, This point on the sea side is a Lande running downeward, vpon it hauing some palme trées, and on the West side a sandy strand, where there is a Roade where you may lye. Upon this Point of Cabo de Correntes standeth a picked Hill, which stretcheth further out thẽ all other points, when from thence you put in, you shall sée on the Lande righter ouer you, a Lake of fresh water, where if néede bee, you may supply your want. To saile from thence to the Point of S. Anton. Beeing two or three miles to Sea-ward, you must runne West Northwest.

From the Iland De Pinos, to Cabo de S. Anton, there are two great crékes: one lying from the Iland De pinos to the cape De Corrientes, and the other from the Cape De Corrientes to Cape de S. Anton, and before you come to the Point of Cape de Corrientes, there is a point called La Punta de Guaniguanico, & behind the Land inward, you shall sée certaine Hils, called Las Sierras Guaniguanico. Cape de S. Anton is a long Point full of trées with some bushes with sandye strandes, and from it there runneth a bank or sand, for the space of 4. miles northwest ward. Sayling from the Point of S. Anton to new Spaigne, in winter time, ỹ is, from August to March, then you must hold your course without ỹ Islands and Cliffes called Las Alactanes west northwest ward, with ỹ which course hauing sailed 60. or 70. miles, you shall find ground, which shalbe of shels or great sãd. This you shal find til you be vnder 24. degrées, & if you find ground at lesse then 40. fadome sailing with the same course, then hold your course north northwest, & northwest & by west, & when therewith you begin to increase in depth, then turn againe to your first course of northwest, and whẽ you begin to lose land, then for the space of 20. miles you must saile West, wherwith you shall be north & south with the Iland Bermeia. Frõ thence you must saile southwest till you be vnder 20. degrées, & if you sée not land, you shall run west, for at that time it is not good to goe beneath ỹ height. Under this height & course you shal sée La torre Blanca. ỹ is, the white tower, & if you chance to discouer ỹ Riuer of S. Petro, & S. Paulo, then beyond ỹ riuer you shal sée certaine gréene hils, but not very high.

If you finde 35. fadome déepe, with muddie ground, with shelles in some places, then from thence you shall hold your course South, and South and by East, vntill you bée right against the fieldes of Almeria: if you come out of the Sea, you shall séeke ground lower, and finding 30. or 40. fadome with some muddy ground, then you are East and West with the riuer of Almeria, about seuen miles from the land: and if in the Southwest you sée the hilles called las Sierras del Papalo, and that they run one within the other, then you are Northeast and Southwest from them. From thence you shall holde your course South, and South and by West, whereby the hilles of Papalo will begin to shew themselues, which wil make two round hilles: you shall likewise sée Las Sierras de Calaquote, which are certains reddish hilles. This rowe of Hilles commeth out to the sea side.

If you desire to take the ground by the point of Villa Risa, that is, the rich towne, three miles from the land, you shall finde 80. and 90. fadome déepe, muddy ground. The riuer of S. Peter and S. Paul lyeth vnder 21. degrées, and los Campos d'Almeria, that is, the fields of Almeria, vnder 20. degrées. Villa Risa la Vieya, that is, olde Villa Risa, lyeth vnder 19. degrées and ⅔. Villa Risa la Vieya is certaine hils, whereof the one end reach vnto the Sea side: they are not very high, but make many openings or rents, (like the hilles of Abano, called Organs) stretching North and South: if you chaunce to come out of the Sea, and should see the Hilles of Villa Risa, then you shoulde see that they stretch North and South,

and

and the hils of S. Martyn stretch East and West, you may know them another way, which is, that if you make Westward towards them, comming close to them, they will shew to be lower then the Hils of S. Martyn, which are greater and higher, as you passe along the Sea coast by them, and beeing three myles to Sea-ward from Villa Risa, you shall find ground, which by S. Martins you shall not find, although you were but halfe a myle from them. Lastly, although you should haue no knowledge of Lande, yet you might knowe it by the markes aforesaid. To Léeward from Villa Risa lieth a Cliffe, called N. Bernards, which is in forme like a suger loafe. From Villa Risa la Vieya, or out of Villa Risa, to S. Iohn de Luz, you shall hold your course South, and South and by East, and you shal find ground of shels & muddy ground, at thirty fadome towards the Land. By the Riuer of Vera Crus, you shall find sandye ground, and in some places muddye ground.

If you were without, then you must knowe that from S. Christopher, to S. Iohn de Luz, it is all sandye strandes, and being East and west with the point called Punta Gorda, then you are North and South with the Iland of S. Iohn de Luz, and being North-east and South-west with the Iland at lesse then forty fadome déepe towards the Land, then you shall haue reddish ground, and in some places shels, and from forty fadomes forward white muddy ground. If you come out of the sea, and desire to know if you bee East and West with the Iland, then you must marke a high houell that runneth out from the hils of Vera Crus.

And when you are East and west with this Houell, so are you likewise East and West with the Iland, you must likewise vnderstande, that when the Hill of Sierra Neuada (ý is, the snowy hill) lieth West & west and by south from you, then are you likewise east and west with the Iland aforesaid, & then you shall presently sée the point called Antõ Niquardo, as also Mendano Montuoso, (or the high Houell aforesaid) and you shal likewise sée the sea-coast Medellin, and on the North-west side the Point of Punta Gorda, & if you desire with a North wind to be in the hauen, then run at 18 & 20 fadome déepe, whereby you shal passe to lowseward through the chanell, going close to the bulwark, yet shunning it, you shall anker on the lowe side, for to Léeward it hath no great depth.

If you depart from the Point of S. Anton in summer time towards new Spain, then you must hold your course westward for 20 or 30 miles, wherewith you shall finde ground at 80 fadome, being shels. From thence you shal run west, and west and by South till you be at 30 fadome, and from 30 fadome west-ward to 20 fadome, with the which course you should sayle along this Countrey. And being a greater depth, you shall run west and west and by south, wherby you shall come again to the former depth. By this course you shall passe through the Iláds of Ilha de Sconocida, & Ilha d'Arena, that is, the vnknowne Iland, and the sandy Iland. From the Iland la de Sconocida to the Iláds d'Arena, west, & west and by south, you shall descry the Hils Las Sierras de San Martin, which are two high Hils, in the middle hauing a great opening or cliffe. Sailing from these Hils, you shall runne West, by the which course you shal sée the stony rock, which is a clouen hil, you shall run Northwest, and northwest & by west, wherewith you shall sée the Riuer of Medelyn, which is a lowe land, & somewhat more to Lowseward lieth the Iland called Ilha Blanca, or the white Iland, as also ý Iland Rio Riffias, which a farre off sheweth like a ship vnder saile, & then presently you shal sée the Iland of S. Iohn de Luz, and from the riuer called Rio Varado, to the Riuer of Vera Crus. There is no high land, but only one black shining hill, lying aboue the aforesaid Hauen.

The 65. Chapter.

How to sayle from the Iland La Desseada to the Iland of Porto Riso through the channell called De Passagie.

SAyling from the Iland La Desseada to the Iland Puerto Riso, ý is, the rich Hauen: Desiring to passe through ý channel of De Passagie, that is, the thorow faire, you must vse all ý meanes you can to runne betwéene the Ilands of Moncerrate & Redonda, or to Lowseward, ý is, betwéen ý Iland of S. Christopher, and the Ilands d'Estacio, and from thence you shal hold your course Northwest, & somewhat more to lowseward frõ the Ilands of Estacio, which are 2. Ilands, one greater thẽ the other, shewing almost like 2. loaues of bread, when you are by them you shall find

find 10. 12. and 25. fadome deepe, at the depthes of 10. & 12. fadome, you haue white fandy ground, and at 25. fadome black fand, to fayle from this Banke to the Ilandes las Virgines (that is the maydes) you fhal holde your courfe northweft (for there the ftreams draw Southweftward) to fhunne S. Crus, which ftretcheth almoft Northweft and Southeaft, and when you fee las Virgines, the firft poynt is the greateft, and therefore it is called la Virgin Gorga, or the fatte mayde: and preſentlie after follow the reſt, which are long & full of Houels, they ſtretch Eaſt and Weſt, and runne one within the other, hauing certaine Cliffes and Rockes hard by them, running on the South fyde: in the middle way frõ them you fhall fée a great Cliffe, two myles into the ſea. This Cliffe hath for a marke, a grayiſh colour, and beſydes theſe there are manie other cliffes, and to know whẽ you are in the paſſage, running along by it to Porto Riſo, as aforeſaid: then you fhal fée white cliffes, that a farre off fhew like a fhip vnder fayle: the whitenes of theſe cliffes procédeth of birds filings, when you fée them you muſt make towards them, and deſiring to run through the paſſage, you fhall hold your courſe betwéene theſe Ilands, & the Ilands las Virgines, & whẽ you are by them thẽ you muſt run northweſt to a fmal Iland, which lieth two miles further forward called Ilha Verde, that is, the gréen Iland, and being right againſt this Iland, thẽ you are out of the paſſage, or without the channel, and being ther, you fhal preſently ſée the land of ỹ Iland Puerto Riſo, the firſt point wherof, called la Punto de Loquillo, lieth Eaſt & weſt with the Iland Ilha Verde: if you chance to be by the aforeſaid cliffe, and that the winde ſcanteth, & ỹ you can not paſſe to loſeward from it, then you ſhall paſſe to léeward of it, for it is alſo a good chãnell of 18. & 20. fadom déep, with ſand and ſhels vpon the ground, about a mile to léeward from it, to know whẽ you are out of the Channell with this courſe then this cliffe muſt lie Southeaſt from you, and being at 30. fadome déep, with white fandy ground, you ſhall preſently (as I ſaid) paſſe by the Ilandes of Ilha Verde, running by the point of Loquillo, along by the land of Puerto Riſo, Weſtnorthweſt, and if you deſire to be in the hauen of Puerto Riſo, and that you cannot get thether, then you ſhal lauere, or lyéuing to léeward, with the point of Loquillo, Southeaſtward from you, and from midnight forward you ſhall follow your courſe, becauſe the ſtreames draw Southeaſtward: the marks you haue there are theſe that is ouer the hauẽ of Puerto Riſo, ſtandeth an hermitage, vpon a high hil, which is called Santa Barbara, and ſheweth like a white patch vpon a hill, and paſſing along by it, you ſhall ſee the Cloyſter or Conuent of Dominican Fryers, which is about a quarter of a myle from the hermitage, and then you ſhall preſently ſée the hill, that ſheweth like a clouen Iland: theſe are the right marks of this Hauen, and to put into it, you muſt goe nére the hill, but not too nér, to fhunne a ſhallow place that lieth within the ſaid hill: after that you muſt loſe almuch as you can, vntil you come wher you muſt anker, which is right againſt the houſes that ſtand on the Eaſt ſide of the hauen.

The 66. Chapter.

The groundes and depthes by the coaſt and countrie of New Spaigne.

BY the Ilãds called Alaclanes, lying betwéen the Iland Cuba and the coaſt of New Spaigne right ouer againſt the poynt called Punta de S. Anton. the ground is ſhelly: by the Iland called Ilha de Robos it is muddy ſlyme ground: by the Ryuer of S. Pedro & S. Paulo, from 40. fadom to the land, it is ſhelly ground, by the fields or playnes of Almeria called Los Illanos de Almeria, at 40. fadome it is ſandy ground, & from thence outwards, ſhelly ground: by Vila Rica, or the rich ſtone, at 16. fadome, it is muddy ground, Eaſt & weſt with the cliffes & ſands de Tortugas, of Torteaux, it is white ſand: Northeaſt and ſouthweſt with the ſame Tortugas, it is blacke ſand, and eaſtward frõ it, reddiſh ſand, by the riuer of Panuco, from 40. fadom outwards it is white and red ſand, and towardes the land, muddy ground, by the riuer called Rio Hermoſo, or the faire riuer, frõ 30. fadome towards the land, it is white ſand, & outward towards ỹ ſea, muddy groũd: by the riuer called Rio de Palmas e de Mõtanas, that is, the riuer of palm trées & of hils: frõ 40. fadom towards ỹ land you haue ſand, but moſt white, and outwards muddy groũd mixed with gray ſand.

The 67. Chapter.

The courſe & right marke of the nauigatiõ from the point called Cabo de Lopo Gonſalues, to the riuer of Congo in Angola, ſouthwards in the coaſts of Guinea and Ethiopia, with the ſituation of the countries.

SAyling from the point called Cabo de Lopo Gonſalues, which lyeth full vnder 1. deg. on the ſouth ſide of the Equinoctial line: in the Coaſt of Guinea or Ethiopia: the coaſt frõ thence forward ſtretcheth northweſt & ſoutheaſt, being a flat long land: you haue the depthes of 10.

and 9. fadome deepe water towards the land, being all ground like sand of sand lopers, all through the country, except it be by the point Cabo de Catarina, where you haue great sand & some stones: if you will make any hast being vpon this coast and voyage, then euery night you must anker, till you haue the Tereintios (which are the winds blowing from off the land) holding your course in that manner, till you haue the Viracoins (which are ỹ winds out of the sea) therwith again to make towards the land, vntil it be calme, or that ỹ are at 10. fadom deep, thẽ you must anker til the comming of the land winds, which come dayly at their times, as aforesaid: if the streames run wõ the wind, thẽ you may wind from the one bough to the other, holding to leeward as aforesaid: the coniunction or time whẽ the streames run with the winds, is with a new Moone, about 2. dayes before or after, and 3. dayes before it is ful: if you desire to run from one bough to the other, ỹ must rule your selfe in such mãner, that you be euery morning by the coast, to get before the winds that as then blow off the land: the marks of the long land are these, it hath certain great thicke houels, called As Sierras de santo Espirito, that is, the hils of the holy Ghost, and somwhat further you haue 2 other houels, which are very easy to be knowne: in this country you haue muddy ground, & further forward you shal see a high hill within the creek, called Palmella, for that it is like to Palmela, the which lyeth betweene Lisbon and Setuval: you shal likewise see somewhat further in the creeke, a land which stretcheth North & south, as you passe along by it: close by the strand it hath a thicke flat houel, which is called Cascais, because it is like Cascais by Lisbon: you must vnderstand, that before you hoyse vp anker in that countrie, you must let fal your sayles, to see if the shippe may get out, and if it cannot get out, then lie still till you haue the Viracoins that blow out of the sea, for in those countries the streames runne very stronglie out of the riuer of Congo into the sea, wherby the shippe can hardlie get out, when you are so far as the place called a Palmeirinha, that is the woods of Palme trees, then let your best anker fall, for the groundes in this crosse way is stiffe muddy ground, whereby the ankers oftentimes will hardly holde fast but slip out againe. And when you are in the riuer of Congo, being at the depth of 30. or 40 fadome: then you shall loose the ground, & then you shall turne your howreglasse, and when it is runne out then cast out your lead, and you shall find 10 or 12 fadome water on the other side of the riuer of Congo and you shal sayle about the length of a stone cast from the land and the best course is close by the land, for otherwise you could not get into the riuer, by meanes of the great force of the streames, wherby many men are much troubled, as being the greatest & strõgest streams, that are found in any place, and run aboue 12. miles into the sea. Sayling from Congo to Angola in maner aforesaid, and being 35. miles on your way, you shal see a high hill, by the which ther lieth an Ilãd called A Ilha de Loanda, but if you be not very close by ỹ lãd, you shal not see the Iland, for it is very low & flat: if you chance to be by the land at 6. & 7. deg. then you shal be at the mouth of the riuer of Congo: and 10. myles to seaward from it, you shal see many tokens & signes thereof, as great streames, thicke rèeds, herbs, with many cutle bones, and whẽ you are by thẽ land, at 7. & 8. degr. & ½, then you shall see a flat land with trees al ouer it: and in this country in euery place at 18. & 20. fadome, you shal haue good ground, from 2. to two miles and a halfe from the land, & on the sea side you haue white downes, which shew like sandy strandes, & the ground by it is sandy with some stones, that is from 7. to 8. deg. and you must vnderstand that the land from 5 deg. southwarde, is altogether high, all the ground being muddy, and a mile from it it is 30. and 35 fadom deepe, good ground, being a cleare and faire coast, with cause of feare of more then is seen before your dayes, that is from 7 to 9 deg. and the land from 8. degrees southward, is verie high, if you come out of the sea, to the land, vnder 7. degr. and ½, then you shal see 7. hils or Houels, which stretch Northwest and southeast, called As sete serras, that is, the 7. hils: if you come to the land vnder 8. degr. & ¾, then you shall see a hie land, lying eastwarde from you, this point in shew hath the forme of cape S. Vincent in the coast of Spaine, & comming to the land not full vnder 9 degrees then north or northeast, you shal see the aforesaid point, hauing vnder it some whit downs that strike somewhat out into the sea, but you need not feare them, for it is faire and cleare: and therefore you may freely go neere the land, thẽ better to know it, being vnder the hight aforesaid of scarce 9 deg. then eastwarde to land, you shal see a round hil called monte Pasqual, when the point aforesaid is northeast from you, then the other land shall stretch southwest, which is the furthest land lying without the Iland of Loanda, the land that lyeth southwarde from you is a greate thicke land, at the foot thereof hauing some red and white downes, with certaine small trees, vppon it, which show like figge trees of Algaruen in Spaine: now to runne within ỹ land of Loanda you must hold your course right vpon the land, that lyeth southward: so you may go close to it, about half a mile frõ it

& being there south west ward, from the Iland you shal discouer the Iland which is very flat and of white sand, whereby you can hardlie see it, but when you are close by it, that is the hauen of Angola. This Iland of Loanda, is like an Iland called A Ilha das Cariins, lying by the cape called Cabo de santa Maria, in the land of Algaruen, vpon the coast of Spain, and from the same flat land it is higher, for it is 7. miles long, now to put into this Iland you must hold your course on the north east point, & being close by it within a stones cast, you need not fear, for ther it is 15. fadom deepe, and within it is all faire ground, this is the road on the side of the Iland, close by it from this Iland to the firme land there is no more but a quarter of a mile, and you cannot see the entrie, till you be hard by it, and if there be any ships within the hauen, you shall see them before you can discerne or know the Iland, which sheweth as if it were trees, ỹ stand vpon the land the farthest point outward on the northeast side of this Iland lieth vnder 9 deg. therefore deceiue not your selfe by the card, for some of them haue it vnder 9. deg. and others vnder 9 deg. and a halfe, therfore beleeue none but such as haue it vnder 9. deg. at the northeast end of the aforesaid Ilād.

Hereafter followeth the degrees and hightes of all the principal hauens, riuers, points, Ilands, & places of the Nauigations of the Portingals & Spaniards, in the countries by them discouered, and part inhabited, each place with their right names and surnames, as they are by them called, and ordinarily named in their Seacardes.

First from the furthest point outward of *Portingale*, called *Cabo de Finisterra*, following along by the coast of *Portingale*, *Spain* & *Barbary*, to the line of Tropicus Cancri, and from thence along the Coast of Guinea to the Equinoctiall lyne.

The degrees on the north side of the line.

CAbo de Finisterra, that is the point of the lands end, lieth vnder degrees 43
The Ilandes of Bayona lie vnder 42.
Porto de Portug. ỹ is Porte port ly vn. 41
As Berlengas, ỹ is the Barles, ly vnder 40.
Lisboa or Lisbō & ỹ Ilād of tercera, vn. 39.
Perseueira and the Iland of S. Michael, lieth vnder 38.
Cabo de san Vincente, and the Iland santa Maria, lie vnder 37.
Trassalgar lying on the coast, is vnder 36
Larache lyeth vnder 35
Soneia lyeth vnder 34.
Cabo de Canty & Porto santo, ỹ is the holy hauē lying by the Ilād of Madera are vn. 33
Rio dos saueis ỹ is ỹ riuer of faries is vn. 32
The Iland of Madera or the Iland of wood, is vnder the same heights of 32
Taffatama lieth vnder 31
Mecca and Ilha dos Saluaes, that is the Iland of the wilde men lyeth vnder. 30
Cabo de non, and the Ilandes Palma and Lancarotte, being of the Ilands of *Canarie* lyeth vnder. 29
A Ilha, or the Ilande de Forte Ventura lyeth vnder. 28
Cabo de Boiador and the Ilandes of great Canarie and also A Ilha de Hierro, or Iland of Iron lyeth vnder. 27
Angra dos Cauallos, that is the Hauen of horses lieth vnder 25
Rio d'Ouro or ỹ riuer of Gold lieth vnd. 24

The line or Tropicus Cancri.

Angra or the open hauen of Goncalo de Sintra lyeth vnder 23
Cabo das Barbas, or the point of Baerden, lyeth vnder 22
Cabo Branco or the white point lieth vn. 21
Rio de Sao Ioao, or the riuer of S. Iohn lieth vnder 20
Furna de Santa Maria, or the caue of S. Marie lyeth vnder 19
Sete monte or seuen hils vnder & the Ilands of S. Anna, S. Vincent, S. Lucia, and S. Nicolas lieth vnder 18
Ante Rotte, and Ilha de Sal. or the Iland of Salt vnder. 17
Rio or the Riuer of Canaga and the Iland Ilha de Maia, vnder 16
Cabo verde, or the greēn point, & the Ilāds of S. Iago, and Ilha do Fogo or of fyer vnder 15
Rio or the riuer of Gambia, vnder 14
Rio das Ostras or the riuer of oisters vn. 13
Cabo Roxo vnder 12
Buguba vnder 11
Rio do Pichel or the riuer of ỹ Can vnd. 10
Rio or the riuer of Cachecache, vnder 9
Rio de Serra Lioa, or the riuer of the Lions hill, vnder 8
Rio das Palmas or the riuer of Palms, vn. 7
Cabo de monte or the point of the hill vn. 6
Cabo dos Baixos, or the point of sands and the myne of S. George vnder 5
A Ilha or the Ilād of Fernando Poa & Cauo das Palmas or point of Palmes, vnder 4
Rio de Campo or the riuer of the field vn. 3
Rio de Princepe or ỹ riuer of ỹ prince vnd. 2
The Iland of S. Thomas, vnder. 1

From the Equinoctiall line to the south side following the coast of Congo, Angola, and Ethiopia, to the cape de Bona Speranza.

The degrees of the south side of the Equinoctial lyne.

CAbo, or the point of Lopo Gonsalues vnder deg. 1
Cabo, or the point of Catharina vnder 2.
Angra da Iudia, or the hauen of the Iewe, vnder 5.
Praya de San Domingos, or the strãd of S. Dominico vnder 6.
Rio or the riuer of Congo vnder. 7
A Ilha d'Ascention, or the ascention vnd. 8.
Rio or the riuer of Angola, and the Iland of Loanda vnder 9
Cabo Ledo vnder 10.
Rio, or the riuer of S. Lazaro vnder 11.
Cabo de Loubos, or ỹ riuer of wolues vn. 12
Monte Negro, or the black hill vnder 14
Serra Parda or the gray hill vnder 15
Angra das Aldeas, or the open hauen of the villages, & the Iland of S. Helena vnd. 16.
Manga das Areas, or the sandy sleue vn. 17.
Cabo Negro, or the blacke point vnder 18.
Os Mendoins vnder 19
A Serra de S. Lazaro or Hill S. of Lazaro vnder 20.
Praya or the straight of Ruy Pires vnd. 21.
Cabo do Padrao or the point of Colosso or Colume vnder 22.
Praia Fria, or the cold strand vnder 23.

The lyne or Tropicus Cancri.

Ponta da concepsao, or the conceptiõ vn. 24
Praya das Ala-goas vnder 25.
Feiaco da Boca, or the mãner of the mouth vnder 26.
Angra, or the hauen of S. Anthony vnd. 27
Angra, or hauen of S. Thomas vnder 28.
Angra or the hauẽ of S. Christopher vn. 29
Rio do Infante, or the Riuer of the Kinges sonne vnder 32.
Angra, or hauen of S. Helena vnder 33.
As Ilhas, or Ilãd of Tristan de Cũha v. 34.
Cabo de Bona Speranza, or poynt of good hope vnder 34. ½.
From the cape de Bona Speranza northwards, along the coast to Soffala, Mosambique and Melinde, to the Equinoctial lyne, all being on the south side of the same lyne.
CAbo das Agulhas, or the poynt of the Compas full vnder 35.
Cabo de Infante, or point of the kings sonne vnder 34. ½.
Cabo Talhado, or the clouen point vnd. 34.
Cabo das Vaccas, or point of cowes, & Baya Fermosa, or the faire bay vnder 34.
Cabo de Arecisse, or the point of the Cliffe vnder 33.
Rio de infante or point of ỹ kings son v. 32.
Ponta Primeira, or the first point vnder. 32.
Terra do Natal vnder 31.
Ponta or the point of S. Lucia vnder 28.
Terra dos fumos or the lãd of smok v. 27. ½.
Rio d'Alagoa or riuer of the lake, and the Iland of Ioan de Lisboa, & vttermost south point of the Iland of S. Laurence vnd. 26.
Agoa de Boa Pas or ỹ riuer of peace vnd. 25
Cabo das correntes, or point of the streame vnder 24. ½.
Rio, or riuer of Mataca or monument, & the Iland A Ilha do Mascharenhas vn. 21. ½.
Os Baixos da Iudia, or ỹ Iewes sands vn. 22
Cabo, or the point of S. Sebastian vnd. 21.
Rio, or the Riuer of Quiloan or Quiloane, vnder 20. ½.
Soffala and the Iland of Diego Rodrigues vnder 20.
Porto, or the hauen of Bango vnder 19. ½.
Rio, or the riuer of Cuama vnder 18. ¾.
Os Baixas dos Garaiaus or sands of Seamewes vnder 18.
Rio dos bons sinais, or of good tokens v. 17 ¾
A Ilha, or Iland of Brandao vnder 17.
The Iland A Ilha Primeira, or the first Iland vnder 17. ½.
A Ilha or Iland of Iohn de Noua vnd. 16. ½.
Rio or riuer of Angoxa vnder 16.
Mosambique vnder 15.
Rio de S. Antonio vnder 14.
Rio dereito, or the straight line vnder 12.
Ilha do Comoro vnder 11.
Cabo del Gado, or thinne point vnder 10.
The towne of Quiloa vnder 9.
A Ilha de Monsia vnder 7.
Ilha de Sansibar vnder 6.
Ilha de Pemba vnder 5.
A Ilha dos tres Irmaos, or Iland of three brethren vnder 4.
A Ilha do Almirante, or the Iland of the Admirall vnder 3. ½.
Mombassa, or riuer of Tacharigo vnder 3.
The towne and hauen of Melinde vnder 2.
The towne and hauen of Pate vnder 1.

The Equinoctial lyne.

The heigth and degrees of the Hauens, points, and riuers, of the Equinoctiall lyne, to the straights of Mecca, otherwise called the red sea, on the North side of the Equinoctiall.

The degrees on the north side.

BArra Boa, or the good hauen vnder 1.
The town and hauen of Braba vnder 2
The town & hauẽ of Magadoxa vnder 2. ½.
Zarzella vnder 6.
Cabo, or poynt of Guardafu, and the Iland a Ilha de Sacotora vnder 12.
From the point of Guardafu, inwardes to the red sea, on the south coast.
MIte or Barbora vnder 11.
Zeila vnder 12.
Ilha Dalaca vnder 15.

Ilha

Ilha Soaquen vnder 18.

From the North side of the red sea or the straight of Mecca.

TOor vnder 27.
Gida and the hauen of Mecca, where Mahomet lieth buried, whereof the straight taketh the name vnder 20.
A Ilha de Zeyban vnder 15.
A Ilha Camaram vnder 15.
Adem a fortresse of the Portingales, which in times past they held but not at this time vnder 13.

The coast of Arabia to the straightes or Sinus Persicus, and the Iland of Ormus.

FArtaque lieth vnder 15. degrees.
Diufar vnder 16.
The Iland of Curia, Muria, vnder 17.
The Iland a Ilha de Maeira vnder 22.
Cabo de Rosalgate vnder 22.
Curiata and Masquata vnder 23.
Hoor vnder 24.
Cabo Mocandao vnder 27.
The Iland and towne of Ormus vnder 27.

From Ormus or Persia along the coast to to the cape de Comoriin.

CAbo de Iasque vnder 25 ½.
Rio do Sinde or Indo vnder 24.
The towne and Iland of Diu vnder 21.
Goga and the Towne within the Creke of Cambaia vnder 33.
The towne and hauen of Chaul vnder 19.
The towne and hauen of Dabul vnder 18.
The Iland and towne of Goa & the Ilandes of os Ilhas Queimados vnder 16.
The fortresse of Honor and the Ilandes of Angediua vnder 14.
Baricala and the sandes of Baixios de Pandua vnder 13.
The fortresse of Mangalor and Monte de Ly vnder. 12.
Cananor and Calecut vnder 11.
Cranganor and Cochiin vnder 10.
The fortresse of Cay Coulao vnder 9.
Cauo de Comoriin being the vttermost point of the coast called India vnder 7.

From the Iland Seylon on the East and south side about to the West.

TRincanamalle vnder 9
O Capello de Frade or the Monkes coule vnder 8.
Rio de Matacalou vnder 7 ½.
Ponta de Gualle vnder 6.
Cloumbo a fortresse of the Portingales vnder 7.

From the Cape de Comerin along the coast of Coramandel, Orixa, Bengala, Pegu, & Malacca, to the point of Singapura.

CAbo Negapatan vnder 11. degrees.
Pouoacao de Saint Thomas, or towne of Saint Thomas vnder 13. ½.
The towne and hauen of Muselepatao vnder 16. ½.
The point of Guadouariin vnder 17.
O Pagode de Iorganate, or Idoll of Iurganate vnder 20. ¼.
Rio de Puacota vnder 19.
Rio Palura or Calauor vnder 19. ½.
A Derradiera terra alta or the last high land vnder 19. ¾.
Rio Cayegare vnder 21.
Rio de Ganges otherwise Porto Pequeno or the small hauen vnder 22
The hauen and towne of Aracan vnder 20.
The hauen and towne of Martaban vnder 16. ¾.
The vttermost end on the north side of the Iland Andeman vnder 16.
The vttermost end on the south side of the same Iland vnder 11.
The hauen and Towne of Tanasseriin vnder 11.
The hauen and towne of Gonsalan vnder 8. ½.
The Iland Pulo Cuto vnder 6 ¾.
The towne and hauen of Queda vnder 6 ½.
The Iland of Gomespola, and the Iland Pulo Batum vnder 6.
The Iland Pulo Pera vnder 5 ¾.
The Pulo Pinon vnder 5 ¼.
The hauen and towne of Pera vnder 4. ½.
Pulo Sambillao vnder 4.
Pulo Parcelar & the Iland as Ilhas d'Aru vnder 3.
Cabo Rachado, or clouen point vnder 2. ½.
The towne and fortresse of Malacca vnder 2. ½.
Cabo de Singapura vnder 1.

From the Iland of Samatra on the North side of the Equinoctiall line.

THe hauen of Achein vnder 4. ½.
The hauen of Peder vnder 4.
The point of Taniamburo vnder 5.

The place on the south side of the Equinoctiall in the same Iland & els where.

Terra d'Arruen or land of Arruen vnder 2.

Ilha d'Ouro de Manancabo, or the gold land of *M*anancabo 3
The hauen of *C*ampar vnder 4.
The straight betweene the Iland Sumatra and Iaua Maior vnder 5.½
A Ilha Iaua Maior in ỹ midle way vnd. 6
A Ilha do Iogo or Fire Iland vnder 7.
A *I*lha Solitaria, or the solitarie Iland vnder 7
A Ilha Banda vnder 5
The Ilandes of Cloues of Maluco are vnder the Equinoctiall lyne.

From Cabo de Singapura following the coast to *S*ion, Camboia, Champa, and China, to the riuer of Liampo, & Nanquyn, with some Ilandes all vppon the North side of the Equinoctiall line,

The Iland Pulo Timao vnder 2.½
The hauen and towne of Pàn vnder 3.⅙
The hauen and towne of Patana vnder 7.⅔
The Hauen and towne of Sion vnder 14.½
The point of Cuy vnder 12.⅔
Enseada de Lion, or Creeke of Lyon vnder 12.½
The hauen of Varella vnder 13
The Iland Pulo Condor vnder 8.⅔.
The towne and Hauen of Camboia vnder 10.
The Iland *P*ulo Secir from the land vnder 10.⅓
The Iland Pulo *C*aton vnder 15.⅔.
The Iland Pulo Champello vnder 16.⅔.
The vttermost South point of the Iland Aynon vnder 18.⅓.
The Northeast end of the same Iland vnder 19.½.
The Ilands of Sanchoan vnder 21.⅓.
The towne & Iland of Macau vnder 22.⅓.
The towne of Canton vnder 24.½
Ilha Branco or white Iland vnder 22.½.
Ilha Fermosa, or faire Iland vnder 21.¾.
Ilha de Lamon vnder 23.¼.
The hauen of Chabaqueo vnder 23.½.
The hauen of Chincheo vnder 24.½.
Enseada dos Camaroins or Creeke of Granaet otherwise called Cayto vnder 25.⅓.
The Iland Lequeo *P*equeno vnder 25.
A Ilha dos Cauallos or Iland of horses vnder 25.½.
Ponto or Cabo de Sumbor vnder 28.¼.
The Ilands as Sete Irmaas or seauen sisters lying in the way to Iapan vnder 29.½.
The Ilandes of Siongican lying on the coast vnder 29.⅔.
The Ilandes called Liampo lying on the coast vnder 31.
The middle of the Iland Meaxuma vnder 30.½.
The Iland of Tanaxuma vnder 31.⅔.
The riuer of Nanquiyn vnder 34.
The Ilands of Iapan in all hauing in Longitude 130. miles, and the furthest eastward lieth vnder 32.

From the Ilandes of Phillippinas, otherwise the Lusons, or Manillas on the North side of the *E*quinoctial line.

The entrie of the channell betweene the Iland Luson, and the Iland Tandaia vnder 12.
The Iland Capuly, and the Iland Ticao vnder 12.¾.
The Iland Masbate vnder 12.¼.
The Iland of Banton vnder 12.⅔.
The Iland Rebuian on the north side vnder 12.½.
The Iland de Vireies vnder 12.¾.
The Iland Marinduque vnder 12.¼.
Cabo de Dumarijn in the Iland Mindoro and the Ilandes of Luban vnder 13.
The mouth or entry of the bay of Manilla the chiefe towne of the Iland of Lucon vnder 14.¼.
The towne of Manilla vnder 14.⅓.
The cape of Samballes in the Iland Lucon vnder 14.⅔.
The Cape Bullinao in the same Iland vnder 16.⅔.
The Cape de Boiador, which is the furthest point on the north side of the Iland Luson vnder 19.
The furthest Iland east and north from the Iland Lequeos vnder 29.
The Iland a Islas de las Velas otherwise de los Ladrones vnder 13.

The countrie of new Spaine lying ouer against the Islands of Iapon.

The Iland of Saint Agustine lying on the coast vnder degrées 30.¾.
The Iland de *S*edros, or of Ceaders vnder 28.¼.
Cabo de saint Lucas, the beginning of the land of California vnder 22.
Cabo de las Corrientes or point of streams vnder 19.⅔.
The hauen of Acapulco vnder 17.

From the straightes of Magellanes along the coast of Brasilia to the Equinoctiall line on the south side.

The degrees of the south side of the Equinoctiall.

The straight or passage of Magellanes vnder 15.⅛ degrées.
Basya de las Islas, or the bay of the Ilandes vnder 49.
Rio de la Plata, or riuer of Siluer vnder 34.⅔.

Arreciffe

Arreciffe or the Cliffe vnder 34.
Bahia Aparcellada, or the bankie bay vnder 33.
Cabo da Ponta vnder 32.
Rio dos Negros or the riuer of the Mores vnder 31.
Angra Onde Seuio o Battel, that is the hauen where the boate was seene vnder 30
Ilha da Bahya, or Iland of the bay vnder 29.
Ilha de Santa Caterina vnder 28.½.
Bahia do Repairo, or bay of defence vnder 28.
Rio do Estremo, or riuer beyond measure vnder 27.
Rio dos Dragos, or riuer of Dragons vnder 26.
Ilha de Cananea, or Ilands of Reedes vnder 25.½.
Ilha Doropica vnder 25.
Bay of Saint Vincent vnder 24.
The riuer of Canane vnder 24
The Rio or riuer de Ianero vnder 23.⅓.
Cabo Frio or cold point vnder 23.
Bahia do Saluador, or bay of our Sauiour vnder 22.
The sands called os Baixos dos Pargos vnder 21.
A Bahia do Espirito Santo, or the Bay of the holy Ghost vnder 20.
The Iland of saint Barbara vnder the same height of 20.
The riuer of S. Lucia vnder 19.
The riuer of Saint George vnder 18.
Porto Seguro or the safe hauen vnder 17.
Rio das Santos Cosmos the riuer of Saint Cosmos and Danian vnder 16.
The Iland of S. Helena also vnder 16.
Rio da Praia vnder 15.
Rio dos Ilhas the riuer of small Ilãds vnder 14.½.
Porto Real, or kingly hauen vnder 14.
Bahya de Todos os Santos vnder 13.
Rio Real or kingly riuer vnder 12.
The riuer of Saint Francis vnder 11.
The riuer of Saint Michael vnder 10.
Santo Alexo vnder 9.
Cabo or point of S. Augustine vnder 8.¼.
The towne of Olinda vnder 8.⅓.
Pernanbuco, and the Iland of the Ascention vnder 8.
Saint Domingo vnder 7.
Artapica vnder 6.
Santo Roque, & Santa Maria d'Arribada vnder 5.
The bay of Saint Lucas vnder 4.
The bay of das Tartarugas vnder 3.
Rio de Arreciffe vnder 2.

From the Antillas or fore Ilands of the Spanish Indies, & some places lying in the Firme Land, al vpon the north side of the Equinoctiall line.

Isla la deceada, or desired Iland vnder 15.½.
The Iland Marigalante vnder 15.
The Iland la Dominica vnder 15.½.
The Iland la Antigua or old Iland vnder 16.¼.
Cabo de Cantina vpon the Firme land vnder 9.½.
The Iland la Serrana vnder 14.½.
The Serranilla or little Serrana vnder 16.
Cayman Grande, or the great Crocodile vnder 19.
Cabo de S. Anton in the Iland of Cuba, vnder 22.
The riuer of S. Peter & S. Paul vnder 21.
Los Cambos d'Almeria vnder 20.
Villa Rica la vieia, or olde rich towne vnder 19.⅔.

The hauens and places lying vppon the coast called India, with the distance & situation of the same, beginning from the North side along the coast southwestward, as the countrie stretcheth.

And first you must vnderstand that the coast called India hath his beginning from the creeke called a Enseada de Iaquetta, at a place called Espero, &c.

FRom Espero to Mangalor are 8. miles.
From Mangalor to Patana are 8
From Patana to the point called Punta de Diu are 12.
Frõ Diu to the Iland a Ilha do Bette are 9.
From the Ilha do Bette to Goa a towne lying in the creeke of Cambaia are 20.
From Ilha do Bette to the towne of Daman are 26.
From Daman to Surratte a towne lying in the creeke of Cambaia are
From Daman to Danu on the outward part of the coast are 7.
From Danu to as Ilhas das Vacas are 7.
From as Ilhas das Vacas to the towne of Baccain are 3.
Frõ Baccain to the towne of Chaul are 12
From Chaul to Danda are 5.
From Danda to the creeke called a Enseada de Pero Soares are 3.
From Enseada de Pero Soares to Siffardao are 34
From Siffardao to Dabul are 10.
From Dabul to Sanguiserra are 6.
Frõ Sanguiserra to the riuer Bettele are 12

From the riuer of Bettele to Seyta Por are 3.
From Seyta Por to Carapam are 11.
From Carapam to the chiefe towne of Goa are 14.
From Goa to Angediua are 12.

From this place forward beginneth the coast of Malabar, which is contained within the coast of India.

FRom Angediua to Batecala are miles 12.
From Batecala to the fortresse of Barcelar, are 5.
From Barcelar to the Ilands called Primeiro are 6.
From Primeiro Ilandes to the fortresse of Mangalor are 6.
From Mangalor to Monte Fermoso are 4
From Monte Fermoso to Monte de Lin are 10.
From Monte de Lin to the fortresse of Cananor are 6.
From Cananor to Calecut are 8.
From Calecut to Coulette are 2.
From Coulette to Chale and Parangale are 7.
From Parangale to Tanor are 3.
From Tanor to Panane are 6.
From Panane to Cochiin are 15.
From Cochiin to a place called Arbore de Porca, or the tree of the Sow or Hogge are 9.
From Arbore de Porca to Caule Coulao are 9.
From Caule Coulao to the fortresse Coulao, are 6.
From Coulao to the Barreiras are 4.
From the Barreiras to Briniao are 8.
From Briniao to the Ilandes called Ilha de Tarauancor are 6.
From Tarauancor to the Cape de Comoryn are 6.

There endeth the coast commonly called (in the Orientall coast) the Countrie of India: wherein is contained the coast of Malabar as aforesaid, all the rest of the Orientall coastes haue their particular names seuerall from India, as I haue sufficiently declared, and all the miles aforesaid, as also all those in the description of the voiage to and from India, are all Spanish myles, whereof 17 and ½ are one degree, which are fifteene Dutch miles.

Hereafter followeth an Instruction & memorie of the yeelding or declining of the compasse, in the Nauigations and courses of the Portingales into the East Indies both outward and homeward, & in what places, and how much they yeeld northwest, & northeast, that is, how much the needle of the compasse windeth or turneth, towards the east or west, all perfectlie set downe, and truly marked by the Portingale Pilots that saile ordinarilie.

SAyling from Lisbone almost to the point of Cabo Verde, thē the nēdles or lines of the compasse doe yēld northeastward, that is towards the east) two 3. parts of a strike and more.

From thence about 4, or 5. degrees further, on the north side of the Equinoctiall being 70. or 80. miles from the coast, then the nēdle of the compasse windeth Eastward, that is, northeastward halfe a strike, & if you be 100. or 120. miles from the land, then it windeth northeastward ⅓ part of a strike.

Running along by the coast of Brasilia to 7. 8. & 10. degrees, on the south side of the Equinoctiall, then the compasse will winde Northeastward, or to the east ⅓ part of a strike, that is when you sayle close by the coast of Brasilia: from 17. & 18. degrees, vnder which height lieth the sands called os Baixos dos Abrolhos, then the compasse will winde Northeastward ¼ or ⅓ partes of a strike, that is when you run not aboue 100. or 120. miles from the coast of Brasilia.

Running along by the Iland of Martin Vaaz, thē the compasse windeth northeastward a strike or more.

From thence forward till you bee vnder 33. degrees, the compasse windeth northeastward a strike and a halfe, to seauentie or eightie miles beyond the Iland of Tristan da Cunha.

From thence to the Cabo de Bona Speranza, then the compasse beginneth againe to winde lesse, and if you marke the compasse well, & that it windeth halfe a strike, to the northeast then you are hard by the Cape de bona Speranza, not aboue 30. or 40. miles at the furthest frō it, for when you are north & south with the cape, then the compasse will winde northeastward ⅓. part of a strike.

Sayling from thence forward, if you mark the compasse, & find it euen, then you are 80. miles eastward from the cape das Agulhas.

Sayling

the Compaſſe, if it windeth Northweſtward ⅔. parts of a ſtrike, that is towards the weſt, then you are North & South with the point called Cabo das Correntes, and being vnder 25. and 26. deg. till you come vnder 20. degrées, and that the Compaſſe yéeldeth ¾. of a ſtrike, and more Northweſtward, then look out for the Iſlande called S. Laurence, for you ſhal preſently ſée it, & when you are right ouer againſt Moſambique, then the Compaſſe yeeldeth a ſtrike or ſomewhat leſſe towards the northweſt, & hath ỹ ſame differẽce til you come to the Equinoctial line, towards India. Being 200. miles Eaſt and Weſt with the hauen of Goa, or the coaſt of India, to Cabo de Comorijn, then the Compaſſe, windeth Northweſtward a ſtrike and a half, and vpon the coaſt of India a ſtrike and ⅓.

Sayling from Cochiin to Portingal, vntill you haue paſt the Iſlands Maldiua, ſouth and ſouthweſtward, then the Compaſſe will wind Northweſtward a ſtrike and a half, till you be vnder 8. and 10. degrées on the ſouth ſide of the Equinoctiall line, and if you find it leſſe then a ſtrike & a halfe, then you are on ỹ weſt ſide of the ſands called A Saya de Malha, that is the dublet of Iron rings, becauſe they are like it.

And when you are vnder 27. or 30 degrées, holding your courſe weſt, then you ſhall find that the Compaſſe yéeldeth a ſtrike and ¼. Northweſtward, and when you find it ſo, thẽ you are North & ſouth with the point of S. Roman, lying on the furtheſt end ſoutheaſtward from the Iſland of S. Laurence.

Being north and ſouth with the ſands called Os Baixos de Iudia, making towardes the land called Terra do Natal, til you bee vnder 30. and 31. deg. then the Compaſſe wil yéeld Northweſtward ¾. of a ſtrike, or ſomewhat leſſe, & then you ſhall be North & ſouth with the point called Cabo das Correntes.

Comming vnder 32. & 33. degr. forward, and finding the Compaſſe euen, not winding Eaſtward nor weſtward, then you are right vnder the Meridian, you muſt vnderſtande that to marke the Compaſſe well, that it faileth not any thing at all, you muſt alwaies haue your eye vpon it in the Peylen the better to loke vnto it, for if you ſayle therin, you ſhal hardly geſſe right, nor make any good account. Hauing paſt the Cape de bona Speranza, ſayling to the Iſlande of S. Helena, then the Compaſſe windeth Northeaſtward ⅓. part of a ſtrike, & in the Iſlande of S. Helena, halfe a ſtrike, and from the Iſland of S. Helena to the Iſland of Aſcention, then the Compaſſe windeth Northeaſtward ⅔. patts of a ſtrike.

When you ſayle from Portingall to Braſilia till you bee vnder the height of the point of Cabo de S. Auguſtin, & this Iſland of Aſcention, then you muſt vnderſtand that the more the Compaſſe windeth northeaſtward or eaſtward, the further eaſtward you are from the ſaid point, therefore you muſt haue great regard thereunto, for that if you bee comming in Peylen you ſhall find it there to be euen as I ſaid before.

From the Iſlande of Aſcention to the cliffe called Penedo de S. Pedro, about 20. or 30. myles eaſtward from it, then the compaſſe is ſcarce halfe a ſtrike Northeaſtward.

From thence 17. or 18. degrées further, you ſhall find the Compaſſe euen and alike, by North and South with the Iſlande of S. Marie.

From thence forward if you haue a large wind, ſo that you ſee the Iſlande of Flores, northweſtward from you, thẽ the Compaſſe will yéelde ½. ſtrike. And when you are 70. or 80. miles beyond the Iland of Flores, thẽ the Compaſſe is euen.

In the Iſland of Fayael, and from thence to the Iſland of Tercera, one of the Flemmiſh Ilands, the Compaſſe will yéeld ⅓. part of a ſtrike Northeaſtward and, from Tercera to Lisbone from ⅔. to ¾. parts of a ſtrike.

Now to know the weaking, winding or declining of the Compaſſe, you muſt vnderſtand, that when you are vnder the Meridiã, that is vnder the line or ſtrike, which is placed in the compaſſe of the firmamẽt from the one Pole to the other, ỹ is right in ỹ middle croſſe wiſe ouer the Equinoctial line, then euery Compaſſe (that is true and good) will be euen, without declining either Eaſt or weſt, and being vpon the one or the other ſide therof, then the néedle of the Compaſſe declineth on the one or the other ſide, that is when you are on the Eaſt ſide, then the néedle windeth Weſtward, which we call Northweſtward, & when you are on the Weſt ſide of the Meridian, then the Compaſſe declineth Eaſtwarde, which wee name Northeaſtwarde, which ſhal ſuffice to let you knowe what it meaneth, & how to gouerne your ſelf therein.

Certain queſtions & anſweres very profitable & neceſſarie to be knowne by all Saylers.

IF a man ſhould aſke you how many degrées are in the Compaſſe of the whole world: you may anſwer, there are 360. degrées, each degrée being 15. Dutch miles, and 17. Spaniſh miles and a halfe.

Queſtion. What are the Poles of the world?

Anſwer.

Answer. Two points that are imagined or thought ẏ the worlde is borne or hangeth vpon.

Q. What is the Equinoctiall line?

A. A strike or line placed from East to west, about the compasse or roundnes of the worlde, which is the seperation or middle betweēn both the Poles, and when the Sunne is vpon it, which is the 21. of March, and the 23. of September, (stilo nouo) then the day & night are of a length, and therefore it is called the Equinoctiall line.

Q. What is the Meridian?

A. A strike or line placed in the Compasse of the worlde, from the one Pole to the other, and when the shadow is in the middle of this line, then it is your Meridian.

Q. What is the Parallel?

A. All things or places that lie right east and West from you are Parallel.

Q. What is Tropicus?

A. A strike or line imagined or placed in the compasse of the firmament, which is the fired place, how neare the Sun goeth to the line, & turneth back againe, which is the 21. of June (stilo nouo) it cōmeth vpō the north side of the Equinoctiall, to 23. degrées and ½. which place is called Tropicus Cancri, and the 21. of Decemb. it commeth on the south side of the Equinoctiall, to the like height of degrées, which place is called Tropicus Capricorni.

Q. How farre is it betweēne the Equinoctiall line, and any of the two Poles?

A. 90. degrées, which is the fourth part of the compas of ẏ whole worlde or firmamēt.

Q. What is the Horizon?

A. It is the compasse you can see round about you, as farre as till that you think the earth and sky méeteth together, which is 90. degrées from you, and that is the Horizon.

Q. What is the Zenith?

A. All that part of the sky that standeth right ouer your head, is the Zenith.

Q. What is the longitude & the latitude?

A. Longitude is the length, and Latitude the breadth of the way you make.

Q. If you be vnder the Pole Arcticus or the North star, whether as then your Compasse can shew you & guide you right in the course you are to hold?

A. No, for being in that countrey the néedle of the Compasse where it is lined, will be drawne vpwards towards the glasse, whereby it cannot worke or shew his nature, but being somewhat from it, in such manner that the Pole hath no more place or power ouer it, to draw it vpwardes, then the Compasse will presently worke and shewe her effect, whereby you hold on your course.

Q. If vpon the 22. of June (stilo nouo) you be by the hauen of Hauana, in the coast of Florida, & new Spaine, how much height shall you find in the Astrolabe, in taking of the Sunne.

A. That vpon that day you shall haue the Sunne for your Zenith, that is right ouer your head, and then you shal find no shadow on eyther side, then you must loke vppon the declination of the day, and all that you finde from the declination, so much you are distant from the Equinoctiall line towardes the sun, and that is your height.

Q. If you be in the same place vpon the 23. of December (stilo nouo) what height of the Sunne shal you then haue in the Astrolabe.

A. At that day the Sun is distant from the Equinoctiall line 23. degrées and ½. wherunto adding other 23. degrées and ½. they make 47. degrées, and then there wanteth 43. deg. to make vp 90. degr. these 43. degrées shall you take in the Astrolabe, for the height of the Sunne.

Q. What is a degrée?

A. Of 360. degrées or parts, wherewith the worlde is deuided & measured, a degrée is one parte, so that one degrée is 360. parts of the worlde.

Q. If two men were distant North and South from each other in equall proportion, whether as then should they haue equall declination of the sunne?

A. I, but they must be one vppon the North side, & the other vpon the South side, of the Equinoctial line, which is to be vnderstood vpon the 22. of March, and the 23. of September (stilo nouo) when the Sunne is in the same line.

Q. If you were vnder the height of 10. degrees, hauing 5. degrées of declination, the Sunne and shadowe being gone, how much shall you take in the Astrolabe?

A. 75. degrees and fiue for of declination are 80. degrées, then there wanteth 10. degrées, to make the 90. degr. & that is the Equinoctial line betweéne you and the Sun.

Q. If you haue the Sunne and shadow vpon one side, being vnder 20. degrées, and haue 10. degr. for declination, what shal you then take by the Astrolabe?

A. 80. then there wanteth 10. to make vp 90. and 10. for declination are 20. which is the height that you are vnder.

Q. If you chance to take the height of the sunne for 4. 5. daies or more together at 90. degrées, how many miles shall you haue sailed all that time?

A. All that the sunne hath gon forward, so that all the degrées & minutes that you find your selfe vpon the same dayes to bee distant from

from the declination, those are the miles and the way that you haue sayled, that is, if the Sunne be risen or descended 6. degrées more or lesse, so haue you likewise so much furthered or gone on your way.

Q. If you were by ẏ land in any place, vnder one degrée, on the Coast lying East & West, holding your course 89. miles from thence West, & west & by North, vnder what height and how far shal you as then be from ẏ land?

A. Vnder the height of two degrées and 15. Dutch, & 17. Spanish miles and a halfe from the land.

Q. If the Sunne were in the one Tropicus, & you in the other, what height should you then make in taking of the Sunne?

A. The sunne is as then distant from ẏ Equinoctiall line 23. deg. & ½. with 23. deg. and ½. more that you are distant from it, which make 47. degrées, then there wanteth thrée 43. degrées to make vp 90. deg. those you must take by the Astrolabe, those you shall compare or ad to the declination which is 23. deg. and ½. it maketh 66. ½. then there wanteth 23. ½. degr. to make 90. and that is your height.

Q. If you were in a place, & knew ẏ height thereof, but not the declination of the day, how would you know it without your book?

A. Take the height of the Sun by your Astrolabe, and that you find you must adde to the height that the place lyeth vnder, and whatsoeuer it amounteth vnto aboue 90. degrées, or that it wanteth of 90. degrées, is the declination of the day.

Q. Which are the places of ẏ world, wherin it is 6. monthes day, & 6. monthes night?

A. Vnder the Poles of the worlde.

Q. What is the height?

A. All that the Sunne riseth from morning to none, likewise the height is the degrees, that you haue from the Pole to the Horizon: also the height is all the distance you haue from the Equinoctiall line.

Q. How shall you know the declination of the Sunne?

A. You shall take the height of the Sun vpon the 21. of June Stilo nouo, and then stayed till the 23. of December after, vpon the which day again you shal take the height of the Sunne, which done, you must substract the least number out of the greatest, and that which resteth you shall deuide in the middle, & in this sort you shall find the declination.

Q. What is the greatest declination that the sunne maketh in one day?

A. Foure and twentie minutes.

Q. How many degrées doe account for a strike or line of the Compasse?

A. Eleuen & ¼. for 32. times, 11. ¼ maketh 360. degrees, which is the Compasse of the world.

Q. How far is the southstarre distant from the Pole?

A. Thirtie degrees keeping neither neerer nor further off.

Q. What doth the Compasse signifie?

A. The Horizon with the Compasse of the world deuided into 32. degrees.

Q. What is the Sea Carde?

A. The land and the Sea.

Q. What is the Astrolabe?

A. The 4. part of ẏ world, which is 90. deg.

Q. Wherefore are the lines of the Compasse, or in the nauigation euen and alike, and passe altogether through the Center of one length, without difference in greatnesse, or compasse of roundnes, & wherefore thē doe you recken more miles vpon one degree and line, then vpon the other, for ẏ by order they should haue as many miles as the other.

A. The great circles, or compassing lines, which ẏ Equinoctiall naturally hath, that is, the 32. deg. are altogether euē & alike, ech being 15. Dutch, & 17. Spanish miles, and ½. but the smal circles or comparing lines haue some more, some lesse, according to ẏ elevation of ẏ Pole, in such maner, ẏ the nearer you be to ẏ Equinoctial line, so much longer your way wil be, & the nearer you go to the Poles the shorter will be your way, for the Pole riseth or descēdeth one degrée, & running along by the lins, it neither riseth nor declineth.

Q. How shall you at none time knowe, how much the sunne declineth Northeast in Northwest, in any place of the world, whatsoeuer you shal be.

A. You shal make a rounde circle or Ring vpon the ground, & set a needle, or any other thing in the middle thereof, & so stay the rising of ẏ Sun, & in the first comming out thereof you may mark where ẏ shadow lyeth, which hauing marked, you shal stay til euening, vntill the Sun goeth down, & thē loke where ẏ shadow of the needle is, & marke it as before, whereby you shal make your account in this sort: you shal measure how much there is frō the one marke to ẏ other, & so deuide it crosse wise in equall distance, which shall bee your North & south: now when the shadow of the Sunne commeth vpon those lines or strikes, then it is none, now to know how much the needle of ẏ Compas lieth northeast or northwest, set the Compasse by, & thē you shal presently see where the needle declineth, whether it be eastward or westward, and how much, whereupon you may make your account.

Q. Where is the needle of the Compasse euen and alike?

A. Vnder the Meridian, or at none time?

The end of the 3. Booke.

THE FOVRTH BOOKE.

A most true and certaine Extract and Summarie of all the Rents, Demaines, Tolles, Taxes, Impostes, Tributes, Tenthes, third-pennies, & incommings of the King of Spaine, throughout all his Kingdoms, lands, Prouinces, and Lordships, as they are collected out of the originall Registers of his Chamber of accompts.

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Together with a briefe and cleere description of the gouernment, power, and pedegree of the Kings of Portingall.

Translated out of Spanish into Low-Dutch by Iohn Hughen of Linschoten.

And out of Dutch into English by W. P.

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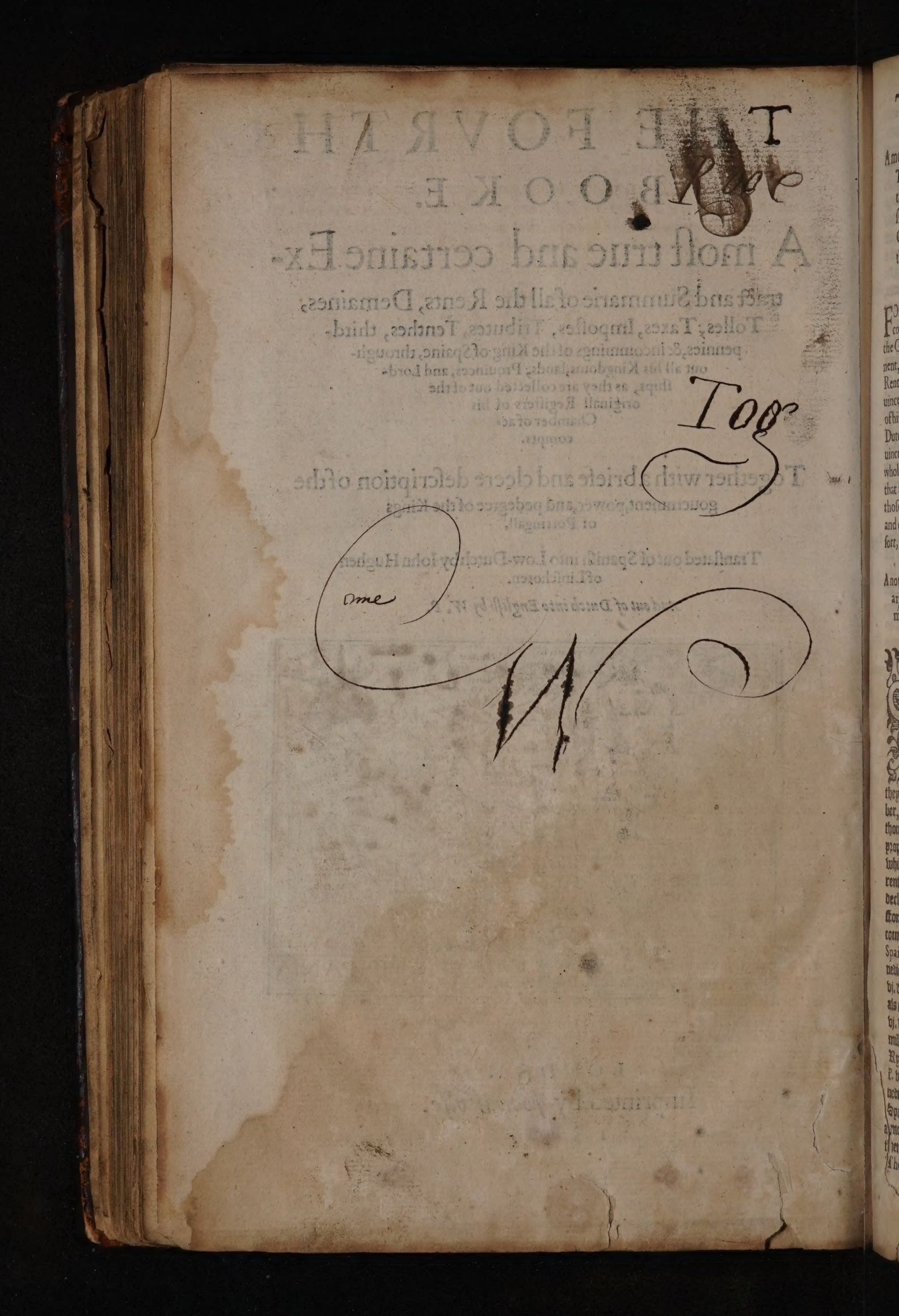

The fourth Booke.

A most true and certain extract & summarie of all the Rents, Demaines, Tolles, Taxes, Impostes, Tributes, Tenthes, third-pennies, and incommings of the King of *Spaine* throughout all his kingdomes, lands, prouinces & Lordshippes, as they are collected out of the originall Registers of his seuerall Chambers of accomptes: together with a briefe and cleare description of the gouernment, power and pedegree of the Kings of *Portingall*.

To the Reader.

FOrasmuch as this mine itinerario or nauigation, is onely a Treatise of the lands and coasts of the East-Indies & Orientall Countries, all which are at this day vnder the Gouernment and command of the king of Spaine: so do I thinke it not impertinent, nor from the purpose to ioyne herewithall an Extract, and Summarie of all the Rents, Demaynes, and Reuenewes of the same king in all his Kingdomes, Lands, Prouinces, and Lordships, euen as I haue drawne them all out of the Originall Registers of his seuerall Chambers of accounts, and translated out of Spanish into the Low-Dutch tungne: wherein there are declared not onely the reuenewes of euerie Prouince, and iurisdiction by themseues, but also of all the Citties and countries of the whole kingdome of Spaine in particular, with their proper names and by-names: so that a man may thereby both shape vnto himselfe a representation and memoriall of those rents, as well in grosse as in seuerall: and also vnderstand the number of Cities and countries throughout all Spaine. Hoping that it will be accepted in as courteous sort, as it will be dilectable to all those that are desirous of nouelties.

A note or instruction what sorts of monies are vsed in Spayne, wherewith they make their accountes.

FIrst you must vnderstande, for the better explanation of ỹ matter ensuing, that in Spaine they vse to recke by Marauedies as wel in great sums, as in little: and when they passe aboue a hundred thousand in number, that is to say, tenne times a hundreth thousande, they call it a Quento, which is properly a million of Marauedies. Under which two names, and diuisions the saide rentes, reuenewes, &c. shalbe set downe and declared, according to the ordinances and customes vsed in the Kinges Chambers of accountes, throughout the whole Countrey of Spain: and you must know that 34. Marauedies are a Spanish Ryall of siluer (being vj. d. English money) and 11. Spanish Rials are a Ducket, (which is fiue shillings & vj. d. English money) and euery Quento or million of Marauedies is 2673. Duckets, 8. Ryals, and 26. Marauedies, (which is 735. l. v. s. x. d. ½. English money.) These Marauedies shalbe written and set down after the Spanish manner, that is when the summe amounteth aboue hundreths of Marauedies then they set this marke M. before, beginning from the thousandes vpwardes, so that thereby you may the better and more easily know them at the first sight, which for your more ease and better intelligence, I haue set downe as hereafter followeth, and this I trust shall suffice for instruction herein.

The 1. Chapter.

The rents, demaines and reuenews of the King in his kingdomes of Spaine, Naples, Sicilie, Aragon, &c. and in all his Lordshippes, except the kingdome & iurisdiction of the Crowne of Portingall, which we will hereafter report by themselues.

THe Salinas (that is, the salt landes) belonging to the Crowne of Spaine, are yearely tared to pay vnto ỹ King ninety three Quentos. 93. Quentos. Salinas.

For the tenthes of the sea, for marchandises that come out of Biscay and the Prouinces of Guipiscoa, with the 4. hilly townes lying on the sea coast, they pay for all wares sent from thence by land into Castilia, after the rate of one in euery ten, and is paid in the custome houses of Victoria, Horduna, and Valmas Ceda, amounting yearely for the King vnto the summe of seuentie Quentos. 70. Quentos. Biscay. Guipiscoa. Foure hill townes.

The tenth of the sea for wares that passe

Leon. through the kingdome of Leon, by the hauens of Sanabria, and Villa Franca yelde yearely the summe of one Quento. 1. Quento.

Asturia. The tenth of the sea for wares that passe out of the principality of Asturias, by the towne of Ouieda, pay yearely the summe of M. 375 U 000.

Bilbau. The rentes of the Prouostes office, within the towne of Bilbau which is for thinges that come into the towne pay yearely for the King M. 490 U 000.

The 2. Chapter.

A declaration of the Alcauales and third-pennies which are paid in Spaine.

ALl the Alcauales, thirdes and other rentes, which the king of Spaine hath in all the Prouinces, Townes, villages and Countries of al his kingdomes and Lordshippes, as also what euery towne with their territories and precinctes doe seuerally pay, that you may the plainelier see and vnderstand, you must first learne what these rents of Alcauales are, and what they do signifie: namely of all goods, marchandises, houses, lands, and of all other thinges whatsoeuer they may be (none excepted) it is the custome in Spaine, to pay ỹ tenth pennie to the king: and that at euery time and as often as such goods, wares, houses lands or whatsoeuer els, are sold frō one to another: & this tenth pennie is called Alcaual: likewise all handie crafts men, Mercers, Haberdashers, and other trades, that buy and sell in their said trades, as also Butchers, Fishmongers, Inkeepers, or any other trade, occupation, victualling, or hand worke whatsoeuer, must euery man pay a tenth pennie of all thinges whatsoeuer, they sell, and as oftentimes as they doe sell any thing, where vpon euerie Citie, towne &c. doth compounde and agree with the king for a yearely somme to be paide into his coffers, so that there are certain which do farme the same of the king, & pay it yearely accordingly, which summes are receyued cleerely into the kings coffers, all costes and charges deducted. To the same end there are in euery chiefe towne and prouince of the countrey, diuers receyuers appointed to take all accounts and summes of money in the kings behalfe, that arise of the said Alcaualaos, and again to pay out of the same the Iuros, that is, such summes of money as the king by warrant appointeth to be paide vnto certaine persons, as also other assignations, appointed likewise to be paide, which paymentes the said receyuers doe set downe in account for their owne discharge, and thereof as also of their receipts, do make a yearely and general account into the kings Exchequer. Now to vnderstand what ỹ third pennie is, it is thus, that many yeares past the Cleargie of Spaine did of their owne frée willes, giue and graunt vnto the King the thirde pennie of all spirituall liuings, rentes, and reuenewes, which they did towards the aide, maintenance, and defence of the Catholike and Romish religion, which is likewise receyued by the said receyuers, and officers of the Alcaual, and as I said, is called Tercias, and are likewise rented out and farmed by the said receiuers, in euery seuerall Cittie and iurisdiction: some of these Alcauals the king hath sold, and others he hath bestowed vpon some men for rewardes, whereof mention shall bee made as time and place requireth.

Burgos. The towne of Burgos, wt the iurisdiction therof payeth yearly for Alcauala and Tertias the summe of 17 M. 329 U 880

The Bayliwicke of Burgos, which is called Bureba, and lyeth close by Burgos, payeth yearly the summe of 2 M. 646 U 000

Oca. The hill of Oca payeth yearely the summe of 34 U 000

Rioxa. The Bayliwicke of the Prouince of Rioxa payeth yearely 3 M. 757 U 000

Hebro The Bayliwicke of *Hebro* payeth yearely 2 M. 346 U 000

Hebro-hooke. The Bayliwick called the *Hook* of Hebro payeth yearely 1 M 402 U 000

Victoria The towne of Victoria payeth yearly 269 U 000

Guipiscoa The Prouince of Guipiscoa payeth yearly 1 M 181 U 000

The Iron of the same Prouince of Guipiscoa payeth yearely custome 150 U 000.

The seuen Bayliwickes which are of olde Castilia on the hils pay yearly 942 U 000

Mena. The valley of Mena, which is in the same old Castilia payeth yearely the summe of 229 U 000

Logronn The Prouince of the towne of Logronno payeth yearely 7 M. 746 U 000

Iangas The towne of Iangas and her iurisdiction payeth yearely 151 U 000

Sancta Domingo. The towne of S. Domingo payeth yearely 4 M. 812 U 000

Diego. The Bayliwicke of the towne of Diego payeth yearely 1 M. 545 U 000

Cande Munnon The Bayliwicke of Cande Munnon payeth yearely 4 M. 612 U 000

The Bayliwicke of Castro Xeres payeth yearely

yearely 8 M. 485 U 000

Serrato. The Bayliwicke of Serrato payeth yearely 1 M. 965 U 000

Monson The Bayliwicke of Monson payeth yearely 2 M. 276 U 000

You must understand that all the Bayliwickes that are named of old Castilia, are one Spanish Prouince.

Placentia The Towne of Placentia and Prouince of Campos pay yearely 16 M 940 U 000

Carion, The towne of Carion payeth yearely 4 M 945 U 000

The Bayliwicke of Carion payeth yearely 2 M 910 U 000

The villages of Pedro Aluares de Vega pay yearely 655 U 000

Sahagun The towne of Sahagun payeth yearely the summe of 2 M 125 U 000

Saldana The Towne of Saldana payeth yearely 1 M 013 U 000

Perina The Bayliwicke of Perina payeth yearely 178 U 000

Campo The Bayliwicke of Campo which are hills pay yearely 1 M 730 U 000

Miranda The valley of Miranda, lying by the hilles payeth yearely 557 U 000

The foure townes, called the sea coast, Laredo, S. Ander, Castra de Vrdiales, and S. Vincent, pay yearely 3 M 616 U 000

Asturias. The principalitie of Asturias, and the towne of Ouiedo pay yearly 12 M 345 U 000

Lugo. The towne of Lugo lying the kingdome of Galicia, with the place of his Bishoprick pay yearely 4 M 137 U 000

Modonedo The town of Modonedo in the same kingdome pay yearely 1 M 732 U 000

Orenso The towne of Orenso and her iurisdiction in Galicia payeth yearly 6 M 505 U 000

Ieames in Galisia. The towne of Saint Ieames in Galicia, in Latin called Compostella, and the iurisdiction of the Archbishoprick pay yearly 18 M 212 U 000

Tuy The towne of Tuy and the iurisdiction of his Bishoprick in Galicia pay yearely 5 M 825 U 000

Ponto Ferara. The Towne of Ponto Ferara in Galicia pay yearely 6 M 350 U 000

Leon. The towne of Leon and her iurisdiction and Bishoprick pay yearly 6 M 350 U 000

Astorga The circuite of the towne and Bishoprick Astorga in Leon pape yearely 2 M 455 U 000

The villages of the Abbay of Leon and Astorga in the kingdome of Leon pay yearely the summe of 797 U 000

Salas. The parishes of Salas in the principalitie of Asturia pay yearely 231 U 000

Samora. The towne of Samora and her iurisdiction payeth yearly 15 M 525 U 000

Toro. The town of Toro and her iurisdiction payeth yearly 11 M 112 U 000

Vienna The towne of Vienna to the Duke of Ossuna payeth yearly 062 U 000

Guirena. The valley of Guirena payeth yearlie 2 M 335 U 000

Barisal de la Coma. The towne of Barisal de la Coma payeth yearly 250 U 000

Salamanca. The towne of Salamanca and her iurisdiction payeth yearly 24 M 300 U 000

Rodrigo The towne of Rodrigo and her iurisdiction payeth yearly 14 M 345 U 000

Trigeros. The iurisdiction of Trigeros payeth yearly 417 U 000

Olmillo The towne of Olmillo payeth yearlie 047 U 000

Torde Sillas. The towne of Torde Sillas and her iurisdiction payeth yearely 2 M 600 U 000

Valla Dolid. The towne of Valla Dolid and her iurisdiction payeth yearely 29 M 730 U 000

Torde Humos. The towne of Torde Humos payeth yearely 827 U 000

Medina del Campo The town of Medina del Camp and her iurisdictiõ payeth yearly 31 M 375 U 000

Olmeda The towne of Olmeda and her iurisdiction payeth yearely 2 M 149 U 000

Naua The towne of Naua and seuen Churches pay yearely 333 U 000

Madrigal. The towne of Madrigal payeth yearely 862 U 000

Arenalo The towne of Arenalo and her iurisdiction payeth yearely 5 M 310 U 000

Auila. The town of Auila and her iurisdiction payeth yearely 19 M 365 U 000

Segouia The towne of Segouia and her iurisdiction payeth yearely 12 M 480 U 000

Aranda de Duero The town of Aranda de Duero & her iurisdiction payeth yearly 3 M 350 U 000

Roa The towne of Roa payeth yearelie 1 M 515 U 000

Gumiel d'Yzan The towne of Gumiel de Yzan belonging to the Duke of Ossuna payeth yearelie 154 U 000

Sepulueda The town of Sepulueda and her iurisdiction payeth yearely 3 M 540 U 000

Soria The towne of Soria and her iurisdiction payeth yearelie 10 M 282 U 000

Osma. The iurisdiction of the towne & bishoprick of Ossma pay yearelie 4 M 000 U 000

Agreda Tarasona The townes of Agreda & Tarasona & their iurisdiction pay yearelie 2 M 083 U 000

Molina The towne of Molina and her iurisdiction pay yearelie 5 M 792 U 000

Siguenca The towne of Siguenca and her iurisdiction payeth yearelie 3 M 662 U 000

Cuenca The towne of Cuenca and her iurisdiction payeth yearelie 24 M 645 U 000

Huete. The towne of Huete and her iurisdiction pay yearelie 17 M 916 U 000

Villa Rexa de Fuentes. The towne of Villa Rexo de Fuentes payeth yearely 2 M 512 U 000

Villena, &c The Prouince called the Marquisat of Villena, which are the townes of Timihilla Albassette, la Roda, S. Clemente, and the towne of Villena and her iurisdiction payeth yearely 31 M 503 U 000

Belmonte The towne of Belmonte payeth yearely in Terceras onely for the Alcauala belonging to the Marquis 476 U 000

Murcia The towne of Murcia and her iurisdiction payeth yearely 14 M 820 U 000

Lorca The towne of Lorca & her iurisdiction payeth yearely 5 M 000 U 000

Cartagena The towne of Cartagena and her iurisdiction payeth yearely 2 M 000 U 000

Alcaras The towne of Alcaras and her iurisdiction payeth yearely 16 M 984 U 000

Segura de la Sierra The towne of Segura de la Sierra, and her prouince and iurisdiction, which is of the maisterchippe of S. Iacob payeth yearely 11 M 091 U 000

Villa Nuena de los Infantes The towne of Villa nueua de los infantes and her Prouince, which is called El campo de Motyel, which is of the maisterchip of Saint Iacob, payeth yearely 8 M 664 U 000

Ocanna & Castillia The towne of Oeanna, and the prouince named Castillia, which is of the maisterchippe of Saint Iacob payeth yearely 23 M 000 U 000

Guadalaxara. The towne of Guadalaxara and her iurisdiction payeth yearly 11 M 064 U 000

Pios & Poso The townes of Pios and Poso pay yearely 160 U 000

Almonasid & Sorita The towne of Almonasid and prouince of Sorita, which are of the maisterchippe of S. Iacob paie yearely 1 M 188 U 000

Vzeda, Talamanca & Tordelaguna. The townes of Vzeda, Talamanca, Tordelaguna, and their iurisdictions which are of the Archbishoprick of Toledo pay yearely 18 M 250 U 000

Iepas The Towne of Iepas payeth yearely 423 U 000

Alcala de Henares Biriuega The towne of Alcala de Henares and her iurisdiction, with the towne of Biriuega belonging to the Archbishoprick of Toledo payeth yearely 16 M 250 U 000

Madril The towne of Madril and her iurisdiction payeth yearely 23 M 250 U 000

Puno en Rostro The Earledome of Puno en Rostro, that is, a slit on ỹ face yearly 1 M 262 U 000

Cubas & Grennon The townes of Cubas and Grennon which belong to Don Aluaro de Mendoça, who receyueth the Alcauala, payeth one onely in Tertias 117 U 000

Galapagar The towne of Galapagar belonging to the Duke of Infantadgo payeth yearely 160 U 000

Ilescas The towne of Ilescas and her iurisdiction payeth yearely 2 M 297 U 000

Toledo The towne of Toledo and her iurisdiction payeth yearely 73 M 000 U 000

The rent of the hilles which is paid for pasturing of cattell which goeth to the country of Estremadura to be fed, amounteth yearly to the king 19 M 503 U 000

The villages of the Prioste of S. Iohn pay yearelie 7 M 055 U 000

Almagro The towne of Almagro and her prouince which is called de Campo de Cala traua and is of the maisterchippe of Calatraua payeth yearely 7 M 120 U 000

The Alcauala of the Herbage and Pasturage in the said maisterchippe is yearely to the king 3 M 438 U 000

Cuidad Real The towne Cuidad Real payeth yearelie 4 M 150 U 000

Talauera de la Reyna The villages lying in the countrey called the Archdeaconship of Talauera de la Reyna pay yearely 14 M 326 U 000

Placentia The town of Placentia & her iurisdiction & ỹ villages ỹ are accounted of the Archdeaconshippe pay yearely 18 M 475 U 000

Truxillo The towne of Truxillo and her iurisdiction payeth yearely 12 M 224 U 000

Caceres The towne of Caceres and her iurisdiction payeth yearelie 7 M 850 U 000

Badaios The towne of Badaios and her prouince and iurisdiction pay yearlie 9 M 972 U 000

Alcantara The towne of Alcantara, her iurisdiction & prouince, and is of the maisterchip of Alcantara paieth yearelie 9 M 403 U 000

The Herbage of the same countrie whereon beastes doe pasture are yearely to the King 3 M 481 U 000

Serna The prouince of Serna of the maisterchip of Alcantara paieth yearly 7 M 570 U 000

Merida The towne of Merida and her iurisdiction which is in the prouince of Leon being of the maisterchip of S. Iacob paieth yearelie 21 M 234 U 000

Fuente el Maestro The town of Fuente el Maestro, & her iurisdiction, being in ỹ prouince of Leon, and of the maisterchippe of S. Iacob payeth yearely 6 M 973 U 000

Guadalcana The towne of Guadalcana and her iurisdiction of the maisterchippe of S. Iacob paieth yearelie 3 M 305 U 000

Xeres de Badaios The towne of Xeres de Badaios of the maisterchip of S. Iacob payeth yearelie 7 M 100 U 000

Siuillia The town of Siuillia her iurisdiction & partition paieth yearely 182 M 387 U 000

The rentes of the Lordshippe of the same towne payeth yearely 2 M 000 U 000

Palma and Guelues The townes of Palma and Guelues belonging to the Earles of Palma and Guelues pay yearely 235 U 000

Teuar and Ardales The townes of Teuar and Ardales, belonging

longing to the Marquesse of Ardales pay yearelie 235 M 000

Herena — The towne of Herena and her iurisdiction which is in the Prouince of Leon and of the maisterschippe of Saint Iacob paieth yearely 3 M 125 M 000

Cadiz — The Towne of Cadiz payeth yearely 8 M 452 M 000

The rent of Cadiz called the Almadrauas which is the fishing called Atun are worth yearely 3 M 035 M 000

Gibralter — The towne of Gibraltar payeth onely the thirde pennie for they are free of Alcauala by the Kinges licence payeth yearely 1 M 500 M 000

Xeres, — The towne of Xeres de la Frontera and her iurisdiction yearely 21 M 050 M 000

Catmona — The towne of Catmona and her iurisdiction yearely 9 M 450 M 000

Lora and Sette Filla. — The townes of Lora and Sete Filla paye yearely 680 M 000

Eçiia — The towne of Eçija with the suburbes payeth 15 M 500 M 000

Cordoua — The towne of Cordoua and her iurisdiction payeth yearelie 48 M 995 M 000

The countrey called Realengos of Cordoua pay yearelie 17 M 316 M 000

Anduxar — The towne of Anduxar and iurisdiction pay yearely 4 M 800 M 000

Wieda — The towne of Wieda and iurisdiction payeth yearelie 11 M 640 M 000

Baeça — The towne of Baesa and iurisdiction payeth yearelie 17 M 316 M 000

Quexada — The towne of Quexada payeth yearelie 1 M 415 M 000

Carcola — The gentilitie of Carcola payeth yearlie 6 M 885 M 000

S. Esteuen — The Erledome of S. Esteuen payeth yearly 1 M 340 M 000

Martos. — The towne of Martos and her iurisdiction, being of the maisterschippe of Calatraua parte of Andolosia payeth yearely 11 M 436 M 000

Iaen. — The towne of Iaen and her iurisdiction payeth yearely 15 M 909 M 000

Granada — The towne of Granada and her iurisdiction paieth yearely 42 M 910 M 000

The like of the kingdome of Granada was wont to be worth (before ỹ Moores were driuen out of the countrey) 42 Muentos, it is now but 22 M 000 M 000

The rent which is called Aguella & Auisses of Granada paieth yearly 2 M 750 M 000

Loxa & Alhama — The townes of Loxa and Alhama in the Kingdome of Granada paie yearelie 3 M 650 M 000

Baca — The town of Baca in Granado, & her iurisdiction paieth yearlie 10 M 626 M 000

Guadix — The towne of Guadix in Granado and her iurisdiction payeth yearelie 6 M 395 M 000

The towne of Almena in Granado and her iurisdiction paieth yearly 3 M 080 M 000 — Almena

The townes of Almunecar, Mutril and Salabrena in Granado pay yearelie 2 M 643 M 000 — Almunecar Mutril, Salabrina.

The towne of Malaga in Granado pay yearely 16 M 269 M 000 — Malaga

The towne of Veles Malaga in Granada pay yearelie 3 M 519 M 000 — Veles Malaga

The towne of Pulchena payeth yearelie 410 M 000 — Pulchena

The towne of Ronda and her iurisdiction pay yearly 5 M 334 M 000 — Ronda.

The Ilande of Canaria payeth yearely 4 M 850 M 000 — Canary

The Ysland of Teneriffe payeth yearely 3 M 000 M 000

The Iland of La Palma payeth yearely 2 M 400 M 000 — Tenerrffe, La Palma

The dayly contribution that the kingdomes or countries of Spaine doe pay yearly vnto the King, are worth 164. Muentos, 305 M 000 Maruedies, which contribution is gathered throughout all his Prouinces landes and townes of Spaine among the common sort of people, or subiects, that are euery man tared to pay according to their habilities, and giue yearely a certayne summe as their goodes doe amount vnto in value, which doth rise vnto as I saide before yearely 104 M 305 M 000

The custome of the tenth pennie for drie hauens which are passages within the lands of the kingdomes of Valencia, Arragon and Nauarre, which men pay vpon all goods that are carried out of Spaine into the saide countries, and for such as are brought into the same countries out of Spaine, paide one with the other the tenth pennie, which tolle amounteth to in the yeare the summe of 49 M 035 M 000

The drie hauens or passages within the land comming in or going out, which border on the kingdome of Portingale, and lie in part of Spaine called Castilia, pay yearelie for the tenth pennie of all such goods passing to and fro 34 M 155 M 000.

The wolles that are yearely carried out of Spaine into other countries, pay for euery sacke waighing about ten Aroben, each Arobe bein 25 pound two duckats: for such as are naturall borne subiects of the land, but a stranger payeth 4. duckets, which amount vnto, one yeare with the other 53 M 586 M 000

The chiefe Almoxariffchap of Ciuilla is farmed of the King for 154 M. 309 M 000. Maruedies yearly, and is for the tenth pennie of all wares & Marchandises of the Netherlandes

therlandes, France, England, Portingale, Italie, &c. comming into Spaine, and there to be discharged, which one yeare with the other amount vnto 154 M 309 U 000.

The Almoxarifshap of the Spanish Indies by the towne of Ciuillia hath farmed of the King, which ariseth of all the wares that are laden in Ciuillia and sent into the Indies and are rated to pay the twentieth pennie, & arriuing in India, the same wares doe pay yet a twentieth penny more, and it is farmed out of the twentieth pennie due in Ciuillia, yerely for the summe of 67 M 000 U 000.

The rent which the King receaueth by the mint in Spaine, which is of euery marke of Siluer that is coyned in the said Mint, each marke accounted fiue duckets in siluer, one Riall of plate. This rent is called El Sẽno reaxo de la moneda, and the mint of Ciuill only riseth to as muchas all the others, this is yearely to the king 22 M 000 U 000

The King hath farmed out the Masterships of Saint Iacob, Calatraua, & Alcantara to the suckers of Ausburge, and is the customes of corne, wine oyle & other things, that are rated at a tenth pennie, which in times past the said Masters vsed to haue. In these customes are not comprehended nether Tercias, nor Alcaualas, but are receaued apart, as I said before. These Masterships are the cheiefe knights of the Crosse belonging to those three orders, which vsed to haue chiefe rulers ouer them, which were called Masters, like the knights of Rhodes & Malta, or as in Cloysters, and religious houses, which were sworne to be true and obedient subiects, and to obserue certaine orders prescribed, as it is yet at this day, which Masterships were in times past (beeing offices of great estimation and account) onely giuen vnto the blood Royall, or els to some of the Kinges own children, hauing certaine lands apointed to them, and absolute commandement ouer them: but of late yeares the kings of Spaine haue taken the same offices into their hands, seruing, or at the least presenting their places as Masters and commaunders ouer all knights of the Crosse, of what order soeuer, the farme whereof amounteth yearely vnto the sum of 98 M 000 U 000.

The king hath likewise rented out the pasturage of the lands of the said masterships yerely for the sum of 37 M 000 U 000.

He hath likewise found out the Quicksiluer of Almalen in the hil of Sierra Morena, in the fieldes of Calatraua for yerely rent of 73 M 000 U 000.

The Bulles of the Popes of Rome, which are called the Santa Cruſada, yeeld yearely to the king 200 M 000 U 000.

Which being reduced into English monie amounteth vnto the summe of one hundreth fortie seauen thousand fiftie and eight poundes and fiftéene shillings.

The rent called Subsedie, which is thus, all Priestes and spirituall persons, that haue any benefices or spiritual rents of Churches, Cloysters, Chappels, and such like, must euerie man pay a certaine summe for a confirmation of his place, or an enterance into his Stipendio Sallariis, benefices and qualities, which is like our first frutes.) This is giuen to maintaine warres against Infidels, & Heretickes: for the which most Churches & Cloysters haue agréed for a certaine summe yearely, which cleare of al charges they must pay vnto the king, & this Subsedie is worth yearely 65 M 000 U 000.

Also all Bishops & Churches of Spaine, giue yearely vnto the king a certaine summe of monie towards his warres against Heritickes and Infidels, which amounteh yearely 110 M 000 U 000.

These rentes are called El Excusádo, whereunto the Pope hath consented by his letters or Pattent Apostolica Romana, so that the king may chuse a receauer out of euerie Chappell and Church to receaue the tenthes of the spiritualty, as of Corne, Barley, Wine, Oyle, &c. and of all other thinges that are gathered of the ground, and doe amount vnto as before.

The mine of Guadalcana lying in the countrie of Estremadura, in the hilles of Sierra Morena, were wont to be worth in siluer yerely gotté out of the same 187 M. 000 U 000. but what it now amounteth vnto, it is not knowne, as being of late yeares much diminished.

All the countries of Spaine giue vnto the King yearely a certaine rent called Excercitio towardes the keeping of Slaues, & maintenance and making of new Galleys the summe of 7 M. 750 U 000.

The rent called de la Moneda Forera, which is a rẽt raysing of euerie Heertsteede that payeth 7. Meruedies yearely, of what quality or condition soeuer it be, doth amount yearely to 6 M 656 U 000.

The rent or profit that commeth yearely out of the Indies to the kinges owne coffers is the summe of 300 M 000 U 000

The kingdomes of Valencia, Arragon, and Catalonia, giue yearely vnto the King, (besides other paymentes) the summe of 75 M 000 U 000.

The Ilandes of Sardinia, Maiorca, and Minorca yéeld the king no profit, for that the rents and reuenewes of the same, are alwaies

waies imployed to the defence and maintenance of the same Ilands against the enemy, and sometimes more than is receaued.

The kingdome of Cicilia payeth yearely vnto the king 375 M 000 D 000.

The kingdome of Naples with the coũtries of Pullia and Calabria, doe yeeld yearely to the king 450 M 000 D 000.

The Dukedome of Millan payeth yerely 300 M 000 D 000.

The Prouinces of the Neatherlanders, or Low countries, with Burgondie, vsed yerely to pay vnto the King the summe of 700 M 000 D 000.

But now in these wars and troublesome times, there is no account therof to be made.

The farme of Cardes in Spaine is yerely worth vnto the king 20 M 000 D 000. for that euery payre of cardes sold there, payeth vnto the king halfe a riall, and amounteth to as it is farmed 20 M 000 D 000.

The Rashes and clothes of Florence, that are brought into Spaine, are worth yearely 10 M 000 D 000. for that euerie peece of Rash payeth fiue duckats custome to the king. 10 M 000 D 000.

ALl these accounts tolles, customes, Alcaualas, tenths, and third pennies, impostes, contributions, rents, demaynes, and reuenewes of the King of Spaine, are gathered & truely collected out of his exchequers of account in his said kingdomes, and without any augmentation or diminishing, set downe and recorded herein as they were farmed, receaued, and payde in the yeare of our Lord 1578. before the said king of Spaine had any right in the kingdome of Portingal: for the which cause it is not here set downe, but shall hereafter follow particularly by it selfe, together with the pettigree of the kings of Portingale, briefly and truly described, by coppies receiued from the officers of those countries: the whole summe of all the rents, reuenewes, &c. afore specified and set downe, doe amount vnto yearely, the summe of 4731, Q. 329. V. 880. Spanish monie, which amounteth in English monie, to the summe of three millions, foure hundreth threescore, and nintéene thousand, nine hundreth and seauentéene pounds, fiue shillinges and nine pence, which is the full summe of all his receites, Portingale excepted, which now is in the said kinges handes, as hereafter followeth.

The Kingdomes that are comprehended vnder the name of Spaine or Castillia are these: Leon, Arragon, Castillia, Nauarre, Granado, Tolledo Valencia, Seuillia, Cordoua, Murcien, Iaen, Gallicia, Gibraltar, and Catalonia, which are 14. in number, and in times past were euerie one a Kingdome apart, & yet hold the name: the kingdomes, Prouinces, and Townes, which are called to any counsell or assemblie in the Court of Spaine, and therein doe giue their voices, are the Kingdomes of Leon, Seuillia, Tolledo, Granado, Cordoua, Murcien, and Iaen. The townes called chiefe townes, or Cities which are Bishoprickes, are Burgos, Salamanca, Segouia, Soria, Auila, Cuenca, Toro, Zamora, & Guadalaxara, & the townes that are no chiefe townes nor Bishoprickes, and are called townes whether they lie walled or not: of these but two of them haue any voices, which are Valla Dolid, and Madrid, the other kingdomes as Arragon Nauarre, Valencia, and Catalonia, &c. haue their Viceroyes, & Gouernours apart, holding Parlements or Courts by themselues, alwaies referred to the King of Spaines order and direction, as the kingdomes of Naples and Cicilia, with the Dukedome of Millan, &c.

The 3. Chapter.

A briefe discourse of the notablest and memorablest things, situation, gouernment, and reuenewes of the kingdome of Portingale, called Lusitanea.

THe kingdome of Portingale is in cõpasse 285. miles, that is, on the sea coast 135 miles, and by land 150. miles. There are 17. Townes in Portingale that are called Citties, which title no Towne may beare, but such as are Bishoprickes, vnles it be by speciall licence from the King himselfe: all the rest are called Townes whether they haue walles or not: whereof there are many of these townes and Castles. There are in Portingale 470. besides villages, it hath 3. principall hauens or riuers, which are Lisbone, Porto, and Setuual, and other three in the land of Algarue, (which is also vnder the Crowne of Portingale, which are Tauilla, Lagos, and Villa Noua, the key or defence of the riuer and towne of Lisbone, is the Castle of Saint Iulian, by the Neatherlanders called Saint Gilles, which lieth on the first enterance of the riuer called Tegio, in latine Tagus, one of the most famous riuers of all Europe.

The 4. Chapter.

Of the Iustice and gouernement in Lisbone, and throughout all Portingale.

FIrst there is the Tribunale, called the ciuill Court or Law, whereof the chiefe Iudge is the Regidoer, that is the ruler in the kinges behalfe, with two other Iudges, then the Tribunale or Court for criminall causes with two Iudges, an Auditor or receauer of the kinges customes, called the Alfandega, a Iudge of Equitie for euerie mans proprieties, or own reuenewes, eight Iudges of the Weesen, a Iudge of the Hospitals, (a chiefe Iudge called Correcteur) of the thinges and causes of India, Guinea, Capo verde, Saint Thomas, and Brasilia, from all these Courtes, they may appeale to the ciuill law, the Tribunale or Court of requests, whose Iudges are called Desembargadores, which is as much to say as dischargers: these are of great authority and credit, as chiefe States, and Presidents are in the Low Countries. To this Court are brought the appellations that are made vnto the ciuill law, their chiefe Iudge is called Correcteur of the requests, two Iudges that are called Desembargadores da Fazenda, which is as much to say, as Auditors and Iudges of the Kinges causes and reuenewes, these are they that minister Iustice, betweene the King and particular men, and from them there is no appeale, the councell of orders Tribunale Supremo or highest Court, which are called Desembargadores of the pallace: Tribunale or Court of Consciences, Tribunale or Court of Veedores da Fazenda, that is visitors and ouerseers of the Kinges reuenewes, Tribunale or Court of the Kinges Exchequer, which is vnder the courts of Veedores da Fazenda, the Kinges Councell, two Dukes, one Marques, ten Earledomes. The fortresses which the Portingales hold in Africa or Barbaria, are these. Tanger, Zepta, Arzilla, the Iland of Madera, the Flemmish Ilandes called as Ilhas dos Açores, in those are comprehended Tercera, S. Michael, Santa Maria, Saint Iorgie, Pico, Fayael, Gratiosa, the Ilandes of Flores, and Coruo, the Ilands of Cabo verde are S. Iacob, O fogo, Mayo, Boa Vista, S. Antonio, and Saint Nicolaes, Arguyn a fortresse in the Countrie of Guinea, the Myne of Saint Iorgie & the Castle lying on the same side of Æthiopia; & also on the same coast the Iland del Principe, Saint Thomas, Atubon, the Kingdome of Congo, and Angola, on the same Coast of Æthiopia lieth vnder tribute of the Portingale, the Iland Santa Helena, on the other side of the cape de Bona Speranza, the fortresse of Soffala, the Iland of Mosambique, the Iland of Ormus lying betweene Persia and Arabia, the towne and fortresse of Diu, the towne and fortresses of Daman, Bacayn, Chaul, Goa, where the Viceroy is resident, all lying on the Coast of India, the townes and fortresses of Honor, Barcelor, Mangalor, Cananor, Cranganor, Cochin, and Coulan, all lying on the same Coast of India called Malabar, a fortresse in the Iland of Seylon, called Columbo, the townes Negapatan, and S. Thomas on the coast of Choramandel, the towne and fortresse of Malacca, the Ilands of Maluco, which are Tarnate, Tydor Banda, and Amboyna, the land and coast of Brasilia, stretching 500. miles in length, and deuided into eight Captaineships, or gouernements, from whence euery yeare is brought into Portingale about 150. thousand Arroben of sugar, each Arroben waighing 32. pound, the Hauen called de Todos os Santos, or of all Saints, where the Gouernour of Brasilia is resident.

The ordinarie rentes of the Crowne of Portingale, are yearely one million of gold, & 100000. duckets the rents & reuenewes of the Mastership of the knights of the Crosse, the king being alwaies Master, to whom belong the Ilands of Acores (or Flemmish Ilands) Madera, those of Cabo verde, Saint Thomas, and de Principe are yearelie 200000. Duckets, the rent of the Myne belonging to ỹ knight of the Crosse of Christ, is yerely worth 100000. duckets, Brasilia yeeldeth yearely 150000. Duckets, the customes of spices and other goods receiued out of the East Indies is yearely 600000. Duckets, the other rents, profits, and reuenewes of the Indies, and their townes are spent and disbursed in defence & maintenance of the said Countries and places, so that the rents and reuenewes of the Crowne of Portingale doe amount vnto the sum of 220000 Duckets, at 5. shillings 6. pence the Ducket amounteth vnto in English monie, to the summe of sixe hundreth and fiue thousand poundes.

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The 5. Chapter.

Of the yearely charges disbursed by the Kinges of Portingale.

THe fées and payments due to the ministers & Iustices of the lawes and ordinances of the countrie of Portingale, for the executing of their offices, doth amount vnto yearely the summe of 100000 duckets.

The rentes which the King bestoweth yearely, as giftes and rewardes vnto such as haue done him seruice, which being dead, returneth vnto him againe, doe yerely amount vnto the summe of 300000 duckets.

The Iuros which are bought for monie, and fée farme or continuall rents to bee paide out of the kinges reuenewes, customes, and other demaynes, yearely, and are neuer released, but remaine from heire to heire, are yerely 150000 Duckets.

The charges of maintayning the castles and fortes in Africa and Barbarie, doe yerely amount vnto the summe of 300000. duckets.

The charges of maintaining fiue Gallies yearely 50000 Duckets.

The charges of the armie that doth yerely conuay the Indian ships thither, & fetcheth them back againe amount vnto 300000. Duckets.

The Moradien, that is the wages which the king payeth to his seruants called Mocos da Camara, Caualheiros Fidalgos, and other titles, as an honour to such as hée will shew fauour vnto, or els in reward of anie former seruices, or in respect their Ancetors were true and faithfull seruitors to the king, with those titles they are called seruantes of the kinges house, which is a great honour, & they doe receiue a yearely stipend (although not much) towardes their charges of finding prouision for their horses, although they can hardly saue a paire of shoes, and yet neuer come on horses backe all their life time, but it is onely a token of the Kinges fauour and good will, wherein the Portingales doe more glorie and vaunt themselues, then of any thing in the world, yet is it not of much importance, and verie little paie, it amounteth yearely to 80000. Duckets.

The charge of the king of Portingales house is yearely the summe of 200000. Duc. which was wont to be farmed, as at this day it is: for the charge of houshold of *Don* Al-

berto, Cardinall of Austria, Gouernour of Portingale, for the defence and maintenance of the Castles and Forts of Portingale the summe of 200000. Duckets.

So that the charges aforesaid doe amount vnto in all, the summe of 1680000. duckets, at fiue shillinges fiue pence the ducket is in English monie the summe of foure hundreth sixtie and two thousand pounds, which being deducted out of the receates of Portingale aforesaid, that amount vnto 605000. poundes English monie, there resteth yearely for the king of Spaines Coffers, one hundreth fortie and three thousand pounds English monie.

The 6. Chapter.

Of the Towne of Lisbone.

THe towne of Lisbone hath 32. parish Churches, and aboue eleuen thousãd houses, wherein there are aboue 20 thousand dwelling places, accounting the Court and the place thereunto belonging, it hath in people, aboue 120000. whereof 10000. of them at the least are Slaues and Moores, which estimation is made according to the church bookes, which the Parsons, Vicars and Curats are bound to doe once euerie yeare, euerie one in his parish, among these are not accounted such as follow the Court, neyther Cloysters, Cobents, Hospitalles, nor any other houses of religion: for that in all they would amount vnto as much as the houses of the citie: also of other Churches, Cloysters, and Chappels of the virgin Marie, and other Saints which are no parishes, there are so many, that they can not be numbred. The Towne hath aboue 350. stréetes, besides crosse waies and lanes, that haue no thorowfare, which are likewise a great number.

The 7. Chapter.

A short discourse of the pettigrees of kinges of Portingale, vntill Phillip now King of Spaine and Portingale Sonne of Charles the fift Emperour of Rome.

THe first king of Portingale was named Don Alfonso Henriques, sonne of Earle Henry, who (as the Chronicles rehearse) was sonne of the Duke of Lorraine,

others

others thinke hee was sonne of the king of Hungarie: but the truest Histories doe report him to be of Lorrane, and that he came into the King of Spaines Court, being desirous to imploy himselfe in the warres of the Christians against the Mores, which as then held the most part of the countrie of Spaine, and the whole land of Lusitania or Portingale, warring continually on the King of Spaine, and other Christians bordering on the same: in the which warres hee behaued himselfe so well, and did so valiantly, that the King knew not how, or in what sort to recompence him better, then by giuing him his daughter in mariage, & with her for a dowrie gaue him the countrie of Portingale, that was as much as he had conquered, and brought vnder his subiection, with all the rest if he could win it, with the name and title of Earle of Portingale, his sonne aforesaid called Don Alfonzo, was borne in Anno
1094. 1094. who wan the most part of the countrie of Portingale from the Mores, & after his fathers death was called Prince of Portingale, which name and title he enioyed for the space of 27. yeares, which title in Spaine no man may beare but the Kings eldest son, and heire vnto the Crowne, and being of the age of 45. yeares, was crowned king of Portingale, by the fauour & speciall priuiledge of the Pope of Rome as then being, & by that meanes Portingale became a kingdome. This first King maried when he was 52. yeares of age, and had one sonne and 3. daughters, and besides them one bastard son, and a bastard daughter, he raigned 46. yeres, and died in the towne of Coyinbra, his body being buried in the Cloyster of Santa Crus, erected by him, as also the Cloysters of Alcobaca and Saint Vincent without Lisbone called Saint Vincent de Fora.

This King first wonne the Towne of Lisbone from the Mores, by the aide & help of the Flemmings, and Low countrimen, which came thether with a Fleet of Ships, (being by stormie weather forced to put into the riuer) that were sayling to the holy land, whether for the furtherance of Christian religion, they as then trauelled, which as I suppose was about the time that the Christians won the great City of Damyate in the countrie of Palestina, where those of Harlame did most valiantly defend themselues, and shewd great valour, as the Sword & Armes as yet extant doe well bare witnes, which Fleet being come thether at such time as the said king besieged the said towne of Lisbone, hee vnderstanding that onely cause of comming was to imploy their forces against the Infidels and vnbeleeuing Christians, friendly desired them, seeing it was Gods will they should arriue there at so conuenient a time, to aide him against his enemies, shewing them that they might as well imploy their forces there, (as in the holie land,) to increase the faith of Christ, and ouerthrow the enemies of the same, whome if it pleased God to prosper, (as he doubted not but by their helpes to haue the victorie) they might as then fulfill their pretended votage, both to the glory of God, & their owne honors, which in the ende they agreed vnto, in the which seruice they so well imployed themselues, that they not only holp him to winne Lisbone, but many other places, thereby placing the king in his kingly seat: for which their good seruice the king acknowledging himselfe much bound and beholding vnto them, in recompence thereof he indowed them with many priuiledges and freedomes more than his natural subiects inioyed, which hee bound both him and his successors kinges of that countrie to keepe & obserue, one whereof was, that all Dutchmen that would dwell within his Countrie, or traffique with in the same, should bee free of all impostes, and excises for all things that they should vse, and haue in their owne houses, and for themselues and their familie, that they might weare what sort of apparrell and Iewels they would, and of what stuffe soeuer, with their wiues and families, although they were Portingale women, which is forbidden to the naturall Portingales: for that they haue a law concerning apparrell, what kinde of stuffe euerie man according to his estate and qualitie shall weare, also to goe by night, and at vnaccustomed houres when occasion serued them, in all places with fiue or sixe seruants with light or without, and with what armes or weapons they would, which is not permitted to the inhabitantes themselues, that no Iustice should haue power to atach or arest any man in their house, or execute any Iustice vpon them, for what cause soeuer it were (treason only excepted) but onlie by their owne law, by the king himselfe ordained & appointed, called Iuis dos Alemaines or the Dutch law, also that their houses might not be taken (whether they were hired or their owne fee simples) for the kinges seruice or any of his Court, as all other his subiects houses are, as need requireth, that they might not bee compelled to vse or serue any office in the countrie, or for the king, as the Portingales doe, neyther yet rated to pay any contribution for the common profit of the countrie, & trauelling through the Countrie, should for their monie be serued before any other man, with many other such like priueledges, which for breuitie I omit, onely

I haue set downe the principallest of them, thereby to shew (as their owne Chronicles declare) through whome, and by whose help the Portingales, at this day doe possesse and enioy that which they hold in the said Countrie of Portingale, which priuiledges are yet (as they haue allwaies beene) without anie denial firmely holden and maintained, and by all the kinges successiuely confirmed from time to time, with dayly increasing of the same, by meanes of the continuall pleasures done vnto the said kings of Portingale by the said Nation, as it is well knowne.

2 Don Sancho. Don Sancho Sonne of the aforesaid king was the second king of Portingale, hee was borne in Anno 1154. and crowned king at the age of 31. yeares, hee had issue 15. children, Sonnes, and Daughters, and raigned twenty seuen yeares, he died in the towne of Coymbra in the yeare of our Lord 1212. being 58. yeares of age, and lieth buried in the Cloyster of Santa Crus by his Father.

3 Don Alfonzo. Don Afonso the second of that name, & the third king of Portingale, was crowned at the age of 25. yeares, he had issue two sonnes, in his time liued Saint Dominick, Saint Francis and Saint Anthonie, he died in anno 1223. & lieth buried in the Cloyster of Alcobassa.

4 Don Sancho Capello. Don Sancho Capello, his son fourth king of Portingale, was crowned at the age of 16. yeres, and died in the towne of Toledo, in the yeare of our Lord 1247, and is buried in the great Church of Toledo.

5 The Earle of Bologien. After his death was chose King, his brother the Earle of Bolonhien, and was the fifth king of Portingale, hee raigned 31. yeres, and died in Lisbone, in the yeare of our Lord 1279. and is buried in the Cloister of Alcobassa.

6 Don Deniis. Don Deniis his sonne was Crowned in Lisbone, the first king of Portingale, being of the age of 18. yeares, he raigned 46. yeres and died in the towne of Saint Arein, in the yeare of our Lord 1325. the 20. of January being 64. yeares of age, and lyeth buried in the Cloyster of Oliuellas, which is about 2. miles from Lisbone, which he in his life time had erected, he maried with Donna Isabella, daughter to Don Pedro king of Arragó, she was cannonised for a Saint, her Sepulcher is in the towne of Coymbra which shee builded: where her body doth many miracles.

7 Don Alfonzo O Brauo. After him raigned his sonne Don Afonso Brauo, which is the valiant, hee was crowned in the towne of Arein at the age of 35. yeares, and was the seuenth king of Portingale, hee died in Lisbone in the month of May Anno 1356. he lieth buried in the high quire of the great Church, hee ouercame the Mores in Salado, fighting in aide of the king of Castille.

His Son Don Pedro was the eight king of Portingale, and ruled the land with great Iustice, temperance, and peace, & died in the yeare of our Lord 1366. and lieth buried in the Cloyster of Alcobassa, hee had issue one sonne, called Don Ferdinand, and before hee maried, he had two bastard sonnes by Dona Ines or Agnes de Castro, called Don Ioan and Don Denniis. 8 Don Pedro.

After the death of the aforesaid king, Don Ferdinand his son was crowned king, and was the ninth king of Portingale, he maried Dona Lianor Gonsalues Telles, whom he toke by force from her husband called Laренca Vaaz da Cunha, to whome shee was maried, and banished him the land, neuertheless he was verie louing to his subiectes, and punished all offenders, and vagabondes, hee raigned 17. yeares, and died without issue, in the yeare of our Lord 1383. being of the age of 43 yeares, and lieth buried in the quier of S. Francis Church in the towne of S. Arein. 9 Don Ferdinand.

After this kings death, Don Ioan king of Castillia, with his wife Dona Beatrix, came into Portingale by force to possesse the Crowne of Portingale, but Don Ioan bastard son of the aforesaid king Don Pedro, & bastard brother to Don Ferdinand the last king withstood him, and fought with the said king of Castille, whome he ouercame in the field, called S. Ioris, where for a perpetuall memorie of his victorie, he erected a great & rich Cloyster, which hee called the Cloyster of the battaile or victorie, because he won the field in the same place against the Castilians. This bastard Don Ioan was Crowned king of Portingale, being of the age of 31. yeares, & was the tenth king, he liued 76 yeres, and died in Anno 1433. the 14. of August, and lieth buried in the same Cloister of the battaile by him erected, hee wonne the Castle and towne of Septa from the Mores, in Barbaria or Affrica, and was Father to the Infant Don Ferdinand, that is Canonized for a Saint. 10 Don Ioan.

After him raigned his sonne Don Duarte, or Eduart, and was the 11. king of Portingale, he liued 42. yeares, whereof he raigned 5. yeares king, hee died in the Pallace of the couent of Thomar, in Anno 1438. he lieth buried in the Cloyster of the battaile. 11 Don Duarte, or Eduart,

Don Alfonso his sonne was borne in S. Arein in the yeare of our Lord 1432. and because he was but 6. yeares of age whē his Father died, his vncle the Infant Don Pedro raigned in his place, vntill the yeare of our Lord 1448. Then the said Don Afonso was himselfe crowned king, & was the 12 king of Portingale, he died in S. Arein in ỹ same chamber where he was borne the 28 of August 1481. and lieth buried by his An- 12 Don Alfonzo.

cessors in the Cloyster of the battaile.

13 Don Ioan. 2 After his death raigned his sonne Don Ioan the great, called the seconde of that name, being the 13. King of Portingal: he was borne in Lisbone the 4. of May, anno 1455. hee did openly himselfe being present, cause *Don* Fernando Duke of Berganca, vpon the market place of the towne of Euora to be beheaded, on the 22. of June in An. 1483. & with his owne hand with a Poynyard slew Don Domingos Duke of Begia, brother to his wife Dona *Lianor*, presently calling Don Manoel, the said Dukes brother, & gaue him the same Dukedome, with all that belonged therunto, he lived 40. yeres, and died at Aluor in the bath the 25. of October An. 1495. & lieth buried in the Cloister of the battaile by his Ancestors, & died without issue.

14 Don Manoell. By his last Wil and Testament, he gaue the Crowne of Portingale vnto Don Manoel Duke of Viseu, who was crowned king of Portingale, & was the 14. king, hee was crowned in Alcacer do Sal, the 27. of October, An. 1495. he caused all the Iewes in his land, eyther willingly, or by force (to such as refused it) to be christened, in the yere of our Lord 1499. and caused all the Moores that dwelt at Lisbone without the gate of *Moreria* to be banished, whereof the gate to this day holdeth the name. In the time of this king, there happened an insurrection of Portingales in Lisbone, against the new Christened Iewes, whereby they slew certaine hundereths of them, both men, women, and children, burning some of them, with a thousand other mischieses, robbing their houses, shops, and goods: for the which the king did great Iustice, and finding out the principall beginners of the same caused them to bee punished. This king did first discouer, and by his captaines & souldiers, conquered ỹ Countries and passages into the East Indies, and ỹ orientall countries for spices, & also the hauens & passages in Prester Iohns land, hee likewise conquered the towns & fortresses of Saffiin & Azamor in Affrica, he died in an. 1521. vpon S. Luces day, & lieth buried in the Cloyster of Bethlehem, by the dutchmē called Roysters.

15 Don Ioan 3. After his death raigned his son Don Ioan the 3. & was the 15. king of Portingale, he was borne in the month of June in Anno 1502. in the citie of Lisbone, where he was crowned in anno 1521. he was simple, curteous, & mild, and a great friend vnto all religious persons, as also to all students, he founded the vniuersitie of Coymbra, and other colledges, & died the 11. of June An. 1557. & lieth buried in the Cloyster of *Bethelem*, or Roysters.

After his death was crowned Don Sebastian, and was the 16. king of Portingale, he was son to the Prince of Portingale, eldest sonne to the aforesaid Don Ioan, that maried with Dona Ioana daughter to the Emperour Charles the fift, and Sister to Phillip king of *Spaine*, which Prince dying before his father, left his wife great with childe of this Don Sebastian, who after the death of his Grandfather was Crowned king of Portingale, he was born on *Sebastians* day, in the yeare of our Lord 1553. hee passed with a great armie into Africa to conquere the countrie, in the yeare 1578. where hee with most of his Armie was slaine, the rest taken prisoners, and so died without issue. 16. Don Sebastian.

After this ouerthrow and death of the said king Don Sabastian, was Crowned Don Henricke a Cardinall, vncle vnto the saide Don Sabastian, and was the 17. King of *P*ortingale, and died without issue, in Anno 1580. leauing by his last will and testament for heire of the Crowne of Portingale Don Phillip king of Spaine, as lawfull successor vnto the same: for that his Father Charles the 5. maried the eldest daughter of the king Don Manoel, which was mother to Don *P*hillip king of Spaine, and sister to the grandfather of Don Sebastian, and of the aforesaid Don Henrick, although there had bin another brother of the said don Henrick, named Don Luiis, who dying left a son called Don Antonio, that was Prior de Ocrato, of the order of the knightes of the Crosse of S. Iohns, whome the Portingales chose for their king, but by meanes of the great power and might of the king of Spaine, who by monie had gotten the greatest part of the nobilitie of Portingale, to hold with him, partly by monie, and partly by force, he got the kingdome into his hands and subiection, driuing Don Antonio out of the countrie, & so in anno 1581. he came into Portingale, & in *Lisbon* was crowned king in the cloyster of Thomar, by all the 3 estates of the countrie, that is the nobility, spiritualtie, and commons, & is the 18. king of Portingale, who as yet liueth, & raigneth ouer the same countrie: whereby the Crowne of Portingale is now fallen into the handes of the kinges of Spaine, hauing continued in the handes of the kinges of Portingales for the space of 442. yeares, which their successors till then inioyed, being of the race and progenie of the house of Loraine. 17. Don Henricke. 18. Don phillip king of Spaine.

Thus endeth the fourth Booke.

FINIS.